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POST MORTEM SURVIVALS.

BY JOHN WETHERBEE.

To the Editor of the Banner of Light:

Some of my spiritualistic experiences have been so accented that they come to my mind readily, as if they began with an illuminated capital letter; they come when questions or doubts arise, and thus ballast my thoughts and keep me plumb and steady even when the subject has a stormy look. It is quite natural for any one to ask himself at times whether these manifestations are the work of spirits or some occult working of the human mind not yet understood. Who would have believed a few years ago that the vibrations of the air caused by the spoken voice could ever be caught and broken into subsequent practical work? But such a fact has been accomplished. Would it be any more wonderful if some other Edison should find other mental impossibilities frozen into endurance and perpetuity, and that we ourselves are telephones or "harps of a thousand strings," and by some combination of them we are talking to ourselves when we think we are communicating

To me this matter is settled beyond a peradventure; like an axiom in geometry it can never be other than what it claims to be. I do not mean that all the phenomena are axiomatic as spiritualistic in their source, but some are; and if one of the manifestations is a fact as claimed, the whole question is settled; not that the pabulum or the manifestations called Modern Spiritualism'as a general thing has the image and superscription of truth, but that the simple fact that human beings who have died in the form survive, and can and do communicate with the living inhabitants of earth, is based on truth, not that they do very often, though 1 do not doubt that fact, but to accommodate the cautious I simply say it has occurred, if my testimony is good, and so is possible and actual.

I have a great many questions asked me by letter and otherwise, but I am no encyclopedia for mundane matters, or a reliable mouthpiece for the other world, but as the spirit moves me, my own spirit or other spirits, I shall respond. The strong doubt with most investigators is in the fact that most tests or communications are coincident with the knowledge of the investigator, and therefore may be simply mind-reading, and spiritual communications boomerangish, both in their Genesis and their Exodus. Well, that doubt is reasonable, and naturally so, for out of the abundance of the heart, or the knowledge we have, the mouth speaketh, when dealing with one having a familiar spirit, as well as on other occasions, and in the flow of general communications, our own knowledge bears a very large proportion to the whole, compared with that which is not ours; it need not be, but let one keep an account, and see if it is not so. It is a very difficult thing to get a communication wholly outside of ourselves; when we do it is most always accidental and unexpected. It is a very difficult thing to ask a question for a friend on a matter with which you are not familiar and get an intelligent and satisfactory answer; it does seem to require the connection with the other person as a factor in the sum. I do not know why it is so, or even the wisdom of it, and I fall back on the idea that the dynamics of Modern Spiritualism may not be very well understood, and perhaps never to be in the form, and sometimes I think wisely so for human good. We would have no childhood if at six years of age we could command the conceptions of thirtysix. I think two hundred years hence we shall be glad that we did not know everything here and now.

The question of identity is in close connection with this point. I am a great deal surer that my own personal spirit-friends are with and around me, than I am that the pretenders through mediumistic channels are; and I think everybody should be. I think all thoughtful people, in their hours of reflection, get impressions from their own spiritual environment; these impressions may seem to be their own cogitations, and they may be, but I think some day we shall open into newness of life beyond the river, and find that we have borrowed a good deal of our thunder during life that was not the effect of our own electricity. Oliver Wendell Holmes hints at the same thing under another name when he says, "But we are all more or less improvisators. We all have a double who is wiser and better than we are, and who puts thoughts into our heads and words into our mouths." A rose by any other name will smell as sweet, but this is a point for a future article, so I will go back to the thought I started with,

with an accent, that settles the point with me [herself, occurred to me, and I wrote it, making on the side of the spirit.

I once addressed a letter to my father, asking him three or four questions, and took it to J. V Mansfield. It had no superscription. Mansfield took the letter in his hand, and, holding it, wrote, "My dear son and namesake!" repeated exactly the questions I had asked, and answered them in full, and signed the answer, "Your once earthly, but now spirit-father, John Wetherbee." My father was then living and in New York, and the "spiritual father" who wrote the letter was bogus. Mr. Mansfield's guides or controls read that sealed letter, they did not read my mind, for if they did they would, for general good, have said what I at that moment was thinking of, viz: "Your father is alive and in New York." Mr. Mansfield did not read the letter clairvoyantly, or sense the impressions in my

mind; for he thought it was a very satisfactory

answer, and wondered I did not think so, too;

so he was honest, if the spirits were not. On a subsequent occasion I wrote a letter to my departed friend, W. B., sealed it without any superscription, putting inside of another envelope, and mailed that to Mansfield, and in a few days got an answer from W. B., that I think came really from W. B. Having the answer in my pocket, I called on the late Mrs. Hardy and had a sitting, and it so happened, as I expected, W. B., among others, took possession of the medium, and, among other things, I touched upon the subject that I had written about, and W. B. said, "I have answered that, and you have the letter now in your pocket." Now any one can see there is quite a difference in favor of identification, between the letter first written and the later one to W. B. If a spirit read the latter letter as before, and called himself W. B., he would have had to have taken a Sabbath-day's journey to come through Mrs. Hardy, to keep up the assumption, and seems to me it would be straining a point to think so; but even in the latter case mind-reading was possible, for the spirit, calling himself W. B. through Mrs. Hardy, could have got the knowledge of the letter in my pocket, for it was all in my mind. I write thus minutely to show that I do not take every-

thing for granted. I do not make any pretensions to profundity,

but my mind never seems to have been successfully read. Mansfield's spirits did not do it and thus know that I was setting a trap for them in writing to a living, earthly father; and in a great many other cases mind-reading has not been a success with me, and communications have been a success sometimes, in my experience, on matters that could not have been in my mind and must have come from an outside intelligence, and may have been, and probably were, the identical spirits they claimed to be; still I am willing to admit that the human mind, in the form, may have the power of sensing invisible thought, and therefore, unless the knowledge is such as could not be gathered from circumain bient minds—supposing mind to be of a diant character-it is not reasonable to credit it to spirits; but if otherwise, in any single instance—that is, if foreign knowledge has been communicated-then it is reasonable not only to credit it to spirits, as claimed, but reasonable to give spirits the credit, even when mind-reading could have accounted for it. With my experience I am obliged to do it or stultify myself. In this connection I will add that the letter sent to my father and replied to by a bogus namesake proves the spirit-theory satisfactory to me under the circumstances of my other experiences, and proving that spirits surround Mansfield, helping him to an honest penny and the world to a positive benefit, proves also that other spirits surround, guide and influence all other people, for mediums are only men and women like the rest of us, not specially privileged characters, but organized perhaps somewhat porous, or sensitive to impressions, or, illustrat-

ing the idea by a stanza: The time-worn cottage, battered and decayed, Lets in new light through chinks that time has made,

The light shone as brightly before there were any chinks or abnormal openings in that cottage, but the structure had become mediumistic, and thus the light that shines on and in all always becomes in an exceptional sense mani-

To prove the affirmation on this point in reference to the solution by mind-reading, I will relate an incident, one of those of which I have spoken as of an illuminated character, because it is a solvent to all such doubts as I have referred to.

I was at a social gathering at a friend's house and having a very pleasant time. Some of the party were seated around a table, with Ada Hoyt as medium, having some manifestations. They wanted me to be one of the party at that table, but I was quite interested in a conversation and hesitated, partly because I had experienced her phase sufficiently, so that there was no novelty in it; but, always willing to accommodate, I joined that party. We were, as usual, requested to write the names of three or four of our deceased friends on little pieces of paper, roll them up so as not to be read, and put them altogether in a pile in the centre of the table. There must have been twenty-five or thirty of

Feeling a little odd or frolicsome (from something that occurred subsequently, I think it was more influence than frolic), I wrote the names of suicides. I wrote first the name of Henry Jacobs, a cousin of mine, who cut his throat with a razor, because a young girl refused him in marriage for being a little too old a beau; then I wrote the name of a distant relative who shot himself in New Bedford from mortification; then I wrote the name of Thomas W. Hooper, who hung himself in the cellar of the Merchants' Bank for defaloation; and then the viz., mind-reading, and some of my experiences | name of Patty Gray, who, when insane, hung | they make a terrific combination.

Patty Gray, to me, was only a tradition. She belonged to one of the first families in this city, three-quarters of a century ago or more. Nobody in the party could possibly have known her. The Gray mansion was situated on what used to be Pemberton Hill, now the western side of Court street, which was a thoroughfare by itself, then separated from Court street by Scollay's building and its narrow extension. It was a large wooden house, nearly opposite Hanover street, torn down for commercial purposes many years ago. In an insane freak Patty Gray jumped out of the chamber window on to the pavement, breaking a leg, and, looking up at the window as if she saw some one, said, "Ah! devil, you deceived me!" Evidently she had been influenced by some malicious spirit to do the deed. This must have happened when my mother was a young child. All I knew of it was, that the old people who led me in my youthful walks often stopped and showed me the very spot she struck, and told me of the circumstances that were then in the long ago, and how she finally hung herself. The fact and the location were indelibly fixed in my mind, the more so from the fact that afterwards Dr. Shurtleff lived in the same house, and I was a frequenter of it, and could relate the circumstances to my companions who lived there then, and who were not as well informed in the matter as I had been by my grandmother and aunts, who had been personally familiar, with the circumstances. It is necessary for nie-to-be thus par-ticular in relating this incident, for the better understanding of the manifestations in this con-

When these pellets were all stirred up in the pile so no one could tell which from which, the medium would snap one of them out of the pile and say who it was for, and in doing so, one of them was for me, and I opened it and read the name of Patty Gray; the medium, however, had written the name without seeing it; then we went through the usual process to get at the facts, writing a list of six or eight diseases, including the one that terminated her life, and the raps came at "suicide," which was right; then the several kinds of suicide, poisoning, hanging, drowning, shooting, and the raps came at hanging; then the town or place where she died. So I wrote the neighboring towns thus: Roxbury, Boston, Brookline, Cambridge, Charlestown; and the raps said, "Cambridge." said it was wrong, that she died in Boston. The medium then wrote energetically, almost breaking the pencil, "No! Cambridge!" Well, as she had been right as to death, and right to the kind of death, I hated to be obstinate, so I said I thought she died in Boston, but I may have been mistaken. She again wrote, "No, Cambridge," and I said probably the spirit may be right, though to myself I knew she was wrong, for I was as sure of her residence as I

Some few thouths after this, an aged aunt was isiting my family; she was over eighty years old, and remembering this circumstance, I said, Caroline, do you remember Patty Gray?" "Indeed I do; I went to school with her; she hung herself." Said I, "Aunty, where did she live when she committed suicide?" "On Pemberton Hill," she replied; "you can remember the house; it was the same one that Dr. Shurtleff lived in afterwards." "Yes, I remember; I did not know but she might have died some where else." "Yes, she did," said my Aunt, she hung herself in Cambridge." At that, I became interested, when my Aunt, continuing, said, "After she had attempted suicide by jumping from the window, Mr. Gray was afraid she would attempt it again, as she began to be insane again, so boarded her in a one-story house in Cambridge, and hired a companionable woman to stay with her all the time, never leaving her. But it seems Patty was sly and watched her chance, and when unobserved, hung herself on an apple tree in the garden, and when found was hanging there dead."

Now here is a clear demonstration wholly outside of mind-reading; the spirit knew the facts in the case, which I did not, though I thought I did. Now how could that be anything else than what it claimed to be? True, it is not positive proof of identity, some friend in the other world may have known that fact; some of my departed relations did, but nobody in that circle or party did, and nobody knew of such a person except myself. The manifestation was a disembodied intelligence. Is there any conceivable solution to that fact but that it was from a being out of the form, with all the chances in the world of its being Patty herself? Some may think I am stating the case pretty strongly little more than the actual facts would bear; I am telling it exactly. If anybody knowing me and doubts it thinks I am mistaken, I can only say I am not writing for such a person. If I am stating it exactly, and I am sure that I am, then I challenge any one to explain that communication in any other way than as a survival of a human soul after the dissolution of its body.

A New York Editor on Vaccination.—
"We do not permit any of our children to be vaccinated. We had rather one of them were bitten by a rattlesnake. We know how to cure the rattlesnake bites, but it is a harder thing to get the syphilitic poison of cow-pox, so called, out of the human system. Over twenty-five years ago we read in a Vienna medical journal a discourse by an eminent Austrian physician, drawing attention to the fact that cow-pox was not known till after the infection of syphilis drawing attention to the fact that cow-pox was not known till after the infection of syphilis had invaded Europe, and asserting that he had inoculated a cow with syphilitic matter, and thereby produced cow-pox. (!) the thing that doctors, at so much a head, insist on rubbling into the circulation of the blood of our children."—New York Freeman's Journal, Aug. 24.

A small boy and a gun are harmless when apart, but

Niterary Department.

AVADI:

A SPIRITUAL NARRATIVE IN THE BENGALI LANGUAGE.

· Rendered into English Expressly for the Banner of Light,

BY PEARY CHAND MITTRA, OF CALCUTTA.

CHAPTER I.

Anayashan* was a person of noble birth. He was young in years, not given to much disputa- instructive. Reading is no doubt suggestive, tion, generally reticent, but, when speaking, he but the lofty thought cannot be kept long. We at all times spoke concisely and with marked get solid instruction by the study of man. Pious serenity. He was now traveling for the purpose | meditation in solitude is doubtless the best of acquiring a knowledge of mankind and en- means of exalting the soul, but I would like to larging his religious views. In the course of his ascertain the purpose of existence before enjourney he entered a dense forest filled with gaging in this spiritual exercise. I have read huge trees and every variety of vegetation. The much, and my mind is filled with varied inforwild flowers, thickly strewn about his way, mation. What shall be retained and what discharmed his sight with their varied colors, and earded, must be decided by deep thinking and as they were swayed by the wind their diversified hues seemed to unite and form one color of the soul." entrancing beauty. Wonderful to him was the sylvan scenery, adapted as it was for awaking ennobling thoughts in minds of a meditative tendency.

What silence and serenity came with the evening shadows! But silence, like fortune, is changeable. In a few moments the heavy tread of an elephant was heard, and as the massive animal came in view he beheld seated upon it two young military officers and an old clergyman, The former were out for the purpose of hunting tigers, and were intently looking through their field-glasses to discover the object of their search. From eigars in their mouths they puffed forth clouds of smoke, which soon, much to the satisfaction of their companion, vanished from sight. The old clergyman was somewhat like our Brahmans, well versed in teaching and performing religious duties. The thoughts that filled his mind at this time were in this wise: "I have never seen the shooting of a tiger, and have, therefore, come that I might see it done, talk of it to my friends at home, and give a graphic description of it in my book. But the sight of the tiger might appal me and bring me to the ground, and if I died I would die without the aid of the clergy."

The two military officers, observing signs of fear in the elergyman's face, began to exchange glances indicative of their enjoyment of the fun. The elergyman, noticing this in his companions, called forth all his power to show a heroic face. What arises in the mind is not always expressed by the lips. There are many mental surges, between the rise and fall of which the interval is

The elephant moved at a slow pace, the trunk the silence of the forest. Suddenly the fierce ery of a tiger was heard at a distance, and the savages, who inhabited a part of the jungle, shouted, "It is coming! it is coming! Brothers, let us advance and destroy the beast!" Then they began to beat their drums and to arouse their enthusiasm with song:

Brothers, let us march to kill the tiger! Brothers, look at the wild challa punt!

The savages had no elephant, no horse, no gun, no spear. They had only bows, arrows and swords but with these they advanced courageously to the conflict. The tiger seeing them approach, began to fling its tail with great fury as if to challenge them to the combat, and fixing its eyes glaringly upon the savages, was about to spring, or leap upon them, when they darted a shower of well-aimed arrows at him, and having by this means wholly disabled the animal, they came upon it and beheaded it with their swords. Whereupon, the European shikaris, admiring the valor and bravery of the savages, penetrated into the jungle.

Anayashan observing all this from a distance, approached the savages, and they asked him who he was? He said:

"A traveler, overwhelmed with wonder at your valor."

The savages replied:

"What you have seen, we do daily. The tiger in the mind is more fierce than the tiger in the jungle. Night is fast approaching. On the top of yonder mountain we live,-Come, and partake of our hospitality. To-morrow morning you can depart.'

The traveler thus invited, ascended to the top of the mountain, and beheld there a number of well-constructed cottages. As soon as he was seated, all the mountaineers and their wives treated him with affectionate hospitality, and placed before him wholesome fruits of various kinds, and filtered water, pure as crystal. The traveler expressed his gratitude for their kindness, and observing several families, inquired in what manner a dispute was settled when one arose. An old savage replied: "We are all engaged in agriculture, and live by our daily labor. We never quarrel with each other. We never speak anything but truth, and purity of life is the aim and purpose of us all, male and female. We are, therefore, very happy. We all worship one God, and constantly pray to be kept from greed and lust."

Anayashan was highly delighted with the conversation. He thought, though these men of

. Which means Enquirer.

the jungle are looked upon and treated as bar-ANAYASHAN CHANDRA SEES SHOOTING IN THE JUNGLE-HE CONVERSES WITH THE NATIVES to be civilized people. True civilization consists in rising above that which is sensuous.

"I must now collect," said he, "what is most the unison of such thinking with the voice of

The next morning the traveler descended the mountain, and invigorated by the balmy breeze, pursued his onward journey.

CHAPTER II.

SUTTEE THOUGHTS ON THE SOUL.

What a tumult on the banks of the river What a concourse of people! Young and old of both sexes were there, subdued by grief and in tears. Beneath the shadows of a manybranched Religio-Fides tree there was a dead body on a cot, and upon it was seated a welldeveloped, charming girl, clothed in silk, her forehead being decorated with vermilion and a branch of the Fides tree held in her hand.* Her two children were on her lap, saying, "The grief caused by the death of our father we can not bear; what is to become of us, and where shall we go, if you, mother, be also lost to us?" The mother, unmoved by the heart-rending

expressions of her children, said: By the unbounded goodness of God you will get from others the affection of a father and the

love of a mother. Be serene. Do not weep.". Friends and relatives used their utmost efforts. to dissuade the lady from burning herself, but she gave no reply. She folded her hands and looked upward in a spirit of perfect resignation. To others, her soul appeared as if separated from her body, and had ceased to receive external impressions. When the dead body was bathed, she walked around it several times, pronouncing the name of God, and then placed herself on the funeral pyre, as peacefully as a child very short, and what is expressed is owing to an lays itself in its mother's arms. The fire was external cause. For this reason one does not applied, and the dead body of her husband know or cannot read all the states and feelings and her own living body were consumed by the flames. During this process her body exhibited no contortions. Unmoved, calm and half lifted, and an occasional voice disturbed serene, she held her hands folded together in humiliation and devotion to God. On her face rested a benign smile, and her eyes mirrored the state of her soul-absorption into the Deity. Until the soul was separated from the body. God and God alone was uttered by her lips,

> Anayashan having witnessed this scene was aroused to think on the soul, and to soliloquize thus: "Socrates showed no fear of death when headrank the juice of hemlock. Christ, while dying, was calm and free from enmity, but the agony of crucitixion shook his faith in God as he exclaimed, 'Father! hast thou forsaken me?' Heroes cheerfully sacrifice their lives on the battle-field, showing utter contempt of death. There have been saints, who, by the power of their will, have been free from the fear of death. It is one thing to show a total disregard of death when in a state of frenzy, or under a great excitement, but quite another in a calm. thoughtful and tranquil spirit to allow one's body to be slowly consumed by fire. This is, without doubt, heroism of the highest type, but in what manner can this spirit of heroic faith be acquired?

"There are many who are highly educated and learned in science, who deny the existence of the soul. To them, death is the extinguisher of life, and life is the regulator of all the functions of the body. 'The soul has never appeared to any one,' say they, 'and whatever the ye cannot see cannot be said to exist.'

'In all the religious codes there is mention of the soul's immortality, but this is done with a view to impart a degree of hope, and to prevent mankind from going astray. It is considered that if the immortality of the soul be not believed in, there will be no end to the mischief that would ensue. And yet, no one can clearly show that we have souls. Learned divines can only argue the existence of the soul historically. conjecturally and analogically. The scholar. being once told of the existence of soul, asks no questions, dares not seek further evidence, lest be considered an atheist.

But I must do my utmost to obtain light. If I succeed in this, I shall know God more clearly: otherwise what we now look upon as truth is, after all, creedism-the offspring of weak impressions, from which proceed so much diversity of opinion, so much contention, so much wrangling, so much sectarianism. I have read much, reflected much, but still I am quite unsettled. I have inquired of different men, and

*It was customary with women wishing to be burnt with the dead bodies of their Imsbands to be decorated with ver-milion (a distinction to which widows were not entitled), and to hold a branch of the religious Indicus in the hand,

which, being analyzed, are vague and shadowy. "God's will be done, I will continue my search."

CHAPTER III.

In the Village of Pingala Lalbofokur lived. time he had resided at Tendabad, and the lan-Tondabadi. He had the ability of making himself agreeable, to every one, but no one could fathom his real designs. He was clad in trowsers and turben, and carried in his hands a string of beads. He was accustomed to talk largely upon all matters, and spoke of the past as a time of grandeur, in comparison with which the present is an age of great inferiority. He always interrupted speakers, and broke in upontheir remarks before they had finished what "What do you know?"

by his vehemen . His real name was Parmanand, but, in get, a stendy of his strange manner of intertering at on every possible so asion, he was nicknamed "Lalbefokur," which sebriquet he admired from a pure spirit of egotism. Whenever any difficult question was discuss-

ed the people sportively said: Who can solve this problem except the great

seepes, counteracting the etil inflaences of tlans the dogs." ets, and in appeasing gods, in charms, amulets, and in exorgising spirits. Howas always busy in men, Baboo and Jako. some one of the numerous area attens by roless.

disregarded, and cast aside as naught.

Pingala village was full of sectarianism. must be of a like character. These who believe and place unusually levely. The temples were in a creed believe in the truthfulness of its dogs hrilliantly illuminated, while from their open their maintenance. For this reason, no but- of dhap and dhoona. The sacred music of the and each sect is positive that truth and time re-quarters, and occasionally the tones of a loud deligion are in its hands. In this village Idelatry, sprater to Shiva. Solemn thoughts were sugtianity. To whichever of these one wished to full of veneration, were praying. The preacher and deep meditation on God, 20, he went, but this only indicated the fikles was delivering a sermon on the immortality of "In this country Monothei and strangers were continually going from one the Christians. They were trying to convert school-eyes of some and the nodding heads of each other. The idelators, instead of attacking others indicated that the service was tedious. any sect, were merely saving:

"Alas! our ancient mith is gone. We knew ! shaken in our faith and ceremonies."

The Mussilmen were like serpents unconfinthey could do by guile they were doing.

Avesta, and other sacred works. The time bractice does hot consist in merely changing the ritnalism. How can we expect improvement unless we abolish caste, countenance the marriage of widows, intermarriages, prevent early marriages, promote female education and introduce i females into society? Those who say these reforms will come in due time, speak vaguely, because until we take action in these matters the evils will go on increasing. The investiture of l a Brahman with sacred thread tends only to a ' perpetuation of bigotry and superstition. Where,

then, is the Brahmanism? Animated discussions upon these various points were constantly being held and awakening interest throughout the village. The waves of sectarian spirit were arising and surging upon I tact with you. Kindly give me your light on all sides. Measures were being adopted by the the science of soul." orthodox community to punish heterodox per--, sons by expelling them from the pale of caste, by prohibiting the barber and washerman* from serving them, and by neglecting to invite them to public and private assemblies. The independents-those who were not attached to any of the contending parties, were greatly amused atthe proceedings of Lalbofokur, and facetionsly said to him, " You are the grand depository of

CHAPTER IV.

ACCOUNT OF BAROO SARIB AND JAKO BAROO COSCETTED BAROOS THEIR IDEAS OF SOUL THE TRAVELER ENTERS PINGALA VILLAGE.

There was a large, plain on the south side of

the village. In its vicinity stood a well-constructed house, facing a nice garden. A cool and pleasant breeze was constantly blowing. But few persons passed the house. Occasionally a cart moved by, rattling like an oilman's expressing machine. The cattle drawing the cart, could scarcely move on account of their heavy burden, but the drivers urged them along by twisting their tails, and in this way they managed to advance slowly to the end of their journey. A few marketmen with loads of vegetables on their heads and bathed in perspiration, walked along with greater speed. The onah bearer carrying water in jars, was seen and heard singing his song as he trudged along. 'In the house of which we have spoken, lived Baboo Sahib. His real name was not known. Having long fraternized with the Eurasians, he had adopted their manners. He dressed like them, talked like them, and walked like them. When alone, he placed his legs on the table, or, standing on limbs apart, indulged in revery which ha cheered with whistling. His long intercourse with the Eurasians and Europeans had engendered in his mind a strong aversion to his own countrymen, whom he contemptuously designated as Ignorant Bengalis. Baboo Sahib entertained a large number of visitors; but his most familiar friend was Jako Baboo, a man who possessed a smattering of information on general matters, and claimed to know all the sciences.

The prohibition of the barber and washerman to the excommunicated exists to some extent even at this time.

DESCRIPTION OF LALBOTOKUR IN PINGALA VILS of the soul, who, neglecting to probe for hidden LAGE, AND OF THE RELIGIOUS SECTS. causes, glance only at the external workings of Nature, possess a very imperfect knowledge of selves with the unsubstantial. Baboo Sahib and guage he spoke was partly Hindu and partly. Jako Baboo busied themselves continually in the acquisition of external and ostentations but were thorough Materialists. When the subject of the immortality of the soul was mooted, they assumed an air of great wisdom, and said:

cepted. The soul is like a lamp; so long as there; is oil and no wind, it burns and gives light, but when it does not burn, it gives no light. There are some who say they have seen the spirit of they had to say, with the impertinent inquity, such a person. This, which they consider to be Whatever the subject of conversation might; of the brain. If the existence of the soul after be, whether on estimation, religion or law, he this life cannot be proved, then there is no obtinded his own views, and silemed all others, proof of a world beyond this. Some say the next world is in the moon; some say it is in the milliv way; son q say it is composed of different spheres, that the soul rises higher as it proknow the exact modes of ascertaining truth, ale always plunging about in the dark abyss of He professed to be decally versed in astrology, cerror by the light of their exact knowledge. But said has deep meaning: the soul has wonderful palmistry, astral influences as foretebl'in heavy as this is not done, alas, this village is going to

Thus spake and reiterated the self-styled wise

Anayashan, in the course of his journey, ared an acquaintance with. The Hirdus respected riviglan the village of Pingala. It was spring him, as did also the Mussulman. In this world, a beautiful evening in spring; in the gardens what cannot bluster and brigg advised of Brass, and fields were numerous trees and shrubs lead-Is everything, and extelled to the skies. Geld is jed with fruits and flowers; birds of rich plumage. their trans branch to branch making the air melodious with their songs, and the soft, silvery Wherever this exists the conception of God 1 tht of the moon, combined to render the time was, and are prepared to die, if need be, for doors and windows came the soothing porfume mony can exist between one sect and another, chank glanto, drums, we, was heard in various Conservative Brahmanism and Progressive Brah- gested by: the time, place and circumstances. manism were being incul ated. There was a Anavashan walked amid these scenes in calm musild in a remote part of the village. There, and deep meditation. Proceeding a few paces, was also a clair h, for the propagation of Chriss, he beheld a Brahmo-Somal, where the Brahmos, ness of the mind, the diversity and particular the soul. The view which he took had referphases of faith calculated to intensify selfatians, tence to the history of the past, and he argued ism. Every sects was trying to so inte followers, that man would be miserable without a belief in his own immortality. It was evident from sect to another. The Christians were attacking the expressions on the faces of his auditors that the Brahmans and the Brahmans were attacking his effort was not appreciated, and the half-

After the service had concluded the traveler asked some of the Brahmos, "What Somaj is such would be the case. It is high time that we this?" They replied, "It is the old and adi should die, that we may depart without being (first). Go on a short distance further and you will see the Progressive Somaj.

While passing on, as thus directed, he ened; afraid of being punished for endeavoring to countered a procession with red flags flying, and insultate their faith with sword in hand, what accompanied by music that pierced, as it were, the sky, and the chanting of songs that were so The progressive Brahmans were lamenting impassioned they maddened the hearer. The that little or progress had been made. The Brahmos composing it walked with eyes closed, Brahmans, were deficient in energy; they were clad in silk, and barefooted. On reaching the mere automatons. What good can result from mander they became seated, and the prelate insufficient study and a limited practice? It is spoke upon repentance, the spiritual character of not proper to teach Brahmanism alone from the the saints, Choityna, Nanae, Christ, etc. But of Vedas, Upanishads, Puranas and Tantras. We all these Christ was described as having possessed must seek it also in the Bible, the Koran, Zends | the highest lovest rinciple, and other superior (

CHAPTER V.

BAISTAR'S HOUSE AND HIS INSTRUCTION ON THE SUBJECT OF THE SOUL.

The house of Baistab was rather dark and dingy. There was a long hall-running through it, having a room on each side, facing a yard or small field in which there was a cow-shed. Baistab had risen early, and, having performed his religious devotions, was engaged in teaching his disciples. Some were reading Numat Bhagavad. some Gita, some Kasamunjah, some the Vyasa by Sankara.

Anayashan approached him and said: "Sir, I am fortunate in being brought in con-

Baistab replied:

'Whatever I know I will state; but I consider myself as a cow with the bag of sugar on the back. Whatever I know I know from reading. I can argue and discuss, but I have no light from an internal source. Such light can be had only from the Yogis or those who have emancipated their souls from bondage. The general belief is that the soul dies with the body. This is a misall wisdom. Why do you not settle these differ- take. You know how emphatically Gita teaches ences and bring harmony out of all this confu-; the immortality of the soul. I will give you the teachings of Numat Bhagvat: Death is nothing but the separation of the subtle from the gross body. Soul is distinct from body. It is pure light, or spirit, devoid of the qualities of matter. It is a cause; the creator of the nonego. It can go wherever it pleases, and wherever it goes becomes immersed, or clothed, in matter, If one while in flesh can know the soul, he is free from the bondage of the body. Soul is immortal, free from partial views, pure, all-

knowing, single, and unconnected. The phases

of the moon do not represent the actual con-

dition of the moon itself; so, when to earth-

ly sense it may appear the soul does not exist,

this appearance of non-existence is due to the

state of the body, and not to an absence of soul.

As long as this bodily supremacy exists our state

is phenomenal, and the soul is fettered, and

while thus fettered we manifest a fear of God.

Grief, joy, fear, anger, greed, darkness, birth, and death do not belong to the soul." Anayashan was grateful for this instruction. and, thanking him for having imparted it, took leave of his instructor.

CHAPTER VI.

ANAYARHAN HAS NEW THOUGHTS ON THE SOUL, AND HEARS THE VOICE OF HIS FATHER'S

It is noon. The sun shines with great power. The cowherds go for their cattle grazing in the field and put them at work, plowing deep the hard soil. Soon these cattle become exhausted by their labors, and are thirsty for want of water. Yet the plowmen do not heed this, but compel them to work on. Thus, greed induces man to be cruel to the dumb creation. There is no shade of any extent in the field,

* Fragrant substances burned in the manders, etc.

they have expressed to me their peculiar ideas. But of the science of soul he was wholly though here and there is to be seen a single; thought, whether within or without the limits ignorant. His superficial knowledge of things tree. On one side of the field a shepherd is of one's own conscious and active creative powhe estentationsly paraded for mere popular ap-leading a flock of sheep, and, from another side, ers. It were wiser, perhaps, to count nothing plause, a custom very common with those who a herd of buffaloes are rushing with great speed, our own, seeing how everything in this world of do not drink deep from the fountain of wisdom. Clumps of decayed trees are seen at various cause and sense is related to every other thing, Those who do not apply themselves to a study points of this field, on the broken branches of till there is in reality no meum or tuum, and no which numerous sparrows and other small birds, \(\frac{1}{2}\) beginning or end to thought or substance. in quest of flies and blades of corn, thirp their ! Since all about us, then, are lying undiscovsimple notes. The shepherd, to relieve his ex- ered islands and continents of truth, God and the next world. They reject substan- haustion, incident to the heat and fatigue of He was removed for sharp practice. He was God and the next world. They reject substant haustion, incident to the heat and fatigue of born in the northwestern provinces. For a long tial and enduring knowledge, and content thems the day, chants songs in wild, we take the fall most There was a tank on the north of the field, and on its bank a Bokuf and a Kodamb tree, whose broad and shading foliage gave shelter to travknowledge. They had no idea of a spiritual life, elers weary of their journey. Anayashan seated himself within the shade of these trees and engaged in the following meditations:

Many of my friends and relatives have gone "What cannot be proved, ought not to be ac-, to the next world. But where is that world? thought?" What state do we reach after death? No answer to this momentous inquiry comes to us from Socrates, Plato, Christ, Paul, Vyas or Upanishad.

Paul says, when the natural body dies we a reality, often proceeds from an hallucination, have the spiritual body. The Hindu psychologist tells us that when the gross body is gone we have the lingua sanka. But how are we to be assured of this? The cremation of the lady I have seen, clearly proves that the soul or spirit is distinct from the body, because the suffering it endured did not trouble her. The Yogis show gresses in love and wisdom. All this is simple similar freedom from whatever the body may nonsense. Where is the proof? Those who do undergo sif it be lacerated it gives them no not study physical sciences properly, and do not 'pain.' Mesmerism and clairvoyance render the body insensible, and, freeing the soul from the bofdage of flesh, enables it to go out and to reerror. The psychists ought to dissipate such turn to reveal startling truths. What Baistab powers. If the soul can be known, then we enjoy a blessed life; we know God clearly; we know what is to be our destiny in the next world, and what we should do in this. But this most desirable attainment is only vouchsafed to those who meditate deeply on God,

The worship of God through the soul is the most desirable, but at the same time the most difficult. What we see, hear and do, is all Shadiwy and theeting; the soul is replete with what is real and enduring. Our prayers are, therefore, coming as they do from the soul, more or less natural. The soul does not really rest on God until it ceases to be controlled by externalism. What is being done religiously in different countries may result from or produce a species of internal exercise, and in that respeet prove serviceable to the worshiper. I do not decry or seek to underrate any sect. Either now or in due time it must improve. But our duty is to ascertain by what method, by what exerise, we can attain to a state best fitted for the divine worship. This can only be done by close

'In this country Monotheism prevailed from remote times. Rahmohun Roy worked diligently to draw the attention of his countrymen to the worship of one God. His teaching was as follows: 'The wdPshipers should not be afraid of aught but the all pervading and spiritual God.' His instruction, as it related to the next world, is unimportant. 'If it be determined that there is no world to come, all earthly society will be at an end." Those who have followed Rahmohun Roy have enlightened this country by their indefatigable labors, but it does not appear from their hymns, instruction and discourses that they are appreciators of spirituality. They themselves are elevated, but, either from hope or fear, they create a diversity of hells and heavens. This is, indeed, a primary state, but God is above all human ideas and emotions; hence, unless we are above them, we cannot know God. Almighty Father! deliver me from earthly thoughts!"

While engaged in this meditation Anavashan saw a, light within himself, and found good in everything. To him, virtue and vice appeared to belong more to the mind than to the soul, being purely phenomenal. Placing his hand/on his eyes, he said:

"What is this delusion? Perhaps I may be better after bathing."

Shortly, he began to pray, but he was filled with natural thoughts; he could not dedicate himself to God. With great effort he could tranquilize himself for a short time, but, almost immediately, his thoughts wandered. This brought to him a feeling of disappointment, and he said:

"It is impossible. Druba, Prolad, Kapela and Jarabharut could keep themselves in one unchangeable state. How can I follow them?' While thus agitated, he heard the affectionate

words of his father's spirit-"Anà! do not be discouraged! Your aim is uncommon. You will succeed by hard labor. Cease not to pray."

Anayashan looked around, but could see no one. Grief for his father began to flow, and remembrances of him came fast gathering in his mind. But grief, pain and joy are of short duration. Soon grief passed away, and he was restored to his former state.

[Concluded in our next.]

"OH, IF PEOPLE ONLY KNEW!" LATHER COLBY-Esteemed Friend: I send you

another poem, connected with which I have had a peculiar experience. I am unable to decide whether it is a gift of inspiration or memory.

The subject of the poem was suggested to me some time ago, while watching life's masqueraders on the public streets and seeing how coldly they often greeted one another in passing: but I never bestowed any further thought on it till yesterday, when it suddenly began apparently to shape itself into a poem, and glided into my mind like a dim remembrance of something I had gathered somewhere on life's journey. The matter has puzzled me not a little. At the time it came to me. I was taking a rest after several hours of severe mental labor, and was not intending to write any more that day, but the poem came unsought, and so fixed my attention that I felt impelled to rise and write it down, when portions of it seemed so familiar to me that I began to think I must have read it at some time, and was by an involuntary act of the memory recalling it, or it had been impressed formerly on my own brain in sleep, and was then being reimpressed on my waking consciousness. I have had entire poems come to me several times in that way, but on waking I could never recall a single stanza. It is possible that this is one of those dream-poems. I know not; but if you, or any of your readers, have ever seen anything like it I shall be pleased to be informed of the fact, and will resign all claim to its authorship, for I have not the slightest desire "to shine in borrowed plumes," be they ever so brilliant.

We know so little about the sources of our inspiration, so little of the laws controlling mental action, so little, in fact, about everything pertaining to the subtle forces of life and their wonderful operations, that it seems to me we may well and often hesitate, feeling uncertain where to place the border lines of original

Smiling under summer skies, Rising out of sunny seas Bearing fruitage richer far "Than apples of Hesperides—"

why should we not rise, leave our useless bickering over the few crumbs of truth that have fallen from the Master's table into our humble baskets, and go forth with reverent hearts in search of those undiscovered lands that lie smiling and fair on the yet trackless ocean of

Let us not care in what ship we sail, or who shall be the Columbus to take us to those fair, new realms, so we only get there in safety; and let us not mind in whose name a good deed or a thing of beauty finds its way into the world so it only gets there and does its work; for once there it will remain "a joy forever."

In this spirit I send you the following poem, hoping that among the many stars set in the poetic firmament it may find room, and shed some light in a dark place. BELLE BUSH.

Very respectfully. OH, IF PEOPLE ONLY KNEW!

Oh, if people only knew What their neighbors truly are, Could they see their spirits only, "And not the clothes they wear," Then would all our joys be double! But they don't, and there's the trouble! Could they only learn to follow,

As they should, the "Golden Rule," Could they look on one another As on children sent to school. Where a kind and loving teacher Smiles a welcome at the door, And never asks the question: 'Are your parents rich or poor?" But with an accent tender Accepts them as they are, And expects they'll stumble often Ere they reach the golden stair Where the sainted ones are waiting Who have passed the "gates ajar,' And where their Christ-love, lighted, Is fadeless as a star-Oh, could they thus, how blessed, How beautiful would be All the lives that now seem blighted

By a cruel destiny! Oh, if people only knew What their neighbors' burdens are, Could they read the secret truly Of their sorrow and their care, Then would their sympathy be double; But they don't, and there's the trouble!

Could they only leave their scorning, Their haughtiness and pride, As the earth-worm leaves its larva When it mounts the airy tide, And, on radiant wings disporting, Sips honey from each flower, Nor harms the purest chalice That opens to its power— Could they learn the love that's gentle, Compassionate and true, That knows the rudest nature To chasten and subdue-Could they leave their saintly seeming, When the heart is full of guile, And turn the poisoned arrow Of their malice to a smile, Oh, could they thus, how peaceful Would be the paths of life! How changed to words of sweetness Would be its sounds of strife!

Oh, if people only knew, When they pass each other by, How much of truth and beauty Is hidden from their eye, In the forms they hardly notice, Or notice but to spurn, How would their footsteps falter, And how their hearts would turn From the idols that they worship To the lowly ones of earth! Oh, how great would be the homage They would pay to wealth of worth! And how soon their joys would double; But they don't, and there's the trouble ! Human Pride and human Sorrow Walk the green earth side by side. One would think, to see them passing,

That the Saviour had not died." Had not lived or toiled or sorrowed, To teach us how to live, How to labor for the lowly, How to suffer and forgive. One so cold, so stern and stately, And the other all so meek, With a look of patient waiting Playing over brow and cheek Oh, pride! Oh, silent sorrow!

How far ye dwell apart! And yet how near the Father Is every human heart!

Ah! if people only knew How their gossiping and lies Are woven in the raiment They wear to angel eyes-Could they only see the shadows Of their hatred and their scorn; As they flit across their pathway, And the bitterness that's born In the spirit of the hated, Oh, how quickly would they turn Every falsehood to uncover. All their hatred to unlearn. Then how their joys would double! But they don't, and there's the trouble. Oh, if people only knew What other hearts believe:

Could they see their faith and practice, What a curious chain they weave Of outward prayer and praises, Of secret doubts and fear. How great would be their wonder, How changed would life appear. Oh, human faith and practice, How far ye grow apart And yet how fair thy trhitage, Alt! garden of the heart! Each soul must have its season For Truth to drop her seeds.

And a summer time of waiting

Ere they blossom into deeds. The dews of heaven must water, The sun of love must warm The tiny scedlings sleeping Through winter's chilling storm, Give souls some lofty purpose, Give hearts high dreams of hope. Then see how soon the blossoms Of noble deeds will ope.

Let us trust the time is coming In the æons yet to be When men will wear the mantle Named of angels Charity. For not to one is given To say, of truth forewarned,

Who hath the whiter raiment. The scorner or the scorned. Let us judge each other kindly, And ne'er with jealous eyes, For, to read the lesson clearly, "There are angels in disguise." All about our paths they wander,

Wearing oft an humble guise,

Or looking at us meekly Out of pleading human eyes; And above the embracing heaven, With pitying star-eyes thronged, Is a love that's safely guiding Both the wronger and the wronged.

Oh, if people only knew How deep this love, and true, How strong to lift the fallen, And the haughty to subdue, Oh, how their faith would double! But they don't, and there's the trouble.

But there'll come to every mortal A release from toll and care, An unveiling of the spirit And a fairer garb to wear. We may stumble, and grow weary Of the burdens we must bear, But we'll reach life's shining portal, We'll climb the golden stair Leading up to joys immortal, "And we'll know each other there." Belvldere Seminary, July 21st, 1878.

Camp-Meeting in Maine.

Camp-Meeting in Maine.

To the Editor of the Banner of Light:

The Spiritualists' five days' Camp-Meeting at Etna. Me., commenced Wednesday, Aug. 28th. The weather was unpromising and gloomy; but by ten o'clock we repaired, to the grove, where a large andlence had assembled to listen to the soul-stirring thoughts there presented. The regular speakers for the meeting were Moses Hull. Mattle Sawyer. Dr. H. P. Pairfield, and Clara A. Field, all from Boston; Dr. Chase of Monroe, Mrs. Lunt of Belfast, Gibson Smith of Ayer, Mass., Father Clark of Dover, Me., Mrs. Gould of Banger, Seward Mitchell, Dr. George DeMerritt of Dexter, Me. At half-past two P. M. the bell rung, and all repaired to seats prepared for them. The President, Bro. Mc-Padden of Waterville, made a few introductory remarks very appropriate for the occasion. He then introduced Dr. H. P. Pairfield, who rendered a very beautiful invocation, and delivered an interesting lecture on "The Signs of the Times." Moses Hull made an elaborate speech. Mattle Sawyer gave some his stirring thoughts. Afternoon sessionlelosed with singing.

Frendry Session.—The President in the chair. Dr. DeMerritt related his bitter trials and persecutions during his development in Spiritualism: Mattle Sawyer related her experience in Spiritualism: Mattle Sawyer related her experience from early childhood, which was quite affecting. Closed with tenediction by Bro. Fairfield. Circles were then held in some of the tents. All seemed anxious to hear from friends in spirit-life. Adjourned till 9 of clock Thursday morning. From nine until half-past ten was devoted, to social meeting.

Thursday Morning—An address by Mrs. Lunt of Relfast, Singing. Hemarks by Mose Hull. Text. I. Corinthians, 13th chapter, 11th verse: "When I was a child I spake as a child." Singing. Lecture by H. P. Fairfield. Circles were then held in some of the tents. All seemed anxious to hear from friends in spirit-life. Adjourned till 9 o'clock Thursday horning.—An address by Mrs. Lunt of the line.

Regular P. M. servic

(From the Memphis (Mo.) Reveille,) Water Lilies Brought a Mile by Spirits. EDITOR REVEILLE-Believing that a brief account of a new phase of spiritual manifestations which occurred at J. H. Mott's on Sunday even-

which occurred at J. H. Mott's on Sunday evening, August 18th, may prove interesting to many of your readers, I proceed to narrate them.

Mr. Pittman, of New Orleans, having received a written message from his spirit-wife, it encouraged him to ask her if she could not fetch him a wild flower. She replied that she would try. Accordingly, on Sunday evening, the trial was successfully made. Gen. Bledsoe, the presiding spirit, expressed some doubt about performing the feat, but was willing to conduct the trial. He directed the front door to be kept slightly ajar, the light to be extinguished, and those present to enclose the cabinet door by standing with joined hands: those at the ends of the seniteirele, next the door, each to touch it with one eircle, next the door, each to touch it with one hand. The directions were complied with, and

circle, next the door, each to touch it with one hand. The directions were complied with, and in about two minutes some in the circle perceived the odor of flowers. A light was produced, which disclosed a large water-lily held out through the aperture. Mr. Pittman advanced and received it from the hand of his wife, and took it away with him on Monday.

This success induced Col. Isaac Eaton, of Hannibal, to solicit a like favor from his friends, who expressed a willingness to make a trial, as did Gen. Bledsoe, but said it would be hard on the medium; that he would come out of the cabinet very weak, and as wet as if dragged through a creek, which proved almost literally true. The conditions were repeated, and after waiting about twice as long as in the first trial, the signal was given for a light, and Col. Eaton took his flower in triumph.

No one had thought of lilies, and it is said that they must have been brought from the swamp down South, at least a mile distant. They were both wet, and Gen. Bledsoe said that he was accompanied by quite a number—by Mrs. Pittman and other ladies, Gov. Shannon—brotherin-law of Col. Eaton—and other white men and some negroes, the latter going into the swamp and plucking the lilies. Of course, but few will believe this, but all who were present know it to be the truth. The party consisted of Mr. Pittman, Col. Eaton, Major Mellon and lady, of St. Louis, a gentleman from Warsaw, Ill., whose name I cannot at this moment recall, Mr. and Mrs. Loami Mott, Mrs. J. H. Mott and myself. No outsiders knew what we were "driving at," but had any one possessed fresh and wet lilies and wished to have carried them to the cabinet he could not have done so, as we stood close together around it with joined hands. We know there were no flowers of any kind in the cabinet when the circle was formed.

STEPHEN YOUNG.

The oldest paper in the world devoted to the Spiritual Philosophy is the Banner of Light, published in Boston. It is now in its forty-fourth volume, and by reason of the growing linterest manifested in Modern Spiritualism, is today one of the most interesting weeklies published in the United States. Besides valuable contributions, rerbatim reports of lecturessome of which are worthy of the profoundest philosophers—by trance speakers, accounts of mediumistic experiences, etc., it occasionally contains interesting stories that have a most refining influence on the reader, while its editorials are characterized by liberality and ability. Add to this that eight large, clearly-printed pages are brimful of reading, and it can be said that of its character the Banner of Light is one of the most valuable of family papers. Readers of the Independent Era will do well to refer to the advertisement of the Banner of Light in another place.—The Independent Era, Georgetown, Texas.

The greatest quiet and passivity of mind, the fewest restraints and dictatorial requirements with harmonious surroundings, are unquestionably the most favorable conditions for spirits to give reliable manifestations.-A. Underhill, M. D.

To cure persons of singing "Whoa, Emma"—Take of sulphuric acid one part, strychnine two parts, Paris green one part, hydrocyanic acid eight parts. Administer a full dose the moment the unfortunate person exhibts any symptoms. It is well to add that the disease usually commences with a low whistling.

THE STRICKEN SOUTH.

BY A. W. BOSTWICK,

Up from the land where orange boughs 'Fill all the air with hints of love; Brom where the dark-leaved myttle grove Twines radiant wreaths for valor's brows;

From towns whose blooming margins reach To fruitful plains and waving trees, Where song of birds and sigh of breeze Give gentlest answers each to each; From cities drooping in the light Of scorching sun; above the tide Where white-winged ships and steamers glide, There floats a shadow dark as night.

And with it comes a voice of woc, A sound of weeping and distress; A cry of hopeless bitterness, Sad echo of a mortal blow.

This shadow-form of deathly blight— This cry of sorrow and despatr, Come not to us a hopeless prayer; Come not a phantom to affright.

Plague-stricken hearts! we hear the wait That from bewildered mortals slips, That parts your fever-tortured lips; You ask our help—help shall not fall.

Estrangement sinks beneath the wave,
Where death holds court with crowning crest,
And North and South, and East and West,
Give palm to palm beside the grave.

—[Bultimore American.

The Rostrum.

Spiritualism the Demonstrator of a Future State of Existence.

To the Editor of the Banner of Light:

At a Union Meeting of Mantua, Garrettsville and Ravenna Spiritualists, held in Atwater Grove, Mantua, Portage County, Ohio, it was unanimously voted that the morning address, delivered by E. P. Brainerd, Esq., of Ravenna, be published in the Banner of Light and the Religio-Philosophical Journal.

ADDRESS. Whatever may be urged in support of the doctrine of total depravity, history proves that man, in all ages of the world, has intuitively inclined to a bellef in a future state of existence, and is by nature a religious being. In proof of this we need only refer to the thousands of different religions that have been promulgated among men, from the earliest history to the present time. The fact that mankind have, in the different ages, adopted such a great variety of religious beliefs, only proves that hitherto the evidences of a future state of existence have not been sufficient to satisfy the human mind, and could only be accepted through a blindfaith but poorly understood. Hence the necessity of more direct and positive proof to save the world from drift-

ing into the cheerless belief of materialism. The spirit-world, recognizing this fact and man's necessities, have sought to establish a telegraph-line by which human beings may receive messages direct from the loved ones gone before, relative to the unending hereafter, and what is the result? Instead of receiving it as new light from the invisible world, it is by the majority of mankind rejected and denounced as the work of the Devil, and why? Simply because our spiritfriends on the other shore teach us that which is not in harmony with the revealed law as defined by the creedmakers of the past.

That scientists should oppose these new revelations that conflict with old ideas is not surprising. Most important scientific truths have been developed by fearless, progressive men, far in advance of their fellows, who have been compelled to thread their way with as much caution as did the fugitive slave with his eye fixed on the north star.

In alluding to scientific truths we may stop to inquire what is this thing we call science, which commands so much deference? Simply trained and organized common sense. Swift says old sciences, like old stockings are easily unraveled by beginning at the foot. Prof. Huxley, the greatest scientist of the Old World, says,

"Before making any great progress in new scientific truths I had to forget sixteen years of book-learning." With all our appreciation of education and educational advantages, we sometimes think a great deal of the present book-learning might be profitably neglected, if we could direct the mind of the learner to the great fundamental laws of nature. The vague theories which form the great body of speculative learning have at no time enabled the young man or the young woman to grapple with the undeniable truths having their origin in the laws of nature.

The Philologist, with all his knowledge of the dead languages, can find nothing in the classics that gave birth to the idea that ripened into a mower, reaper or a sewing-machine, or assisted Fulton in the application of steam to the propelling of water craft; nothing that drew electricity from the clouds; that sent the electric ark over beds of coral and under the billows of the mighty deep, in the transmission of human thought, or that gave us the telephone and phonograph, which are to-day the wonder and admiration of the civilized

Why is it that in this age of mighty inventions and discoveries, mankind still persist in looking to the past for wonderful achievements.

It is well for modern discoverers and inventors that they did not live in the days of Galileo, for if they had, like him they would have been compelled to denounce the philosophy of their success, or be themselves de nounced as apostates, actuated by evil spirits, by the very fach who were at that time laying the foundation of learning that is to-day taught in our schools-the men who knew there could be no more new planets than they had discovered, "because there were seven in a man's head, seven days in a week, and consequently there could be only seven planets."

Is it not true that there is more to be learned of nature and nature's God in a lump of chalk, in the granite of the hillsides, in the trees of the forest, in the rippling brooklets, in the chemical analysis of the soil, in the symmetry of the snow-flake, in the brilliancy of the dewdrop, in the petals of the flowers, in the carol of the birds, in the silvery voice of youth, in the movements of the heavenly bodies, and in the architectural design and mathematical accuracy of animate and inanimate life, than in all the books and creeds that have been written by man since the beginning of the world, or the unwritten thoughts that have been handed down to us by tradition?

From these animate and inanimate bodies and objects can be drawn the greatest lessons ever afforded the human mind; lessons which, rightly understood and practiced, will be productive of peace on earth and good will among men.

Mankind, to a great extent, are creatures of education, and with many it seems easier to believe error than to put aside deep-rooted educational prejudices. entiment, however, is forcing prominent theologians to discard some of the old ideas that come down to us through the dark ages. Mr. Beecher says: "In some systems of theology God is atrocious beyond all power of language." Does not the inspired Book sustain this view when after "Thus saith the Lord," It says: "Thou shalt destroy that city and sow it with salt; slaughter all, both man and woman, old and young; dash the little ones against the stones: slay the women and put the ox, sheep and the ass to the edge of the sword"? To defend such a God, the more honest way is to adopt the kind of argument used by the Rev. Dr Kitto, of England, who, in commenting on Samson's achievement when he set fire to the fields of the Phillistines, already white for the harvest, said, "We can--not say anything against this, but any other man who did it would deserve to be hanged."

make volumes enough to sink the Great Eastern? Mr. Beecher may well say: "The Bible is the most betrashed book in the world. Coming to it through commentaries is much like looking at a landscape through garret windows over which generations of unmolested spiders have soun their webs."

Is it asked, What has your Spiritualism to offer? Has it any vital truth? Is it not that old perverse spirit of denial which has troubled the true saints in all ages? To this we would reply, It only asserts the larger truth and denies the partial and the false, which admits of no sensuous verification. Higher truths always supersede partial ones. Paul asserted universal brotherhood, and down tumbled the restrictions of the Jewish law. Luther declares that it is the right of every soul to know and judge of truth, and Papal authority gives way. George Fox asserts direct inspiration, and apostolic succession becomes a myth. Liberal Christianity asserts God's Infinite Love, and eternal hell, endless damnation, and the Devil disappear in the broader light. Spiritualism denies only by aftirming higher and better evidence. It attacks error only by the statement of truth. It "shatters the idol, that it may reveal the God."

There are a large class who profess to be incredulous -so much so they seem distrustful of their own senses. Yet they can believe in the miracles of every other age in order not to believe those that take place in the age in which they live. A celebrated writer has said, "Some men will believe nothing but what they can comprehend, and there are but few things that such are able to comprehend." Distrust and incredulity are the surest signs of a corrupt heart and a feeble head. Real philosophy seeks rather to solve than to deny.

Suppose your philosophy be true, what is the use? say some. With the doubts that have existed in all ages, is not the proving of immortal existence the most priceless blessing that can be conferred upon mankind? If the intelligences of the invisible world accomplish this, will they not do more than all the theological

teaching of the past six thousand years? Spiritualists may take consolation in the fact that the cyldences coming to us are rapidly increasing and becoming more and more irresistible. "Mankind are being crowded nearer and nearer to the verge where they must surrender or leap." The celebrated scientist, Dr. Draper, well says, "So wide spread and so powerful is this, that it can neither be treated with contempt nor with punishment. It cannot be extinguished by derision, by vituperation, or by force.

With all the accumulated evidence Christianity cherishes a blind incredulity, and the only word of welcome from their ranks is confined to the Swedenborgians and Quakers! The combined opposition of clergy and laynen will not prevent the ban being soon removed, when the world will be astonished at the number of mediums long since developed, and the amount of investigation secretly carried on in the higher circles of Orthodox society.

Compared with the past, this is indeed a progressive age, but with all our boasted knowledge how little do we know, and how little can mankind acquire shut up in an earthly prison? In fact, what we now are, is half a mystery; and how few there are who study and explore the remote, the concealed, the silent regions of their own natures. They live in the external, their pleasure is mostly of the senses. They pursue a sensational existence, and find no food more rich, nourishing and spiritual, than objects of sight, hearing and taste. Possessed with immortal powers; instruments of most delicate susceptibilities; social beings, so interliving with those about us, that, like the waves on the sea, when one rises or is depressed, all are affected moral beings working out our destinies, meanwhile in pressing good or evil on our fellows, gathering gems or thorns for both our own and others' crowns, such are we now. But all the depth of our capabilities, all the possibilities of our happiness and usefulness, all the sweep of our subtle, silent influence, who can tell?

Prior to receiving light over the invisible telegraph as we looked to the future and asked What shall we be? the question rolled away far and farther still into the world of mysteries, and only an echo came back! We may, however, take consolation in the well-demonstrated fact that all is governed by unchanging, immutable laws. It has long been conceded that the starry system of worlds which adorn the heavenly landscape, and the solid earth beneath our feet, are governed by fixed laws; and even the fickle winds which sweep our earth "like the breath of destiny," obey an irresistible flat. Every movement of the glittering orbs above us, every event on the earth beneath our feet, is the result of law and proclaims the universe to be governed. The restless ocean is ever lashing its rock-ribbed sides, but its tidal waves are held in abeyance. Refreshing rains, gentle dews, and warms su light clothe the hills with forests, and the fields with vegetation. Slowly and surely the work goes on; no confusion exists, no mistakes occur in the world of matter: can it be that the direction of human affairs is left either to chance or special Providence, or the caprice of man?

Intellectual, moral and spiritual development and all is governed by a power we cannot understand, who controls and directs without consulting our wishes or being governed by our wills. A law of necessity governs these things which man did not create, neither can he resist. Fashloned by a power he cannot see, man is moving on over the sea of life to an unknown shore. and he is living in a delusion when he believes his acts are determined by his capricious volition. He may encounter unforeseen calamities, but his absolute course can never be backward. It is ever onward and upward, though death and decay attend his steps. The human race is never at rest; change is written with the pen of fate upon every earthly thing; events are forever occurring from preceding events, and ideas springing from those that have gone before, forming a chain of cause and effect, immutable as God. Whether we desire it or not, we are obliged to move. Compelled by a law of necessity we cannot resist, we must follow out the plan of the Divine Architect, who cannot be foiled in any of his designs.

. It is one of the cardinal doctrines of the spiritualistic faith that the penalty is sure to follow violated law, and that the wrong-doer can in no wise escape; and the poet well says:

"From David's lips the word did roll,
"I is true and living yet.
No man can save his brother's soul,
Nor ray his brother's debt,"

The evidences of spirit intercourse antedate Christlanity. Pythagoras, the sage of Samos, was a great

Occultist and Spiritist 600 years B. C. In "Plutarch's Morals," recently translated by Good win, there is an account of calling up the spirit of Cle-

onica, 500 years B. C. Hermes was the great Egyptian seer and physician One of his books has recently been discovered, and a fac simile of it is in the New York Astor Library. It is called the Ebers Papyrus, and dates 1552 years B. C. In this work Hermes says: "The Lord of the universe told me how to free gods (eminent men) of all murder-

faith in communications from the other world. Apollonius of Tyana was born about four years B. C., died A. D. 94. His life, written soon after his decease, translated in 1809 by Rev. Edward Berwick, a. Vicar of Ireland, is full of evidences of the then exist-

ous diseases," and many other things, indicating his

ing inner soul-power. Apollonius traveled over the then known world, and visited the Indian sages, became one of the most remarkable seers and wonder-workers of any age, and his history is a full vindication of the truth of the miracles of Jesus recorded in the New Testament. It is only those who seek a monopoly for Christianity who attempt to discredit Apollonius.

Josephus, book 8, chap. 2, testifies that Solomon belleved in magical powers in his time, and he himself wifnessed the phenomenon of demons being expelled

can be traced in regular chronological line from the dawn of time, furnishing indubitable evidence of man's belief in communications from the spirit-world. On account of preconceived religious theories, mankind seem to cherish a welcome blindness to all these facts and

Many of the Hebrew sacred writings are handed down to us for our spiritual instruction. But while it is claimed by Bible students that the Jews were far in advance of their time, their records are largely secular and traditional, and with the manifest ignorance of the race, in their allusions to geography, astronomy, medieine, and other imperfect sciences of that date, to claim the Bible record is all the word of God, and to attribute all their blunders and mistakes to the all-wise Father, who is perfect in all truth, is simply blasphemy. There is much in the Old Testament that the impartial

student cannot accept as the word of God without stultifying his divine attributes; but taking the Bible as a whole, with its sublime code of morals, with its history, its poetry and its evidence of spirit intercourse in the past, no Spiritualist can afford to reject it. It goes further to sustain the spiritual philosophy than any book in print, and teaches the principles of that faith ! more directly than any other ever adopted by mankind;

in fact it teaches no other.

Many intelligent Spiritualists seem to incline to the ldea that the Bible is unreliable, and that war should be declared against all religious organizations outside of the spiritual church. We do not understand our spirit-friends to teach anything of the kind; like one of old, they "come not to condemn or destroy the world, but to save it." They come to bring us direct and absolute proof of their continued identity, their manner and mode of existence, and furnish us with satisfactory evidence of our immortality beyond the grave, and leach us how to live that we may be prepared for a higher and better condition on the other shore.

Discarding the idea that man's eternal salvation is predicated on a doctrinal basis, Spiritualists can well afford to be generous and liberal, and exercise broad charity and great tolerance toward those of other reli-

There may be much error among the respective religious organizations. Suppose there is; as Spiritualists are we prepared to east the first stone? We have far greater respect for an honest, conscientious Christian who is striving, according to the best knowledge and light he has obtained, to do right for right's sake, than we have for the professed Spiritualist who will ride ten miles of a dark night, to some medium, with no higher purpose than to persuade his mother or some other spirit-friend to tell him (confidentially) who poisoned

It is a mistaken idea that we can build up Spiritualism by tearing down other religious systems. few are so unwise as to abandon the old house that has so long served them tolerably well, till a new and more attractive one, is provided. Is it claimed that Spiritualists have provocation for combating other religious denominations, for the misrepresentation and persecution received at their hands?

Have not all the respective religious seets been obliged to force a recognition?

Within our own recollections pioneer Methodists have been arrested and fined for shouting in their Sunday meetings, which was held to be in violation of Sabbath sanctity.

How long is ft since the now strong and 'popular sect known as Disciples (formerly significantly called Campbellites) were denounced by other denominations as worse than Heathen, Infidels, or Athelsts?

Suppose Spiritualists are persecuted, ridiculed, and laughed at; so was Noah while building the ark; yet it is claimed that in consequence of a somewhat protracted but well-timed shower, Noah made his programme a success, and his craft a saving institution.

The little boy thinks that the western horizon line which lies along the hill-top of his father's farm bounds the world. Older grown, he learns that cities and towns, fields and forests, rivers, lakes, and prairiesindeed a whole universe, lies behind those hill-tops. So when the soul breaks away from traditional boundary lines and gets beyond the narrow ecclesiastical horizon, instead of encountering blankness and vacancy it goes forward into a universe crowded to overflowing with Infinite Life, which above and beyond still beck-

Spiritualists have no occasion to excite the antagoism of mankind by attacking their religious beliefs. Ishmael's hand would not be against every man, if every man's hand was not against Ishmael! The task of criticising old creeds is never an agreeable one, and profits nothing, unless we are led thereby to see more clearly our own way of duty, and embrace the cause of truth with a more reverent and loyal spirit. We should treat the thoughts of others with justice and tolerance, and see to it that our own thoughts and life are in keeping with the dietates of reason and con-

Many believers seem to entertain the idea that Spiritualism is broad enough and strong enough to carry in safety all reforms, whether real or imaginary, and all the isms that can be loaded on; consequently we are carrying much that had better be thrown overboard as

Suppose an individual should enter into an undertaking to dig down and remove one of the Alleghany Mountains; he starts in with twenty men, ten mules, and as many carts. Suppose instead of removing the earth load by load in the usual way, he insists that the entire mountain shall be loaded on to the carts at once; t does not require a philosopher to predict the result.

Should our religion, so sacred to the conscientious be llever, be saddled with reforms too destitute of truth to be successful on their own merits? We once heard of a man who was elected to the Legislature, pledged to procure an appropriation for the draining of an old black swamp. With implicit confidence in his own strength, and a determination to carry out the undertaking, he managed to offer as an amendment to every bill and resolution presented during the session: " Provided an appropriation is made to drain the old black His colleagues failed to see what his amendswamp." ment had to do with granting authority to lay out a turnpike, or buy a hearse. Are not some of the amend ments offered to the spiritualistic faith equally objectionable, and do they not drive away the better class of community, and deter them from listening to the

glorious truths taught by the angel-world? What would be the success of a physician if in prescribing a known specific he should insist that it always be accompanied with an overdose of ipecac.

Lowell says, "The devil loves nothing better than the intolerance of reformers, and dreads nothing so mue as their charity and patience."

"No roads are so rough as those that have just been

mended. So no sinners are so intolerant as those that have just turned saints," says Colton. "Man is instinctively a religious being. We may discover tribes of men without laws, or any of the arts

of civilization; but nowhere will we find them without some form of religion. Some seem to embrace religion from the same motives that they marry; not from love of the person, but because of a large dowry."
Clergymen in all the different denominations are

preaching the spiritualistic doctrine without seemingly being aware of it. The Rev. Daniel March, D. D., author of standard theological works, says in his 'Night Scenes of the Bible": "There are more living persons in the crowd than any human observer can count. There are more listeners in the public assembly than can be seen by the speaker's eye. There is no solitude of earth where we do not have the unseen companionship of beings that think, and feel, and work more mightily and constantly than ourselves. As these It was in the name of this kind of a God that the first of Smithfield were lighted, witches were hung in Salem, Quakers were whipped at the cart-tail in Boston. In this enlightened nineteenth century should we go back to those honest but ignorant, bigoted and dedued people, for spiritual instruction or lessons of virtue and morality?

It is held by the Christian world that all needed instruction or lessons of virtue and us through the Scriptures, and that a plan of salvation is therein set forth so plain and simple that a wayfaring man, though a fool, may understand it. If this be absolutely true, how is it that the different interpretations of it, that have been given us by theelogians and commentators, if printed and bound in books, would invisible, unembodied partners of our toil, and sharers

sian lady, scholar and world-wide traveler, is probably | peace, and smiting with the sword, bringing health and the most truthful and exhaustive work on occultism ex-| prosperity, and wasting with the pestilence, talking tant.

The works of eminent authors and profound writers temple roofs, at city gates, in humble dwellings, and in the depths of the dungeon's gloom. In all these places and circumstances men have seen and heard the living inhabitants of other worlds. And these celestial visitants have come from their far distant homes to take part in the affairs of men. They have shown themselves better acquainted with human history, and better able to do our work, than we ourselves. They have defeated great armies, they have overthrown populous cities, they have sent forth and arrested the pestilence. They have rested under the shadows of oaks at noon as if weary; they have eaten bread as if hungry; they have received hospitality at human homes at evening, as if coming in from a journey; they have guided and protected travelers on their way; they have rolled away the stone from the tomb; they have kindled the fire of the altar and stood unhurt in the midst of the flame; they have clothed themselves in garments that show like the lightning, and they have appeared in so common a garb as to be taken for wayfaring men needing lodgings for the night: It adds immensely to the solemn interest of our daily life to know that we may have such unseen witnesses of our conduct and partners of our toil at any moment.

" It gives us a higher and truer estimate of our own place in the great commonwealth of intelligent beings to find that we are objects of intense interest to the inhabitants of other worlds. It enlarges the range of our thoughts, and lifts our desires and aspirations above all earthly and perishable things, to know that our present habitation is only one little province of a universe of worlds, and that this mighty empire is bound together by ties of intelligence, cooperation and sympathy to its utmost extent." We have quoted at some length from this eminent theologian, thinking no better Spiritual-

ism can be préached.

In the work from which the foregoing is quoted, the author gives graphic descriptions of spiritual manifestations had at over twenty dark séances recorded in the Bible, making a work of over five hundred pages to describe them. The same minute description of parallel manifestations that have taken place in the past quarter of a century, would make volumes enough to load a steamship. In alluding to modern manifestations this plous Daniel March, D. D., says: "The spirits of the mighty dead have something else to do than to answer the call of conjurers and clairvoyants in any age, in any land. And if they were to come down from their high seats in bliss, they would bring better messages and wiser counsels than the seers and mediums of modern times have reported in their name."

How easy it is to "strain at a gnat and swallow a Campbell "

As further evidence of the changes that the discussion of Spiritualism has produced in these days, we quote the following as related by Dr. Peck, the presiding elder of the New York District at the Sing Sing Camp-Meeting:

"I heard," he said, "that my brother-in-law, the Rev. Mr. Loveloy, was dead. He was very dear to me, and 1 was greatly grieved. I lay down to rest, and slept, and as I slept it seemed to me that Brother Lovejoy stond beside, me. 'Why, I thought you were dead!' I ex-chained. He raised blusself, and with a triumphant expression answered, 'I am what you call dead, but I still live." But they told me.' I said, 'that you had been buried; that your body was in the grave at Stratstill live." ford." 'My body is there, he said, 'but my spirit is free, and I have seen the glories of that better land.' 'Oh!' I exclaimed, 'I am so glad to meet some one who has died and who has been to heaven! Do tell me about it.'. Then, he told me. He said as he was about to die he heard his friends around his bed say, 'Now he is unconscious,' yet he was never more conscious in his life. He knew he was dying, and trembled. Suddenly he seemed to come to a deep and dark river, and he dreaded to cross; but one appeared, glorious and lovely, who, reaching out his hand, said: 'Take my hand.' He hesitated, so pure seemed the Holy One. 'Take my hand,' he repeated, and he obeyed, and lo! he stood on the heaven side of the river and walked up to the celestial city. I asked him to tell me of its glories, and he told me of heaven. I never have tried to repeat his words-I could not; but I see the vision of the city as he described it. Oh! the glories of that land no tongue can tell. As he ceased I awoke. My

dream was ended." When we realize the progress of Spiritualism in the past twenty-five years, in spite of the formidable opposition arrayed against it, to us our duty seems plain:

First, To provide protection and a home for all who enlist under the new gospel banner. We should organize so as to secure the advantages of united, well-di-rected effort, "for in union there is strength."

Second, Lay aside all fanatical vagaries and objectional Isms, seek harmonious relations with ourselves and with each other, strive to live pure, upright, exemplary lives, furnishing living examples of the elevating

and regenerating influence of our spiritualistic faith. Encourage and assist each other, and do all we can to aid the higher intelligences of the invisible world, to so present the evidences of immortal life, and the heavenly truths of the better gospel, as to carry conviction to the hearts, consciences, and understanding

of men and women everywhere.

When absolutely convinced of the truthfulness and reality of messages direct from the loved ones on the other shore, they will gladly receive their direction and instruction in place of old teachings that furnish no better solace in the dying hour than " that death is

It is estimated that Spiritualists in the United States and the Old World now number over twenty millions. The cardinal principles of their faith are rapidly modfying and giving tone to the theological teachings of the civilized world.

With this moral responsibility resting upon us that ve may do humanity more good, we should come up higher, and by example and purity of life demonstrate to the world that it is the result and practical working of a faith based on positive knowledge of immortal life. Meantime let us do all we can to place within reach of our fellows the same opportunities that have been so satisfactory and convincing to us.

Any attempt to urge men and women forward, even in the right path, beyond the measure of their light, will turn out a failure; but by convincing their understanding and conciliating their affections they will cheerfully go forward of their own accord.

With the flood of light now emanating from the spirit-world, the time is not far distant when mankind throughout the civilized world will accept the glad tidings that come over the invisible wires to aid them in ascending those mountain steeps to the beautiful tablelands where the terrestrial and celestial blend in one. In conclusion, we will adopt the appropriate admoni tion of the great classic:

If difficulties har the way 'If difficulties har the way Thy magnanimity display, And let your strength be seen; But oh! If fortune fills thy sal With more than a propillous gale, Take half thy canvas in, '

Faithful Unto Death.

The Howard nurses, the brave physicians, the and always appalingly dangerous task of waiting on and nursing yellow fever sufferers, are braver and more heroic than any of the heroes braver and more herofe than any of the heroes of war in history. The moral grandeur of such conduct must be one of the most potent, elevating influences of the world. If men do not believe in God it compels them to believe in their fellow-men, which is the mest best belief. The Church claims as one of the proofs of the divinity of its founder that he laid down his life for mens the present calamity proves that the same evidence of divinity is manifested by hundreds and thousands of our fellow-beings, who will make no claim nor

will miserably perish, so far as this life is con-cerned; they will die almost unnoticed, and be thrust into, perhaps, nameless graves with an unceremonious burial haste. If there is no re-ward for them, human life, human love, human nobility, and the universe generally is a fraud. It is impossible; the order and compensation of the material forces of nature deny it. For these, we believe in the divine promise: "Be thou faith-ful unto death, and I will give thee a crown of life."—St. Lowis (Mo.) Exening Post.

EXPERIMENTS IN PSYCHOMETRY.

To the Editor of the Banner of Light:

It may interest your readers who are personally conversant with facts establishing the truth of psychometry, as well as others who have not had experimental knowledge of this phase of mental phenomena, if I should note briefly a few experiments made by myself and others in the presence of Mrs. Dr. Brittingham, 1625 Broadway, New York City.

Whether psychometry be an innate (born-in) faculty, or dependent upon spirit intervention, is a question I have not settled in my own mind; but I have had facts in the presence of psychometrists which seem to prove the company of a dictating spirit; and there are times when the power is absent and not recoverable at will.

Dr. Brittingham and wife have confined her mediumship and readings to their own family circle and the presence of a few friends without any professional intention, and they know nothing of my present purpose to offer the following items for publication.

My first evidence of Mrs. B.'s mediumship was at my own house. While our company were seated in the parlor, I went to the rear room, which was totally dark, opened a writingdesk and took out a picture of a spirit-friend, tore it cap fully from its frame of paper, enclosed it in my album among fifty others, reëntered the parlor, asked her to pick out the party she had been describing, and of whom she knew nothing, her description, however, being perfeetly accurate. She went through the album leaf by leaf, and in a few moments settled upon the right one. Said 1: "Shall I return it?" "No," she said, "you can't return it, for you tore it out of its frame." A fact of which there was no evidence on the card.

Again, at the residence of Mrs. Taylor, Forty-Third street, one evening, she resurrected a whole family of relatives of the writer, pronouncing their names, &c., correctly, about whom she, and no one present, had ever heard a word, the parties so reporting from spirit-life having been residents of Eastern Virginia, Charles City County, and departed from this life a good many years, and of whom I had not spoken or thought for at least fifteen years. No hints are required to assist her in her statements. Many good Spiritualists sometimes think they have obtained good tests when they are simply) told what had been previously hinted or acknowledged by them on previous occasions.

Again, at our home, the lady of the house handed Mrs. B. a letter she had received from a friend, a total stranger to the medium, but she correctly described the man, his occupation, " gave his name, &c.

I called upon the lady one Saturday evening lately, and remarking I had heard she had the power of telling where people, had been traveling, requested her to tell me where I had been that afternoon. She remained quiet a few moments and then stated the character of the street and the houses I visited, what I saw that interested me most, and other little items known only to myself.

On another occasion, at the house of Mr. Phillips, 222 West Thirty-Seventh street, she was asked to hold a piece of writing and describe the influence. She correctly defined the character of the writer, and spelled his name in full. A week after I was addressed by my spirit father, through another medium, in another place, when he said he was present on this occasion, and prompted the reading and the name.

Last Tuesday evening, Prof. J. R. Buchanan, Hon. J. L. O'Sullivan, ex-U. S. Minister to Portugal, Mr. Dawbarn, medium, Mrs. Wakeman and daughter, Dr. Brittingham, his wife, and ourself, met at the house of Dr. Brittingham. Prof. Buchanan, whose name is a synonym for profound research in psychometry, Spiritualism, physics and metaphysics, submitted papers to Mrs. B., the first of which inspired her with a strong desire to get up and announce herself a military commander, statesman and president. On opening the paper it was found to be an original military order written by George Washington in 1777. He next handed her the bottom half of a skull, which she declared to be the cranium of a young woman, gave her name, and stated other matter which the Professor said corroborated what he had received from other mediums from the same influence.

I asked her to hold a letter given me for the purpose before leaving home. She asked if the, person who wrote the outside also wrote the inside; that she thought not. I said yes, so thinking. She went on to describe a man whose character I knew corresponded precisely with that of the writer of the superscription.

Then I handed the letter to Mr. Dawbarn, but he at once declared the writer of the letter to be a plausible cheat; that the letter was written with intention to deceive; that the man was a swindler, &c. Knowing the correctness of Mrs. B.'s definition, and the impossibility of the application of the latter, which I so stated, we all thought Mr. D. had made a big blunder.

I next handed Mr. D. a bit of writing, concealed, from which he gave a mixed but rather complimentary character. The writing I had abstracted from his table; and was written by himself. The reading was mainly correct.

Thursday evening last Dr. B. and wife called upon us. The sender of the letter above referred to as having two characters directly opposed, was present, and stated that the writer of the letter was not himself; he only wrote the superscription. He then opened the letter and read it, its contents declaring the purpose of the writer to pay the gentleman what he owed him as soon as he had done certain things. "But," said, the gentleman, "he has owed me several hundred dollars for several years, and 1 never expect to get it. In fact he is a swindler." Thus was unexpectedly proven the literal correctness of Mrs. B.'s delineation of his own character from the outside writing, and the cor-

character from the outside writing, and the correctness of the character of the writer of the
letter englosed, by Mr. D.

Mrs. Banext held a letter received that day
from a friend in Va., addressed to the writer,
of whom I know she knew nothing; but her description was so minutely correct that he will
doubtless frame the printed copy of my notes as
a curiosity. In no case is it necessary, that the

doubtless frame the printed copy of my notes as a curiosity. In no case is it necessary that the psychometrist should see any of the writing, or even the envelope, only to hold the paper.

Trusting your correspondents will record the facts they may have bearing upon the interesting and practical subject of psychometry, or the adminision of the character and motives of writers of business and social letters, and their contents, I remain, Yours fraternally,

J. F. SNIPES.

87 Leonard street. New York. Sept. 2d, 1878.

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TO BOOK-PURCHASERS.

TO BOOK-PURCHANERS.

The attention of the reading public is specially called to the large supply of Spiritual, Reformatory and Miscellancous Works with have kept on sale at the BASNER OF LIGHT BOOKSTORE, ground floor of Binding No. a Montgomers Piace, corner of Province street, Roston, Mass. We are necessary to find the superior of the subsets, painting the street, as have appeared by tame in the Catalogue of works formerly offered by Andrew Jackson Davis, and hope in hear from the friends in all parts of the world. We will also forward any of the Publications of the general Book Trade at usual rates. Others solicited.

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SPECIAL NOTICES.

To quoting from the RANNIE or Lipitity care should be taken to distinguish between editorial articles and the communications condensed or otherwise of correspondents. Our columns are open for the expression impressed free thought, but we cannot undertake to endors the varied shades of opinion to which correspondents give atterimes.

P We do not read arony more letters and communications. The mane and address of the writer are in all cases indispensible as against red seed from the working and undertake to return of preserve manuscripts that are not used. When now pagers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the atticle he desires specially to recommend for general.

perusal.

Those who intend forwarding notices of sprittual meetings, etc. for use in our rounds, will please to remember hat the BASSER OF LIGHT forms go to press on Puesday of each week. Their notices, therefore, to insure prompt insertion, in rat be forwarded in time to reach this office on the preceding Monday.

Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 28, 1878.

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INTERITS TO EVERY DEPOSITED STORETHER TO bring forth a new and more divine order of things: (glinfuse a better spirit into every profession; to enfer business circles, and proclaim the "Golden Buie" as the legitimate standard of action; to redeem the world; to make men and women better; to teach them to live according to the dictates of the inner man, that their lives may be pure and true, leading them up higher spiritpally.

Volume Forty-Four.

The forty-fourth volume of the Banner of fail to observe the elegant new dress of type in and we think adds great beauty-to pages whichhave been acceptable to many eyes in the old typographical habiliments. The new type likewise clothes a great variety of fresh and original articles on different subjects, tale and essay and poem, from pens that are always welcome to spiritualistic readers and capable of adorning the pages of any journal printed. We invite

Twenty-one and a half years is a long term. put heart into the despondent, instructed the ings.) regular visits.

journal, but in the past ten years especially, souls, Years ago this paper made prophetic announceand yet more, and more wonderful ones, are a single central agency like this. The poor and ward with their generous offerings. Recently, with liberal gifts of money passing through our hands. And as in one direction so in another. It has been made by the invisibles a central medium upon which they have concentrated their forces, and through which they direct and make spirits themselves: They will protect the media, so recklessly assailed, and correct rather than crucify, and elevate and enlarge, instead of tives who are still human, Spiritualist mediums,

laws as fast as discovered. a result that is sure to draw countless blessings | the world of roasting unbelievers left behind. in its train. The future is full of promise, though to most eyes it may appear confused with its changes and reconstructions. What seems revolutionary to the common eye becomes in the spiritual sight an'orderly and natural movement, and necessary to advancement and growth. The Banner of Light will ever be found the progress of humanity, both at home and abroad!

Cordially thanking our numerous earthly friends for their counsel and support, and firmly relying upon the spirit-world for protection in the arduous duties we with others have been selected to perform in the mundane sphere of existence, we enter upon our responsible work anew, ever trusting that our heavy burdens will ultimately bear fruit acceptable to the Father. and Mother of us all.

Read the card of the Minnesota State Association of Spiritualists, on our sixth page.

Retrospective.

a new volume with the present issue affords a fitting occasion for a brief retrospect of what has been accomplished by Modern Spiritualism and its adherents in America since its advent thirty years ago.

"Ts a dark and cruef era; Trade is God, and men are slaves; Human souls, like festering corses, taint the air from sensial graves; And the burdered Christ, unburded, lies without the nation's gates, and the blund world rushes madly where the great Nemesis walts." The entrance of the BANNER OF LIGHT upon

When the rampant Materialism of the age was first startled by the announcement from ular mind in this country, with reference to the telligible communication with the invisible world, the writer well recollects the thrill of mingled hope and doubt, wonder and awe, which ran through the hearts of anxious thousands, who only feared the news was "too good to be

It is deficult at this date to fully recall and realize the mental conditions that then existed throughout the land, and indeed the whole civilized world. The churches of various warring tell of the glorious abode of saints, or what sesects, it is true, stoutly maintained through their thousands of pulpits and numberless publications, the doctrine of a future life. But of its reality they could offer no better proof than statements contained in an ancient book, whose authority in various particulars was being seriously, undermined by the advancing science and intelligence of the age. Who could feel absolutely surferment to be relied on than its state-was any more to be relied on than its state-lar-bottom-without a wepd of either heaven of ments regarding the creation of the world, the age of the earth, or the movements of the heavwere such as to perplex all thoughtful minds, and give rise in many to serious doubts of there being any hereafter.

ty of its adherents in this country and with organized and systematic undertaking, on the them coincided in the particular to be named almost the entire body of Christendom in other lands insisted upon a doctrine as to conditions. life employing the poor pedlar as a temporary in the future life such as was calculated to aparagent), to establish sensible and permanent ed from week to week, through all its multitu- hind. And this in order to meet the yearnings dinous channels for impressing the public mind, of the human soul for some sure knowledge of the fearful dogma of everlasting and hopeless; the Beyond, to dispel the gloom and terror entorment to every soul that should enter that life gendered by a mistaken theology, and to help of the Church. "No change after death," "No re- progress. pentance in the grave," "As the tree falleth, so it lieth," and other similar dismal phrases were zealously dinned in the ears of all who could be age. The effect of this on all impressible and Light begins with the present issue. It has there-thoughtful minds—as the writer can testify from fore entered upon the last half of the twenty- personal experience and knowledge of otherssecond year of its existence, a life longer than; was to throw over existence a pall of gloom, that of any other purely Spiritual journal in and to shroud the fair carth in shadows and sad- ter, in the hope of "putting an end to the disthe world. The readers of the Bonner will not mess, which even the brightest hopes of the "believer" failed to more than partially relieve. which it greets them with the present number. For who had not been called upon to see the It has been secured with much care and cost, 'cold hand of death steal upon the form of some! loved one who was "out of the ark of safety"? were announced as occurring in Boston, where And this terrible dogma gave rise in many the writer then resided. But the character of hearts to grave doubts both as to the truth of the communications reported as being given the (evelation which was supposed to teach it, a not comporting with his preconceived notions of and as to the reality or desirableness of any existence beyond the grave.

True, there was a small and unpopular sectthe Universalists who claimed to derive from particular attention to the contents as well as the same "revealed word" more glicerful and the dress of this first humber of the new volume. hopeful views of the hereafter. But they, for the most part, insisted upon such an improbable of service, but the invisible spirits that have and irrational future state an immediate and directed our course and guided our action have unconditional ushering of every departing soul never failed us for a day or an hour with their into perfect bliss, irrespective of earthly char-right to shrink, ounsel and encouragement. To them we yield lacter-that their gospel did not commend itself the praise which others might be ready to be. Very generally to the popular mind. (If they stow upon us. With their unfailing strength, have revised it in later years so as to provide for the writer, may be given as illustrative of the to assist us, we have fought almost innumers a state of growth and discipline for those who general trepidation then common at the idea of able battles with error, overcome obstacles need it in the other life, this has doubtless been the presence of a spirit. A large company had otherwise insurmountable, aided and advanced largely owing to the influence of Spiritualism assembled in a small room at the "South End," others in their work, helped up the fallen and upon them at least is identical with its teach- all filled, with eager curiosity, but some con-

ignorant, counselled with the wise, sown the. In this state of things the doubters and deni- understood, the "raps" given under such cir seed of spiritual truth in all fields, and grown ers of any future existence for man- the advo- cumstances were few and faint, and, as the audistronger rather than weaker for the service. It cates of a cold and groveling Materialism-were is a kingdom of uses that we occupy, and only growing more and more hold and confident. While the whole company sat intently and grave-in performing these uses is any one able to call Science seemed to be marshaling its forces on ly listening for the mysterious signals, a bit of himself happy. The Bouner has sought only to their side. Armsgl with scalpel, retort and milicicle outside the window-casement happened to be a blessing to those whom it reaches on its croscope, its chieftains could discover no soul in get detached, and rattled down between the the human organism nor any place for one; Most remarkable changes have occurred in neither with the latest perfected telescope could nearly the whole company sprang to their feet these twenty odd years of the existence of this; they desery among the stars a far-off land of

The demand of the doubter seemed at least a ment of a great many of the changes and over- reasonable one: "If men live after death, why turns which have since been accomplished; is there not some tangible, present proof of the fact? If such proof was given in an ancient and still to occur, and it will work for them with unscientific age, why should it not be given now? a continued singleness of devotion. In the sum Show us some sensible evidence that man sur-Show us some sensible evidence that man surof charities which have been dispensed through vives the tomb, or excuse us for not believing." the agency of the Banner of Light one can see And many a devout believer, while endeavoring how powerful an influence is exerted through to silence the skeptic with the convenient text, "If they believe not Moses and the prophets, destitute have been very widely relieved by and meither will they believe though one rose from through its instrumentality, the spirits them- the dead," secretly longed in his heart that the elves moving sympathizing hearts to come for- veil might again be rent, and the silence of the tomb once more broken, for the solution of this the yellow-fever sufferers have been remembered | mighty question and the satisfaction of his own yearnings.

"What heart but asks with ceaseless tone For some sure knowledge of its own?"

Here and there, it is true, were found persons who claimed, by virtue of some extraordinary plain what they can employ no other agency in personal experience, or some attainment of spirbringing about. For this reason alone the sup- itual exaltation, to have certain knowledge of port given to the Banner of Light by believing another world and our destination thitherward; Spiritualists is direct cooperation with the but such were generally regarded as dreamers, fanatics, or monomaniaes.

The great Miller delusion of '43 had swept over the land, and kindled in thousands of decrushing for whatever faults. A class of sensi- vout and longing breasts the hope that at last their ascended and long-delaying Lord was are to be dealt with according to the spiritual about to return and take his faithful ones to himself. These were to be "caught up into the Liberal reform will always be the practical air" with songs and halleluiahs, accompanied outcome of the spiritual service of this journal, by a cheerful chorus of groans and shrieks from But the appointed time had come and gone; even two or three postponements had passed by, and all signs of the "coming" had failed. Many once active and zealous religious people, becoming heart-sick with hope deferred and sore perplexity, had retired to seclusion from society, while many more, under the force of a powerful advocating whatever makes for the good and reaction, had gone over to the ranks of the doubters; and the old-time taunt of the scoffers, "Where now is the promise of his coming?" was flung in the faces of dismayed believers with all the added force of eighteen centuries of delay.

Meanwhile, the indifferent masses, whose attention the church failed to arrest, were chiefly absorbed in a wild pursuit of material gain and sensuous enjoyment, checked now and then by periods of wide-spread commercial disaster. To buy and sell, and yet gain and "enjoy life," seemed to them the chief end of man. In short, also, of direct spirit-action upon the minds the situation is not inaptly portrayed in the fol- of leading public men in our nation (as nota- um, is still at the Parker House, Boston, aston-

himself "a spirit-brother," through the medi-umship of T. L. Harris:

Such is a partial sketch of the state of the pop-Hydesville, N. Y., of the alleged opening of in- question of a future life, as the writer recalls it and in which he himself was an active participator as a member of the Orthodox communion Hydesville and Rochester, "A spirit is said to have communicated!"

Could it be possible? Heaven grant that it may be so! But what does the spirit say? Is it from heaven or the other place?-"a spirit of health, or a goblin damn'd"? What does it crets reveal of the prispn-house of despair? With what eagerness was conned every scrap of information furnished by the sneering public press, or gleaned from visitors to that locality! And when at length the meagre fact was elicited that the mysterious rapper had merely indicated that he was the perturbed shade of an

But this was not to be the end of the affair. enly bodies? Besides, the exceedingly vague, Occasional sporadic instances of alleged spiritconflicting, and often absurd teachings of the intervention were on record, as having occurred pulpits respecting that future life, its conditions in all historic times, and among many peoples. and circumstances, the nature of the soul, the These had proved, perhaps, a nine-days' or nine resurrection of the body, and all cognate topics, | years' wonder in their several localities, but had passed away to be remembered, by "intelligent" people, only as curiosities of popular delusion. This Hydesville affair, however, was not of that The self-styled "Orthodox" sections of the class. Later developments have given reason to Church and these embraced by far the majori- believe that it was but the initial effort of an part of a band of intelligent, philosophic and benevolent beings dwelling on the unseen shore of palevery sensitive mind. It taught and reiterat- communication with the world they had left beimpenitent" and "unbelieving" in the tenets mankind more rapidly up the pathway of true

A most worthy purpose, surely, considering the condition of humanity at this juncture, and one in which these beings but obeyed, no doubt, reached, from tenderest childhood to maturest the impulsion within themselves of the Universal Spirit of Good, which men call God.

In pursuance of this heaven-born purpose, the mysterious rappings" soon began to break out elsewhere. The sending of Katy Fox to Rochesturbances," only caused them to appear in a new place; and so, in spite of all efforts to suppress, all ridicule, opposition and "exposures," they siread in all directions. Ere long they the after-life, created only doubt and perplexity, and for some time prevented any effort at personal investigation.

- But space will not permit an indulgence in personal reminiscences, however instructive they now appear. Suffice it to say that the time for investigation ere long arrived, and it was entered upon under a strong sense of duty-a' duty from which we felt no Christian had a

An amusing incident which occurred at the first "circle" for "rappings" ever attended by temptuously skeptical. As may now be well ence grew impatient, soon ceased altogether. window and the shutter. At the sound of this in fright, while several uttered shrieks of terror! What a frightful thing was a ghost, to be sure, in those days!

. At length, after months of patient investigation, with earnest and prayerful reflection, the proofs became overwhelming, not only of the action of invisible beings, but that some of these were what they claimed to be, our friends from "the evergreen shore."

And what a new phase did this conviction put upon life! and death! and the great hereafter! The pall of gloom was dissipated, the veil was rent, and beyond the tomb appeared a glorious vista of eternal hope and progress for all, as each shall aspire and endeavor.

Somewhat similar, no doubt, in results at least, has been the experience of thousands, if not millions, of our fellow-countrymen. But we cannot dwell upon it here. Neither have we room to detail the progress of this grand, heavenprojected movement from those early days to the present; the obstacles and triumphs, the assaults of ignorance, bigotry and so-called retary; S. E. W. Martin,* —— Slocum, H. B. "science," the extravagances, follies, fanaticisms and betravals of professed friends, the numerous "scientific explanations," "overwhelm-ing exposures," and "total annihilations" it has received, not withstanding all of which its march | rare offering of incense and beauty." has been steadily onward and upward with the use of constantly improving means of demonstration toward the noble ends its celestial projectors have in view.

We can only say, that as we look back over the history of these thirty years, it becomes plainly apparent that a vast work has been acin our own and foreign lands have been emancipated from the bondage of a dark theology and a darker materialism, and who have avowed themselves believers in Spiritualism, it is evident that the walls of the churches of all persuasions, in this country at least, have become extensively honeycombed by the new and brighter ideas. The harsher features of the old faiths are fast disappearing; the eternal, hopeless "hell" of old misconceptions is already shaken to its foundations, and will ere long be abolished from all creeds, while only those vital truths which cannot be shaken will remain.

As one result, in part, of the quickening of the general mind and conscience of the people, under the powerful influx from higher realms which has attended this grand movement, and in part, lowing lines from a vigorous poem addressed to bly the late revered President Lincoln, who no ishing and confounding the skeptics, and de-

appeals, to which he lent a willing ear, in issuing the Proclamation of Emancipation)-that great incubus upon all progress, chattel slavery, has been forever done away from our land. Other evils and wrongs of a kindred nature—as the subjection of woman, the oppression of labor by capital, the wrongs of the Indian, etc., etc .have been vigorously attacked, and must soon give way before the advance of Light and Right.

In this hasty summary of what has been accomplished, the writer would by no means forget that a great work still remains to be donenorthat the speediness of its achievement dewhen the startling announcement came from pends largely upon Spiritualists. As they shall apprehend the breadth, depth and scope of the great movement in which they have been called to participate, and shall cooperate with the beneficent powers above for its advancement, in themselves and the world around them, so will it move forward to its grand consummation.
A. E. N.

Spiritualist Free Meetings in Boston.

As we intimated in a previous issue steps have been taken toward the inauguration of a series of FREE MEETINGS FOR SPIRITUALISTS, and inquirers as well, during the season of 1878-9 at the large hall in Parker Memorial Building Boston.

A number of Boston Spiritualists-sensing an inward prompting to establish the delivery of a course of lectures during the present fall and winter, and also feeling that, notwithstanding the other meetings already in progress in this city, the number of believers and inquirers hereabout would warrant the introduction of this series as a new agent in the great work which all are endeavoring so carnestly to advanceheld a meeting on Friday afternoon, Sept. 13th, which was called to order by Geo. A. Bacon. By request Mr. John Wetherbee acted as chairman. After Mr. W. had stated in a terse manner the object of the meeting, general remarks in endorsement of his views followed, the opinions of those present soon taking form in tangible parliamentary action, it being, on motion, voted that Mr. Wetherbee serve as President and George A. Bacon Corresponding Secretary and Treasurer, as the first step toward a permanent organization. It was further voted that Mr. Wetherbee be empowered to secure the use of Parker Memorial Hall for the Sunday afternoons of the proposed term, which extended from the commencement of October to the close of March. It was additionally provided that Dr. J. M. Peebles be engaged for the Sunday afternoons of October. Several gentlemen present then proceeded to make liberal donations for the support of the course, and Mr. J. B. Hatch, Conductor of Children's Progressive Lyceum No. 1, was selected by the meeting, and empowered to solicit yet other subscriptions for

On Friday, Sept. 30th, a second meeting was held, and a permanent organization perfected by the choice of Messrs. L. A. Bigelow, Phineas E. Gay, and Dr. Charles Main, to act in conjunction with Messrs. Wetherbee and Bacon (the officers) as an Executive Committee, to whom all business details during the continuance of the series were to be referred. At this meeting the time of Mr. Hatch as subscription agent for the course was extended to Oct. 6th.

We are authorized by the committee of arrangements to announce that for the accommodation of those who may wish to subscribe any amount in aid of the Sunday afternoon meetings to be held at Parker Memorial Hall during the coming season, a plan of the seats has been prepared, and all subscribers will be provided with tickets securing to them the same location during the season. Parties who may wish to place their names upon the list will find Mr. J. B. Hatch at the Reception Room of this office daily (Sunday excepted), from twelve until two o'clock, ready to furnish tickets and receive subscriptions.

[It would be well for Spiritualists residing at casy distances from Boston to remember that on week evenings during his stay, wherever his services may be required: which is also true of Sunday evenings, as he lectures in this course but once during the day. Keep him busy, friends, while he is in this vicinity.]

We trust that the effort which is now being set on foot may meet not only with the mental but the pecuniary approbation of those among the Spiritualists of Boston and the region round about who may read this notice, so that these free meetings may be made an honor to the cause they seek to represent, and in whose name the managers make this appeal to the favorable consideration of the public.

Mrs. Richmond's Lectures in Chicago.

The meetings of the First Society of Spiritualists in Chicago, over which Mrs. Cora L. V. Richmond may be said to exercise pastoral care, were resumed on the first Sunday in September, after a five weeks' vacation. Although the day was as warm as summer, the audiences were large, and a more cordial and heartfelt greeting was never extended to a speaker or friend. "It was truly," writes a correspondent, "a piece of heaven on earth. On Sunday, Sept. 8th, the annual election was held, the following officers being chosen for the coming year: Dr. L. Bushnel,* President; II. B. Tuttle, Vice President; Daniel II. Hale, Treasurer; Collins Eaton, *Sec-

The Society was never in a more flourishing condition, Every Sunday choice baskets and bouquets of flowers adorn the altar, making a

A modern hermit, who was regarded at appenzell as a "miracle-worker," has recently lied in his cavern on the Idaberg, so says the daily press. Father Alois Widmer was his name. complished in the direct line proposed by the supernal agents. Aside from the millions who counsel and comfort, and freed sufferers from physical maladies which the believing and the infidel physicians alike have confessed themselves unable to heal, both in body and soul, by the simple application of benedictions and conjurations. Even when the venerable father had no previous knowledge of his visitors, he was able to anticipate their own statement of their case, and tell them why they had sought him, exactly as if he could read their story in plain letters upon their foreheads."

This man (if the whole story be not one of the countless canards with which certain would-be wits flood the secular press at the present day) was probably the possessor and the user of meture.

Chas. H. Foster, the superior test medithe writer a few years later, by one who styled doubt was largely influenced by personal spirit- lighting the believers in spirit communion.

Psychography.

It gives us great pleasure to place before our thousands of readers the following tribute to one of the most devoted advocates of Spiritualism in England, whose books should be in the hands of all Spiritualists. It is from the pen of a noted American Spiritualist:

"I see that Mr. W. Stainton Moses, ('M. A. Oxon,') our able and scholarly English brother. Spiritualist, has found time amid his multifarious duties to write and publish a capital little volume on Psychography, or Direct Spirit-Writing, intended particularly for the enlightenment of earnest, intelligent people, who, in order to accept our facts, only require the evidence to be placed before them in a reliable and convincing form.

In accomplishing this the author has been as successful as he has been in his previous efforts to elucidate and present other important truths in our philosophy. His object has been to present within convenient space a record of facts bearing on one form only of psychic phenomena, and he deals in facts only, with little comment, advancing no theories, but has left the intelligent reader to make his own deductions, frame his own theories, and account for the facts as he may.

Psychography is the most convincing of all the forms of spiritual phenomena, and the author. in this volume, has condensed in a small space a record of the most complete and successful spirit manifestations, through direct writing, that have occurred in America and Europe, and by the expenditure of a little time and attention the liberal and intelligent unbeliever will be able to inform himself of the facts and evidence establishing these truths, and I consider it the duty of every American and English Spiritual. ist to procure a copy of this work, and first to read it himself, and then to place it in the hands of his most intelligent non-believing friend. Much good can thus be accomplished, while at the same time an active demand for the book will encourage the gifted author in his future labors for the spread of light and truth."

Mrs. E. H. Britten in Australia.

A gentleman furnishes us the Sydney papers with a sketch of Mrs. Brittan's career since her brief sojourn there, from which we copy the closing paragraph as follows:

closing paragraph as follows:

"To sum up, all that can be learned of Mrs. Britten's past career is as strange and phenomenal as the doctrine she professes, but of her intellectual powers and her singular control over her audiences, the public of Sydney will now have an ample opportunity of judging for themselves. It is asserted by those who have attended the addresses she has already delivered in this city, that for eloquence and impressiveness they are unsurpassed by any utterances to which they have ever listened, and evince the highest tone of culture and oratory. Mrs. Britten has come to these colonles under a special engagement to becture in Melbourne."

The Bendigo Advertiser of July 17th says of

"This talented lady, who is announced to deliver'a lecture in Masonie Hall on Friday evening, the 19th inst., and who has been lecturing in Melbourne for some months past to very crowded audiences at the Opera House, and who may justly be regarded as one of the ablest preachers of the new Gospel, is likely to have a large and fashlonable audience to meet her in this elty, she being admitted to the highest circles of society both in England and America, where she is well-known and universally respected."

The Harbinger of Light (Melbourne) of Aug.

1st says: ist says:

"Although no less than twenty consecutive lectures have been given by Mrs. Britten at the Opera House, the interest in them continues unabated. The oration on the 'Nature and Locality of the Spirit-World,' though exceptionally long, held the rapt attention of the immense audience till its conclusion, whilst last Sunday's of lecture, 'Ritualism, Secularism and Spiritualism,' was perhaps the most telling of all, the feelings of the hearers finding vent in several outbursts of applause. Mrs. Britten has delivered successful lectures at Sandhurst and Geelong, and is now on a tour to Ballarat, Ararat and Stawell."

Avadi!

On our first page will be found the initial half of a very interesting and spiritual narration, which has been translated from the native dialect into English especially for our columns, by Peary Chand Mittra, who, besides being a prominent merchant in Calcutta, is also a scholar, an author, and a frequent contributor to the English Magazines. With other native Hindus and caste men he has been for many years an avowed and consistent Spiritualist; and in his case his great interest in the Modern Dispensation is founded upon the most practical reasons, since the powers he finds continually developing within himself are the surest proofs his understanding could receive of the verity of spirit return and communion. We are permitted in this connection to present to our readers the following extract from a recent letter written by this gentleman to Dr. Peebles: Thank God, my inner vision is being more and more unfolded; and I am talking as consciously with spirits as with human beings. The study of Spiritualism is boundless."

A New Poem by Warren Sumner Barlow.

The author of THE VOICES has (as will be seen by an advertisement elsewhere) again claimed the public attention, this time through a neat brochure of some 22 pages, wherein in dignified and poetic fashion, and yet with incisive power, he treats the problems presented to him who dares think for himself by the popular theologic belief. His new poem, which carries with it the imprint of Colby & Rich, bears the title, "IF, THEN AND WHEN, from the Doctrines of the Church," and his treatment of the theme he has selected is such as to merit for this tract a full share of that patronage which has been so bountifully bestowed upon his great work, THE Voices, which has now reached its eighth edition. Buy this new-comer, reader, peruse it. and then hand it to your Orthodox neighbor.

We published years ago and have recent-. y given biographical sketches of prominent Spiritualists, and shall soon place before our readers an interesting record of our personal friend, now in spirit-life, DR. A. B. CHILD, who was a devoted Spiritualist—one of the pioneers of the movement in this country. He was a humanitarian in the strictest sense of the term-When the Banner of Light was in its infancy he stood by it through all its terrible adversities, and was highly gratified when he was assured beyond doubt that the paper would eventually be placed on a permanent basis. He was himself an inspirational medium, a superior clairvoyant, a truly large-hearted man. His visions, given at various times under peculiar circumstances, have been verified in a most remarkble manner. His vision of the future of the Banner of Light the second year of its existence has been literally fulfilled. He said, "God's hand is in this movement, and all the powers of evil, under whatever guise they may appear, cannot put it down!"

The New York papers-or several which have lately reached this office—speak in excellent terms concerning the lectures by Mrs. Nellie J. T. Brigham, that are now being enunciated before the society meeting at the hall on Thirty-Third street, that city.

Mrs. Flinn and her Medial Development.

To the Editor of the Banner of Light:

To many minds disenthralled from the dogmas of theology, certain statements made in the gospels in regard to the materialized presence of Jesus of Nazareth after his crucifixion, have been in our day verified by the presence of departed friends in the same manner, the testimony of unimpeachable witnesses establishing the fact beyond all question or controversy, proving the law of materialization to be as much a law of Nature as the law of gravitation. Thus the great proofs of Spiritualism have increased from the tiny rap to the recognized forms of the dear departed, clothed in transient materiality by the operation of divine law, thus solving, by proof palpable, the darkest doubt that ever crossed the human mind.

The liberated spirit, in reassuming the habiliments of materiality, presents, for purposes of recognition, all the physical characteristics, defects or injuries that the mortal body possessed previous to dissolution. Thus withered hands and palsied limbs bring with them indisputable evidence, and verify the all-absorbing fact. "Then saith he to Thomas, reach hither thy finger, and behold my, hand; and reach hither thy hand and thrust it into my side; and be not faithless, but believing." So wrote the Evangelist John of a spirit-materialization that took place nearly nineteen centuries ago, for the divine laws are without variableness or shadow of turning.

The writer has been led into these remarks by the truly marvelous proofs of immortality it has been his privilege to witness at the materialization séances given from time to time by Mrs. B. Flinn of this city, the details of which it would take too long to describe. These séances are presided over by a spirit whose name in earth-life was Carolina Raill, familiarly called Auntie by those well acquainted with her, from her relationship to Mrs. Flinn, and who, in full materialization, while her niece is in deep trance by her side, converses in a clear, audible voice with those present; her every word proclaims her to be a true and noble soul, earnest and zealous for the universal recognition of this greatest of all proofs of immortality. J. II. Boston Highlands, Sept., 1878.

The Holmeses.

We have had equally as satisfactory tests of spirit presence at the Holmeses' séances as those related above by our correspondent, "J. H." Having satisfied ourselves of the genuineness of their mediumship, we care not if the whole world ignores the fact-it is a fact notwithstanding. We might go into full details to substantiate our assertion, if necessary; but as many correspondents have already done so in these columns, it is unnecessary. We can only advise those who honestly seek the truth in this' important matter, to attend these circles in a proper spirit, as learners of occult laws, and our word for it, those who do so in all honesty. will become fully satisfied that spirit-forms do materialize in presence of these media. Their rooms are at No. 8 Davis street, Boston.

Christ not Jesus.

The distinction between these two words is

being more clearly recognized by thinkers.
In Dr. Peebles's "Christ, the Corner-Stone of Spiritualism," the line of demarcation is pointedly drawn. The liberal press and reviewers, with a single exception, speak in praise of this pamphlet. Epes Sargent, Esq., of Boston, after saying he had read the book "with much pleasure," expresses the opinion that "the pamphlet will do great good to minds not preoccupied by Orthodox creeds, or biased in any specific direction"-adding, "I am glad that a new edition is so soon wanted." Dr. Eugene Crowell, of Brooklyn, N. Y., writes, "Christ, the Corner-Stone of Spiritualism," is excellent, and highly

Wimbridge, a first-class English expert, and this addition to the already numerous attractions of these volumes will go far toward circulating the new supply which is now brought out in obedience to the popular demand. Writing | State. of this book, a reliable correspondent in New York says: "A most gratifying circumstance is that the warmest praise of the work comes from India and Ceylon, from native scholars and priests, who unqualifiedly attest Mme. B.'s profound knowledge of Eastern people, ideas and countries."

A Spiritualists' and Liberals' Pavilion Meeting will be held at Freeville, N. Y., Sunday, Sept. 29, 1878. A large waterproof tent, seating two thousand persons, is provided, and the following lecturers will address the meetings, at 10 A. M. and 2 P. M.: Dr. J. M. Peebles, Elder F. W. Evans, Giles B. Stebbins, Esq. To defray expenses, a 10-cent ticket to a seat within the tent will be sold, good to all the lectures for the day.

Read Dr. T. J. Lewis's card in another column.

Our Free Circle on Sunday.

Last Sunday afternoon the Free Circle Room of the Banner of Light was opened for the purpose of holding a séance for spiritual communications through the mediumship of Mrs. Rudd. The hall was filled to repletion with intelligent and attentive auditors. Several questions were read by the chairman, and answered by the controlling spirit, after which different spirits, to the number of nine, controlled the medium, and gave messages to their friends in earth-life, (which will be printed in due time.) Messrs. Fuller, (organist,) Knapp and Plymp-

top, sang several choice pieces in fine style. Next Sunday, Sept. 29th, another circle will be held at the same time and place.

No circle on Friday of this week. Next week the sessions will be held as formerly, on Tueslays, Thursdays and Fridays. The public are cordially invited to attend.

. Liberalism in Orange.

Citizens of Orange, Mass., having for their object the "promulgation of truth and the universal distribution of knowledge upon all'questions without regard to sects, creeds or isms, and desirous of listening to progressive lectures on religious and scientific subjects that are not in the interest of any special sect or belief, and allowing individuals the unlimited right of private judgment upon all these questions, the only bond of union being the power of love regulated by the sway of justice," have organized sang for him that evening, and also for the Free Relithemselves into a society to be known as the glous Congregation of Rev. L. K. Washburn in the Progressive Lecture Association of Orange. Their motto is: "Think for yourselves, and accept the truth as revealed by the strongest light of reason and logic, FOR THE TRUTH SHALL MAKE YOU FREE." A. J. Clark is President, W. Wendell, Vice-President, John W. Wheeler, Treasurer, and E. L. Eddy, Secretary.

"Tales of the Everlasting Mother."

We shall commence in our next issue the publication in the Banner of Light CHILDREN'S DE-PARTMENT of a series of attractive and interesting sketches, which have been furnished to our columns for the enjoyment of the young among our readers, by that inspired medium, Baroness Adelma von Vay, of Gonobitz, Austria. The tales are brief, each one complete in itself, and much in the style of that fine collection, "Tales of the Sun-Rays," which we printed last year from the same source.

Funds Donated in Behalf of the Yellow

Fever Sufferers. We gratefully acknowledge the receipt of the following amounts since our last issue: Mrs. C. B. Marsh, East Calais, Vt. \$1,00
J. R. Perry, Wilke's Barre, Pa. 75
Mrs. E. Mann, Litchfield, Mich 10,00
A! De Vellen, Belleville, Ont. 85
Previously received 101,40

By reference to our fifth page the reader will find that the matter originally contained in the supplement sent out in connection with our number for Aug. 24th, and also the additional accounts printed in subsequent issues, have been put into pamphlet form by the author, Hon. Thomas R. Hazard. The title of this work of some 140 pages is "An Examination of the Bliss Imbroglio, both in its Spiritual and Legal Aspect; to which is supplemented what occurred at an interesting spirit scance entitled 'A Family Reunion.'" These words so clearly express the object of the book that further comment from us is unnecessary, other than to recommend that it be extensively circulated in the reading world, as being the vehicle of justice to the much-abused media in whose defence it is issued, as well as the imparter of much knowledge concerning spiritual laws and their operations, whose delicacy at present seems to be but little

severe examination as to her attainments at the hands of a tribunal of skillful lawyers, she' being the first woman-so says the San José Mercury-who has received this right in the

Our friend, E. Harrison Green, of Grove Villa, Filey, Yorkshire, Eng., will please accept our sincere thanks for a pretty sourcair crowded with photographic views of the romantic region wherein his life-lines have fallen, which has just reached us through the agency of the ocean

The Ohio State Fair in Cleveland was kept open on Sunday for the benefit of the yellow-fever sufferers, and the preachers of the city generally denounced the action. The relief committee in Chicago declined money taken at a

Movements of Lecturers and Mediums. (Speakers having matter for this Department are reminded that the Hanner of Light goes to press on Tuesday of each week, but bears the date of Saturday. Their notices, therefore, to insure prompt insertion must be forwarded to this office on the Monday preceding the day of going to

Bishop A. Beals is lecturing in Waukegan, Ill. J. V. Mansfield has returned to New York City, and can be found or addressed at his home, No. 61 West

Forty-Second street. Prof. Wm. Denton will be on his way east from Iowa to Boston in the months of October and November, and can give his illustrated scientific or other lectures at places on or near the line of travel. Parties desiring his services may direct to him at Wellesley, Mass., when the letters will be at once forwarded to him.

Dr. H. P. Fairfield has just returned to his home from a lecturing tour in Maine, where he has given over twenty lectures during a term of three weeks. He is now in good heart, is a lively and 'earnest' speaker, and would like to make engagements to lecture wherever his services are required. Address, Greenwich Village, Mass.

Henry B. Allen and Geo. A. Fuller have been holding séances and lecturing in New Hampshire as follows: at Sutton, Sept. 18th, 21st and 22d; at Bradford, Sept. 20th; at Croyden Flat, Sept. 23d and 21th, and will probably be in Nashua Sept. 28th and 29th.

Henry C. Lall will lecture next Sunday afternoon at 3 o'clock in Investigator Hall on "Woman, her Sphere and Influence." Admission free.

Margaret Fox Kane is holding séances at 14 Southampton Row, London, Eng.

Captain H. H. Brown addressed a large audience in Lynn, Sunday evening the 22d, and Mr. Vandercook P. M. They occupy the rostrum in Pythian Hall, Summer street, on Friday and Saturday evenings and Sunday at 10:30 A. M., 7:30 P. M., the 27th, 28th and 29th.

Mrs. A. E. Cunningham will be at Army and Navy Hall, Charlestown, Sunday afternoon, Sept. 29th. Would be pleased to make further engagements as a test medium. Address No. 6 Bond street, Lynn.

Mr. Thomas Walker, the trance speaker, is doing good work in Australia. A Sydney correspondent of the Melbourne Harbinger of Light writes that "Every Sunday night the attendance at the Victoria Theatre, Sydney, is very large, and our mediumistic lecturer, Mr. Thomas Walker, never fails to engage and rivet the attention of his hearers, who invariably express their delight with the beauty of the language he employs, and the admiration of the noble ideas enunciated through him."

On our sixth page Wash. A. Danskin commences a continued article on TRANCE ME-DIUMSHIP, which we opine will prove of increasing interest as it proceeds. In the present installment he .cites a truly remarkable séance which he attended during the early days of Mrs. Cora L. V. Richmond's mediumship, the results obtained at which indicating clearly what nfay be accomplished if harmonious conditions are afforded the spirit workers.

Read Z. Glazier's card of explanation under "Banner Correspondence."

Spiritualist Meetings in Boston.

Spirituilist accurages in Doston.

Parker memorial at this hall, in Parker Memorial Building, corner Appleton and Berkeley streets, Boston, on Sunday afternoons during the season of 1878-9. Good hetures and excellent music. The public are invited to attend free of charge. Dr. James M. Peebles will becture there during the Sunday afternoons of October. Per order Ex. Com.

AMORY HALL.—Calldren's Progressive Lyceius No. I holds its essions every Sunday morning at this hall, corner West and Washington streets, commencing at 105 o'clock. The public cordially invited. J. B. Hatch, Conviction.

ductor.

PYTHIAN HALL.—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pythian Hall. 170 Tremont street. Services every Sunday morning and afternoon, Good mediums and speakers always persent.

PYTHIAN TEMPLE.—The Spiritualist Ladies' Ald Society will meet at this place, 170 Tremont street, every Priday afternoon at 2½ o'clock, until further notice. Mrs. John Woods, President, Miss M. L. Barrett, Secretary.

NASSAULTALL, Spiritual Meetings for speaking and

NASSAU HALL.—Spiritual Meetings for speaking and tests are held every Sunday at 10% A. M., and 2½ and 7½ P. M., corner of Washington and Common streets. Excellent quartette singing provided.

ARMY AND NAVY HALL.—Mrs. A. F. Cumingham will hold Spiritualist Séances at this hall. City Square. Charlestown District, Sunday afternoons, commencing at 2½ o'clock.

is so soon wanted." Dr. Eugene Crowell, of Brooklyn, N. Y., writes, "Christ, the Corner Stone of Spiritualism," is excellent, and lightly suggestive of thought, and if it can only be placed in the hands of church people, and others who have no right conceptions of a future existence, they will think better of Spiritualism." Every Spiritualism," Every Spiritualism, "Every Spiritualism," Every Spiritualism, "Every Spiritualism," is an analysis of the second of the advertisement in another column.

27 A writer in the Sidney (N. S. W.) Morning Herdid reads the church-believing patrons of that enterprising journal a startling lesson in the following, which we extract from the somewhat extended report of his visit to the vessel in question: "Through the courtesy of Capt Matsumura, the commander of the Japanese corrette Tsukuba, the public have now an opportunity of inspecting a vessel, the arrival of while the second war, be turns upon his travels, which we here the first that in her make-up and general appearance sho resembled an English man-of-war, he turns his attention to her crew. These unfortunates, (P) he says, "enance swan created some amount of interest."

After stating that in her make-up and general appearance sho resembled an English man-of-war, he turns the substance of the state of the sta

William D. Rockwood, Secretary.

Charlestown District.—A correspondent writes:

"The course of Spiritualist meetings which has been held for the past two seasons in Evening Star Hall, under the able management of Mr. C. B. Marsh, will be conducted during the present fall and winter, in Army and Navy Hall, No. 21½ City Square, commencing Sunday evening, Sept. 29th, at 7½ o'clock. This well-furnished Hall is capable of seating over two hundred persons, has good ante-rooms, and is well arranged for the accommodation of its patrons. Arrangements will be made with several excellent speakers and test mediums, who will occupy the platform every Sunday evening during the season. The speakers and mediums for next Sunday evening will be announced in Saturday's papers of this week."

Pythian Hall.—The healing power was strong

of this week."

Pythian Hall.—The healing power was strong and well exercised at the above-named hall last Sunday morning. The Indian element was also largely predominant in the controlling influences; the harmony was good and the meeting profitable and instructive. Remarks were offered by David Brown, Mr. Rhimes, Dr. Jacob Todd and others.

Mrs. Minnic E. Chamberlain opened the afternoon meeting with an invocation, short address.

interesting speeches. Collections were taken morning and afternoon in aid of the sufferers from yellow fever in the South. The meetings were more interesting than usual throughout the day.

Nassan Hall. Our meetings on Sunday last Nassau Hill. Our meetings on Suiday last were fully attended by intelligent and appreciative audiences. The morning and afternoon exercises consisted of short but instructive speeches by Mrs. Aggie Davis Hall, Mr. Geo, C. Waite, Miss D, B, Simpson, Miss Pollard, Mrs. Hattie G, Richards, and others. Mrs. Hall spoke upon a subject furnished by the audience, and at the close of her remarks improvised a poem from various themes given in by those in attendance, who fully appreciated her peculiar talent in this direction.

direction.

During the morning and afternoon exercises many excellent and convincing tests were given through the mediumship of Mrs. Hattie G. Richards, Mrs. Nelson and Miss Pollard, a large number of which were recognized by those in the audience.

The evening was devoted to a free discount, and the control of the cont

ten minute speeches, on the subject of "Disci-pline," which was participated in by Mr. Geo. C. Waite, Mr. Douglas, Miss Pollard, Mrs. Aggie Davis Hall, Dr. Moore, Prof. Barnes, Mrs. H. Dean Chapman, Miss Simpson, Mr. Cottle, and

others.

The meetings for spirit-communion and speeches upon Spiritualism by several of our best speakers and mediums will be continued each Sunday morning and afternoon bereafter the evenings devoted to a general conference and discussion. The questions for next Sunday evening are "Discipline," also "What is Evil?" The Spiritualist Ladies' Aid Society will meet

Friday afternoon, Oct. 4th, at 230 o'clock, and every Friday until further notice, in Pythian Temple, 176 Tremont street.

Mrs. John Woods, President.

MISS M. L. BARRETT, Secretary.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the list, and diffeen cents for every subsequent in-

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

49° For all advertisements printed on the 5th page, 20 cents per line for each insertion.

43 Electrotypes or Cuts will not be inserted.

45° 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 whereon they are to appear.

SPECIAL NOTICES.

The Wonderful Healer and Clairvoyant I—For Diagnosis send lock of hair and \$1,00. Give name, age and sex. Address Mas, C. M. Morrison, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. Au.10. Dr. F. L. H. Willis.

Dr. Willis may be addressed until further no-fice at his summer residence, Glenora, Yates Co., N. Y. Au.17.

Mrs. Nellie M. Flint, Electrician, and Healing and Developing, office 200 Joralemon street, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4, 8,14,4w*

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

A Public Reception Room, EXPRESSLY FOR THE ACCOMMODATION OF SPIRITUALISTS, where those so disposed can meet friends, write letters, etc., is established at this office. Strangers visiting the city are invited to make this their Headquarters. Room open from 8 a.m.

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NOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Ranner of Light at fifteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his residence. Elm Tree Terrace. Uttoxeter Road, Derby, England, Mr. Morse also keeps for sale the Spiritual and Reform Works published by us.

COLBY & RICH.

DR. J. H. RITODES, 225 North Ninth street, Philadelphia, Pa., has been appointed agent for the Banner of Light, and will take orders for all of Colby & Rich's Publications. Spiritual and Liberal Books on sale as above; at Academy Halb, \$60, 810 Spring Garden Street, and at all the Spiritual meetings. Parties in Philadelphia, Pa., desiring to advertise in the BANNER OF LIGHT can consult DR, RITODES.

PHILLADELPHIA PERIODICAL DEPOT, WILLIAM WADE, 821 Market street, and N. E. corner Eighth and Arch streets, Philadelphia, has the **Rannér of Light** for sale at retail each Saturday morning.

MRS. M. J. REGAN, 620 North 5th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and full supply of the Napiritual and Reform Works published by Colby & Rich.

WANHINGTON BOOK DEPOT.
RICHARD ROBERTS, Bookseller, No. 1010 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

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E. M. ROSE, 56 Trumbull street, Hartford, Conn., keeps constantly for sale the Banner of Light and a full supply of the Spiritual and Reform Works published by Colby & Rich.

ROCHENTER, N. Y., BOOK DEPOT. WELD & JACKSON, Booksellers, Arcade Hall, Roches-ter, N. Y. keep for sale the **Spiritual and Reform Works** published by Colby & Rich. BALTIMORE, MD., BOOK DEPOT.
WASH, A. DANSKIN, 70% Saratoga street, Baltimore,
Md., keeps for sale the Banner of Light and the Spiritual and Reform Works published by Colby & Rich.

NEW YORK PERIODICAL DEPOT.

S. M. HOWARD, Agent, Bookseller, 51 East Twelfth street, New York City, keeps constantly for sale the Brance of Light.

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NEW YORK HOOK AND PAPER AGENCY. T. O. OSTRANDER keeps for sale the Banner of Light and other Spiritual Papers and Reform Books pub-lished by Colby & Rich, at Republican Hall, 55 West 33d stream

spiritualistic séance. This is bigotry doubly distilled.

Todd and others.

Mrs. Minnie E. Chamberlain opened the afternoon meeting with an inspirational poem, all of mills and Reform Books, at Eastern prices. Also and Congress of Liberals at Philadelphia, July which were listened to with marked attention. Mrs. M. A. Carnes followed with well-timed and Reform Books, at Eastern prices. Also Adams & Co., s Golden Pens. Planchettes, Spence's and closing with an inspirational poem, all of which were listened to with marked attention. Mrs. M. A. Carnes followed with well-timed and appropriate remarks. Dr. Eaton, Dr. Court, Saturday and Sunday, Oct. 26th and 27th, 1878.

MAN FRANCISCO, CAL.. BOOK DEPOT.

At No. 319 Kearney street (up stairs) may be found on sale the BANNER OF LIGHT, and a general variety of Spiritualistic and Reform Books, at Eastern prices. Also and Closing with an inspirational poem, all of which were listened to with marked attention. Mrs. M. A. Carnes followed with well-timed and Reform Books, at Eastern prices. Also Adams & Co., s Golden Pens. Planchettes, Spence's and Closing with an inspirational poem, all of which were listened to with marked attention. Mrs. M. A. Carnes followed with well-timed and Beform Books, at Eastern prices. Also Adams & Co., s Golden Pens. Planchettes, Spence's and Closing with an inspirational poem, all of which were listened to with marked attention. Mrs. M. A. Carnes followed with well-timed and Beform Books, at Eastern prices. Also Adams & Co., s Golden Pens. Planchettes, Spence's and Closing with an inspirational poem, all of the BANNER OF LIGHT. At No. 319 Kearney street (up stairs) may be found on sale the BANNER OF LIGHT. At No. 319 Kearney street (up stairs) may be found on sale the BANNER OF LIGHT. At No. 319 Kearney street (up stairs) may be found on sale the BANNER OF LIGHT. At No. 319 Kearney street (up stairs) may be found on sale the BANNER OF LIGHT. At No. 319 Kearney street (up stairs) may be found on sale the BANNER OF LIGHT. At No. 319 Kearney stree

CHICAGO, ILL., PERIODICAL DEPOT, W. PHILLIPS, 122 Dearborn street, Chicago, Ill., keeps for sale the Bunner of Light and other Spiritual and Liberal Papers.

LEES'S BAZAAR, 66 Woodband avenue, Cleveland, O., Circulating Library and dept for all the Spiritual and Liberal Books and Propers published by Colby & Rich.

ROCHESTER, N. Y., ROOK DEPOT,
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street, Rochester, N. Y., keep for sale the Spiritual and
Reform Works published at the BANNER OF LIGHT
PLINTSHING HOLSE, Roston, Mass.

LONDON, ENG., BOOK DEPOT,
W. R. HARRISON, No. 38 Great Russell street, London, Eng., keeps for sale the Banner of Light, and a full line of spiritual and Reformatory Works published by Colby & Rich. The also receives subscriptions for the BANNER.

J. BURNS, Progressive Library, No. 1) Southampton ow, Bloomsbury Square, Holborn, W. C., London, Eng.

AUSTRALIAN ROOK DEPOT.

Not Agency for the BANNER OF LIGHT, W. H. TERRY, No. 81 Russell Street, Melbourne, Australia, has for sale all the works on Spiritualism. LIBERAL AND RETORM WORKS, published by Colby & Rich, Boston, U. S., may at all times be found there.

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MISS C. W. KNOX, Clairvoyant and Test Medium, No. 1 Wyman Place, from Common street, near Washington street, Boston. Circles Sunday evenlings. H. SPALDING, Jobber and Retailer in Sil-

10. ver-Plated Ware, Watches, Chains, Pocket and Ta-ble Cutlery, Fancy Goods, Yankee Notions, &c., 96 Chaun-cy street, Boston. tt+-Feb. 10. MRS. DR. WALKER, Medical and Business Medium, may be found until further notice at the Parker House, Boston. Take the Elevator and inquire for her Room, 235.

U SONELLIE has removed from 329 Tremont street to Parker House. Take the Elevator and Inquire for her Room, 25. [w*-Sept. 28.]

CEALED LETTERS answered by M. K. CASSIEN SCHWARZ, 28 E. 8th street, New York City.

Terms \$2.00 and 43-rent stamps.

MRS. LIZZIE HOPKINS, Trance, Business, Sept. 28,—14*

The Binner of Light Free-Circle Meetings.

Are held at No. 8, Morgonous Processes and story, contered Processes street, every 11 estays, 110 users, visit Frifat Artith Science, 111, 11 above the period reviews Artin Science, 111, 11 above the period review by the himself operation of the content of the content of the period point and held in measurements. The pollutures or held processing. The pollutures or held treated the Bather trades and period before the content of the second straight from the first period of the period straight straight from the mention in decreases when at the Bather trades and period of the particle straight straight for the content in the straight the entire of the first trade of the period of t

West Rodal helds no private city os, sho receive she realists at her self seem for only. For solar or Finday or Finday of Find

REPORTS OF SPIRIT MESSAGES GIVEN THROUGH IN ALL MIRE OF MRS. JENNIE S. RUDD.

Invocation

that from the spheres above it it will give us strength that we may need the earth till all the bladdren of men of dl resource and shall perograms there not sould be a Pather and a Mother, but neel that the aid the God of Love, the tool of Parity, the find of Wisdom, and that their governest air things according to thy Almighty knewledge. Ole Father! teach us, to be charitable, teach us to be pare; teach us to bring only thoughts that may he'sent forth as love principles into the hearts. Or fifthese thy opigle. Unfill them as thou wouldet stafeld the jetals of a thewer, as thou diast initialed the beautiful, ld ssoins before as, Oh, may they feel that the wishous that the truth is worth sicking. May we be able to bring them't) at great touth of all truths, it of manualway- a lasts that the power of life never dies?

Questions and Answers.

Costportiso Senti Mr. Chairman, we will town listen to whatever questions you may have. QUEST To you consider phrenology to be a true's ichoo?

Ass. We consider phren dozy to be a true science, applied to individuals in the mass. There are semetimes exceptions. You may take a highly mediamistic person to whom the spirits a highly mentioning per in which the paint of the paint, and I would dety any individual phrenologist to give correctly the characteristies of his or her organism, but as Ageneral thing ties of his or her of ganism, but as Pgeneral thing we believe phrenedogy to be a truth. Were it more generally studied, did parents consult this particular oracle and learn what their children were best fitted for, it would very often happen that one adapted to a profession would not be apprengiced to a tinuam of a blacksmith, and another fitted by mature for some mechanical business, would not be sent forth to a profession through parental kindness and misguided ambition. Yes, we consider the sent forth to a profession through parental kindness and misguided ambition. Yes, we consider the sent forth to a profession through parental kindness and misguided ambition. Yes, we consider the sent for the tear years and and woman would study it well.

Q. Ry J. A. Tylen. Have the spirits manifesting at this circle and yeightive knowledge that in the next state of existence we shall forever retain our personal individaciity—that our iden-

metho next state of existence we shall believer retain our personal individuality. That our ide is needed or lost? Stall we always be in reality as truly ourselves as we are tochay?

A. Mr. Chaitman, I can east answer telt my, self. I have been in spiritalte many years more than three so nearbetten, yet I feel myself to be an identity, an individual. Even when not controlling a subject, when in the spiritual world proper I conside, myself individualized. I have no tear of being not get into one great whole. I realise my lite of the past! I can see what the future may be, and I experience the present. I know, so far as ony opinion goes, that each individual is distributived. I have chispered the hands of these when he have chispered the hands of the set the future. I see beyond up a great ladder of progression, and I long to gain its height, but I am just as much assured gain its height; but I am just as much assured that when I get there I shall find another one still higher. And tosday, as I speak to you individuals in the form, I realize that the words, "Higher, still higher; onward, still onward," mean more than you can realize. I would not like to lose my individuality, my identity. There would be no hope, no faith in the thought, to me, and I could see no love of God there. Why did-God make you individuals, with your peculiar chara teristics, your affections, your powers of mind, if that individuality is to be taken away? Nay, nay, good friend, you will be the same in-dividual a hindred years hence that you are to-

day, only Lhope grown so large, so broad, that you will hardly comprehend yourself.

Q. (By Dr. B. Franklin Clark.) What is the cause and what the cure for the present "hard-times" in this country? Is it financial or spirally that the cure for the present "hard-times" in this country?

A .- I do not much like, Mr. Chairman, to enter A.—Ido not much like, Mr. Chairman, to enter into a political discussion at your table. I have only to say that spiritual and material conditions have both something to do with causing the present "hard times." Until the nation passes through the sieve of truth, and man learns to do what he feeds is right by his neighbor, and does not crowd him, the hard times will not go by. Spirits will never rest until life has its equilibrium, test assured. We do not wish that you should tear down a man's house because he has a better one than you, but we want you to you should lear tees it a man so have want you to aspire to have as good a one as he. We don't want you to spell a man's overcoat because it is want you to sped a man's overcoat because it is better than yours, but we want you to aspire to have one as good. Until puployers learn to give to their employes, their rights, there will never be a change. When the world gets broad enough each man will be willing to allow every other his proper share of life's privileges. I do n't mean because somebody has got more knowledge of life, and therefore is enabled, perhaps, to get more dollars, that he is to be pulled down, but that you are to aspire to get as much knowledge as he has. You have got to learn that "Good has given you hands, and a broad expanse of country to live in, and you should not be afraid to till the soil--work for yourselves." One great cause of "hard times" is this faët: Throughout the world a feeling has prevailed that it was demeaning to work upon legal enough cach man will be willing to allow every other his proper share of life's privileges. I do n't mean because somebody has got more knowledge of life, and therefore is enabled, perhaps, to get more dollars, that he is to be pulled down, but that you are to aspire to get as much knowledge as he has. You have got to learn that "tool has given you hands, and a broad expanse of country to live in, and you should not be afraid to till the soil—work for yourselves." One great cause of "hard times" is this faët: Throughout the world a feeling has prevailed that it was demeaning to work upon the soil, and the young men when they arrived at the age of eighteen or twenty have rushed into the cities to engage in some commercial business, or have entered the mechanical field. So these departments of industry are overcrowded. The broad fields of the West and the South loffer very many individuals a home, a place to anchor, yet they say "No." They are unwilling to be counted as farm laboring men. Until people are ready to go back to some of the first principles of life, and recognize the dignity of labor, and feel that all have something to do, they will continue to have as hard times as are

The spirit New Section of the spirit needs of the spiritual and back in the spiritual and back i

this platform, 'Again we resume our circles; again we take possession of our instrument; to give you proof of the immortality of the

A few months ago we bade you farewell, and said, "We 20 away, but we shall come again;" so toda, we come to you to welcome you as spirits only can welcome mortals to say to you; "The of good cheer! fear not! for that which seems sometimes so dark is only the darkening before the dawn; that which seems so dim and shadowy is a star glimmering through a flerey cloud. You need not fear:] the spiritual world is active; spirits are ready to do their work. They can and will bring to Thou Great Quantifictent Poster, who as them, you power. We welcome you to our Circle-Then there Ourning end Perce, who at the first year power. We welcome you to our Circles the beginning to the end it of a trebut Tather and then act our Mahar first art the Sustains ing Force which gives not first the Sustains ing Force which gives and Oh, that thought or word that shall call forth a kindly bright and mighty One's we as the continuous thought or word that shall could first a kindly with infinite love, for we let we that there emotion, that shall touch the hearts of those with infinite love, for we let we that the emotion, that shall touch the hearts of those with infinite love, for we let we that the emotion, that shall touch the hearts of those who may need the love, the power, and the strength which can only come from the angel. Though the diships heald niver has its farker and its hough the annual model and healt and hold familiar converse with us through the first control of the love of the love and almost as fluently, as when they used their own organs in the deshi of the lesh. Thus our gatherwhich we bring are shopped from the Great Master's table, and that you are to receive them with thankfulness. Sept. 10.

Eli Woodruff.

My name is Eli Woodruff. I have not been My name is The Woodruft. I have not been gone many months from earth. I had a long, hindering sickness. I went out from Elgin, Minnesota. I have friends residing there. The lieux I was sixty nine years old. When I was lieux a go it was I might have been nearly twent trace. I was in Hartford, Conn., in a bookstore Took's bookstore and graduated, as I may say, from there, and went out West. I have had many exerciseness I have realized a great had many exteriences; I have realized a great deal of life, but not so much as since I came into the sprift-world. I feel as if I ought to rear an altan to this faith of yours, Mr. Chairman, and a knowledge, it with bowed head, because it seems to me such a wonderful power. I don't care how much of lambbug is expessed, or what they bring to bear that doesn't matter to me at all. If I were a banker and knew the bank was sound, and that in its vaults there were the was sound, and that in its vaults there were the requisite number of dollars to redeem every bill. I should not care how many counterfeits there might be presented at the counter. I do not doubt my bank: I don't doubt the bills is sued by it, so why should I doubt Spiritualism? No matter how much sputious coin there may be, I know there is a truth here. It know there is the ring of the pure metal. Then why should I not indoes it?

Many may be quite astonished at my doing:
so, but I am willing to acknowledge this power.

the ring of the pure and the pure

I am Edmund B. Harris, from London, but I died, as they call it, in Ontario, Canada. I want to send word to my Aunt Charlotte, who lives somewhere in New York State, and to a brother of mine who lives, I think, in Harrisburg I I can't tell you what State, it may be Pennsylvania, It is so long since I heard from him! don't know where to write him. I'd like to have 'em know that I am gone, and have 'em sond word home and get what little there is. You then there's aur canain in Ontario, Clar. And then there's our consin in Ontario, Charlie, he'll know who it is; he has got the watch and some other things. If he 'll give 'em up, all right.' If he don't, let him have 'em, I don't

are.
I do n't believe I ought to have come to-day, sir. (To the Chairman. I guess I aint strong enough. I can't seem to say what I'd like to, I've heard of this thing a good-many times, but

I ve heard of this thing a good-many times, but I never expected to try it on myself.

I went away with some kind of a fever. Some of 'em said it was brain fever, some of 'em said it was typhus fever. I don't believe any of 'em. I believe I was starved out pretty nearly. I tried to live. I worked when I could get work. I did all I could, but I was tred out and starved out, that's what was the matter with me.

Charlotte.

All life is surely immortal. Dear friends, if you could view the sunshine in all its brightness, and gaze through the clouds out into the ness, and gaze through the clouds out into the great hereafter, you might realize something of the glory of fife. You wonder, as I wondered, why a controlling spirit, standing upon the rostrum, could not freely and fully express himself so that the individuality would at once he recognized! Many a time have I said, "If this he such a spirit, why does he not manifest his individuality unmistakably?" Easier said than done, my friends.

than done, my friends.

On the other side of life we have the full exercise of our powers, have no difficulty in maniesting ourselves to the people among whom we dwell, but when we return to earth the conditions imposed upon us are such that we must without doubt make use of whatever instru-mentalities are at hand.

You wondered in the past why more messages

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

Trance Mediumship

BY WASH, A. DANSKIN.

Trance mediumship has been my constant trance mediumship has been by constant companion for nearly a quarter of a century. It has been my privilege to converse almost daily with some one or other of my kindred, friends, acquaintances, or others, who had laid aside mortality and been clothed in the radiant garments of the interior life. I have, therefore, grown familiar with this phase of spirit manifestation.

In our earlier investigations, our first cohe-"circle" passed many a pleasant hour gather-ing in the lessons of wisdom and messages of

ently unconscious or entranced; and, while in this condition, which continued more than an this condition, which continued more than an hour, one problem after another was solved, with a persidentity and facility that astonished her scientific questicisers, and gave special, delight to Mrs. Danskin Siel myself. It was one of those triumphs of Spiritualism, irresistible in its character, and genelusive as to the fact that some other mind, not the mind of the medical solutions of the medical solutions.

limit to the scientific knowledge which might have been received on that occasion.

The medium had no external culture, no learning derived from books. She had a fiftely organized brain, symmetrical physique, a simple and child-like nature. The conditions were favorable. She had the paternal care and affection of Prof. Mapes, the warm sympathy of Mrs. Danskin and myself, and the strong intellectual element fugnished by his foreign visitors. All these combined furnished an atmosphere which was attractive and congenial to the advanced

when physical death lakes place, but after we are in the solirit-world a little while we come to know our relationship one to the other. Then inquiry goes forward, asking those who have been longer dwellers than ourselves, What means this? Did I not die? Was I not prepared bodily for the tomb? Did not the friends weep around me? How is it that I am still living, with attributes and sensibilities likened unto my own? I died in New Brunswick, Berkshire County. My name was Elizabeth. I was the eldest daughter of Morgan Livingston.

I never was acquainted with the intercourse that appears to exist between the spiritual and the mundane worlds, therefore I have to learn, and in my learning I am becoming educated in the laws appertaining to this beautiful life. It may truthfully be said, a garden of flowers blooming forever and forever, and the fragrance fills the soul with the harmony of deity.

I do not find that any fear should be attached

In the soil with the harmony of deity.

I do not find that any fear should be attached to death, for in death all things take a new and beautiful aspect; especially if, when in the form, one was feeble, deformed, sightless, hard of hearing and dull of comprehension; then strength ing and dult of comprehension; then strength and fullness are given to the spirit, and all the faculties are quickened, brightened and brought into use. Then how beautiful to die, and to learn your true relation to God and the angels! I can truthfully say, I have a peaceful rest in the world where the angels are.

Robert Brya.

Robert Brya.

It is a divine privilege to be able to utilize time that is allotted for the knowledge and understanding of spiritual law. Spiritual laws and normal laws are not altogether alike. One partakes of the spiritual nature, and the other is of the earth, earthy. Now, let me confine myself strictly to that which will be of advantage not only to myself but to others. It is a natural and beautiful law to die physically; it is a spiritual and beautiful law to die physically; it is a spiritual and beautiful law to rise spiritually, and learn, little by little, our relationship to deity. Now, these are profound questions, and that which we fails to learn on earth we are compelled to be taught by the wiser spirits after death. A broad and spacious school-room have we in the celestial abode, where you may view the student of divinity learning his lesson, the lawyer, the philosopher, and the skeptic who views the ground, and still denies there is either death or life. And so goes on the picture, wondrous in its march.

The society is making an effort to sustain regular meetings. The society has the use of the Christian church, and so far my meetings have been largely attended, and a spirit of revival seems to have been awakened.

No doubt your readers have heard of Judge McAllster's daughters, whose musical mediumship has startled the musical étite. It was my pleasure to visit them at their country home, and to witness their wonderful performance on the piano and the harp. They play in perfect unison and time, and seemingly the most difficult music ever written. And yet they do not know what they are to play until moved upon by this unseen

deity. I am a student now in that school, and when I have learned the lesson to perfection, I will return again and repeat: no death, no night—all things are truthful and beautiful in the spirit-land.

Nelson Sammis.

I departed this life in my fifty-sixth year, at Hamburgh, Long Island. Nelson Sammis. My body was taken to the church in Hamburg, from there to the ground and deposited with the usual ceremonies. Sometimes men make figures of speech, but I am founding my sentences on facts of observation, knowledge and understanding.

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

Sept. 12. - Charles H. Bilss; Samuel Williams; James M. Morse; Alvin Adams; Patrick McDonald Shay; From a Son to a Father; Wiffiam B. Leonard.

Sept. 1. - Abble N. Wadsworth; Effzabeth Shuman; George Talbot; John S. Morris; Lucy M. Arnstrong; S—; Mary M. Murphy; Joseph Myers; John Manson.

Sept. 19. - Mary Christic; John Dowlan; John Kay; Mary A. Stanley; Deborah Manulng; Dr. Cooley; Sister Incz.

GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN. Robert Rankin; Isaac Hallock.

Nanner Correspondence.

New York.

SEYMOUR .- N. R. Miller writes, referring to the visit pald last summer by Mrs. Cora L. V. Richmond and her husband to her old friends and relatives in Cuba, and says: " Having been for years intimately acquainted with Mrs. Richmond's parents, and my father's house being a favorite resort of Mrs. R. during her early childhood, she made my family a visit; and among many of the reminiscences of the past, which conversation brought fresh to our memory, was an unpublished prophecy made through the organism of Mrs. Lodency Scott (Mrs. R.'s mother). Mrs. Scott being on one occasion at my house, we sat for communications. ing in the Jessons of wisdom and messages of love, which were daily transmitted to us from the world beyond.

Mrs. Danskin and myself were in New York City in the autumn of 1556, and were invited by Prof. J. J. Mapes to meet a parry of English scientists, who were to be his guests that evening. There we meet for the first time the present Mrs. Richmond/thou, a mere child, in her sixteenth year. After a brief preliminary conjuctive, the youthful medium became apparently unconscious or entranced: and, while in this wise. The suirts tell me that the time that we may see them? swered in this wise: 'The spirits tell me that the time is near at hand when under favorable conditions they will materialize and walk out from their media, and be seen by all present.' These prophecies were made over twenty years ago, and have come true."

TROY.—C. A. Barnes, M. D., writes: "One more ministering angel to God's starving children has placed her powers as a medium before the public-Miss Olney, that some other mind, not the mind of the median, furnished the brilliant intellectual display which we so much enjoyed. I gave careful and critical attention to every proposition and its solution, as given through the medium, and an settisfied that the capacity of those learned gentlemen to comprehend and digest was the only liait to the scientific knowledge which might. that his father's body was in the water. The son took a carriage, and with Miss Olney, who directed the way (while entranced), went to Greenbush, some distance below Albany, where they found the body, and with it returned to Troy on the same train. The son paid Miss Olney a reward of one hundred dollars. I understand

fair-faced Banner of Light makes weekly visits and is hailed with much joy.

I turn my face toward the east as the summer takes her departure and the cooler winds of autumn change the green earth to one of sober brown, and I think of the many heart-friends there that memory holds so dear, made dearer still by my absence from them.

The Semi-Annual State Convention just held at Grand Rapids, Mich., was a grand success, and reflects great credit on its President, Dr. Spinney, of Detroit. The sessions were all well attended, and the reports of the daily press of that city all that we could desire. It was voted by the Association, owing to the increased in terest of its members, to go into camp next summer somewhere near the city of Detroit, and thus add a new flame to the already increasing light of Spiritualism, whose glorious rays can never be put out.

I reached this place from the Convention and commenced my labors the second Sunday in September, meeting a large and intelligent audience. The town numbers some six thousand inhabitants, and is beauti-

death or life. And so goes on the picture, wondrous in its march.

The spirit-land has all the perfections which the grand deitic mind can spread around for his children. It is vast in immensity—the more you learn the more there is for you to learn. Vigorous and energetic you have to be to learn the lessons that give you standing with the perfect.

I am Robert Brya, of New Jersey; died in my seventy-eighth year. I cannot say I regret dying, for through that open portal I have found endless life. Oh, how happy, how content is the spirit when it has learned its relation to deity! I am a student now in that school, and when I have learned the lesson to perfection. I

SALT LAKE CITY .- Thomas C. Armstrong, Corresponding Secretary of the First Society of Spiritualists, writes: "As a word from this place may not be altogether unacceptable, I address you a few lines. Our society has continued to move along slowly, but I trust surely, keeping up our meetings in Cisier's Hall until the hot weather in July induced us to have a short vacation as far as our public meetings were concerned. Cheap evening excursions to Salt Lake by railroad having been started, but few were disposed to attend meetings during the warmnights, but our private seances were kept up all the time, and with good

We offtimes view the ground where our bodies | satisfaction. We have, however, lately had the pleasure of making the acquaintance of and listening to some very able discourses by Mr. John Tyerman, from Australia, who lectured in our Liberal Institute Sundays and week evenings for awhile. In handling the subjects treated he exhibited the powers of a welltrained mind. His subjects are varied so as to interest a general audience, and although quite iconoclastic in relation to all theories founded upon superstition and bigotry, he manifests such a kindly and sympathetic feeling toward others as to obtain the hearing of those opposed to him in sentiment, and we feel, as a Society, to strongly recommend him to all friends of Spiritualism and Free-Thought he may meet with in his travels to the Atlantic scaboard, and trust he will encounter that support which his merits demand,"

Michigan.

BATTLE CREEK.-Luther Slayton sends a protest against the cruel practice of scalding hogs at the slaughter-houses, before they are dead. He has witnessed their terrible struggles after being dropped into the boiling caldron. He wants the Legislatures petitioned to pass a law regulating that branch of business, so as to prevent such cruelty. He thinks that not more than half the hogs are fully stunned before being scalded.

WAYLAND .- H. M. Morse writes: "I have been at work in the lecture field in this State for two years, This year's report counts me in two hundred and thirty lectures, and most of them were delivered to large audiences. The work is moving on, and the people seem more interested than ever. I have just closed engage-ments at Pent Water, Ludington, Manistee, and other points. I am now on my way to Chester, Bowen and Boone City. I have engagements until October, then I intend going West. All friends on the Rock Island and Chicago R. R. to Council Bluffs, who wish my sorvices, will please address me at Wayland, Allegan Co., Mich., my permanent residence."

Minnesota.

MINNEAPOLIS .- Extract from a letter from Mrs. Brewster: "It is natural to the human family to form conceptions of God by something tangible, something by which they can compass a positive idea. The mind of man has not been developed to the extent that it can grasp the idea of spirit only in a limited degree, and now we must beware that we do not adopt the errors of the theological world by assuming to be entirely right. We have an eternity before us in which to be constantly advancing in knowledge of the truth. Truth was in the beginning, and is unchangeable, and we can only gather as the spirit directs."

New Jersey.

DELANCO.-Samuel Tharp sends the following as his platform of true Spiritualism: "We should ourselves be convinced, and then teach that the immortality of man is a demonstrated fact. In our daily lives we should be good and do good. In the investigation and study of science, philosophy, religion, and all subjects pertaining to our lives, we should claim and proclaim universal mental liberty," and asks: "Is there one Spiritualist who is not willing to endorse the above platform?"

Vermont.

GOULDSVILLE .- Z. Glazier, Secretary, writes: "In the call for a convention to be held at Hyde Park, the names of Capt. H. H. Brown and C. M. Vandercook are announced, through mistake, as being engaged to attend. I make this correction to relieve the above named gentlemen from any business complexity which might arise in consequence."

SPIRITUALIST 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 evening.

Lyceum Hall. No. 92 W. Baltimore street.—Ohiotree's Progressive Lyceum, No. 1, meets in this hall every Sunday morning, at 16 o clock, and every Thursday evening. Conductor, Win. Leonard; Assistant Conductor, Levi Weaver: Treasurer, Win. Leonard; Secretary, Geo. Graham; Guardian, Ruth Grahanf; Guards, Dr. Geo; E. Morrill and Geo. Prilchard; Trustees, Levi Weaver, Benj. M. Hazelip, Dr. Geo. E. Morrill.

BROOKLEYN, N. Y:—Society of Spiritualists meets at

BROOKLYN, N. Y.—Society of Spiritualists meets at Everett Hail, 398 Fulton street, Sundays, Lectures at F. M. and 7% r. M. Mr. Charles R. Miller, President; Dr. A. B. Smith, Viee President; Mr. B. French, Secretary; Mrs. C. E. Smith, Treasurer, The Children's Progressive Lycour uncets at 10% A. M. Mr. A. G. Kipp, Conductor; Mr. D. B. Bennett, Assistant Conductor; Mrs. C. E. Smith, Guardian; Mrs. L. J. Bennett, Assistant Guardian; Miss Leona Cooley, Musical Director.

Cooley, Musical Director.

CHICAGO, HLI.,—The First Society of Spiritualists holds regular meetings in the Third Unitarian Church, corner of Lailin and Monroe streets, every Sunday at-10% A. M. and 7% [- M. Dr. Louis Bushnell, President; W. T. Jones, Vice President; Miss Nettie Bushnell, Treasurer; Collins

Eaton, Secretary.

NEW YORK CITY.—The Society of Progressive Spiritualists holds meetings every Sunday in Republican Hall, No. 55 W; 33d street, near Broadway, at 10½ A, M, and 7½ P, M, J. A. Cozino, Secretary, 312 West 32d street, Chiren's Progressive Lyceum meets at 2 P, M, Mrs. M, A. Newton, Guardian and acting Conductor; Mrs. Philips, Assistant Guardian; Mr. O, R. Gross, fr., Recording Secretary; Mrs. H. Dickinson, Corresponding Secretary; H, Blokhusen, acting Transmiss. Dickinson, acting Treasurer.

PHILLADELPHIIA, PA.—The Keystone Association of Spiritualists meets every Sunday at 3 P. M. at Lyric Hall,

SAN FRANCISCO, CAL.—Under the patronage of the San Francisco Spiritualists' Union, a Children's Progressive Lyceum is held at 10½ a. m., and a Conference at 2 r. m.; also regular Sunday evening lectures are given at Charter Oak Hall, Market street.

SANTA BARBARA, CAL. Spiritual Meetings are held every Sunday at Grane's Hall. Children's Progressive Lycenn meets every Sunday at same hall at 1/5 P. M. Conductor, Mrs. H. F. M. Brown: Assistant Conductor, Mrs. Mary A. Ashley: Guardian, Mrs. Mary F. Hunt; Secretary, Mr. Geo. Childs; Musical Director, Mrs. Emma Scarvens. SALEM, MASS.—Spiritual Lectures are held at Lycoum Hall every Sunday at 2½ and 7 o'clock. Admittance fee at the door. President, Mr. Creasy; Secretary, S. G. Hoo-

PUBLIC MEETINGS, ETC.

The Watkins Convention - Money Required to

The Watkins Convention—Money Required to pay the Expenses.

The expenses of the Watkins Convention were four hundred and fifty dollars, of which two hundred dollars and fifty-one cents have been paid, leaving unpaid the sum of two hundred and soven dollars and forty-nine cents.

I urgently request every Liberal who reads this announcement to at once forward me any amount he or she may choose to assist me in paying the unpaid expenses above mentioned. If more than \$207,40 shall be paid in I will put the balance into the hands of the Treasurer of the New York State Free Thinkers' Association.

Every contributor will please name the Liberal paper ha or she may desire to have their contribution acknowledged in.

Cor. Sec. N. Y. State F. A.

P. S.—As a Committee of Arrangements has been appointed for the next Annual Convention, I hope the details will be much better ordered than I was able to make them this year.

Salamanca, N. Y., Aug. 29th, 1878.

Annual Convention.

The Minnesota State Association of Spiritualists will hold its Annual Convention at Fletcher's Hall, Farmington, Dakota Co., Oct. 11th, 12th and 13th. Miss Susie M. Johnson will be one of the speakers. Other speakers and mediums will be in attendance. The Association has held grand conventions at Farmington in days of yore. Come, all who are interested in the intercommunication between this and the interior life. Mrs. Esther Clark Douglass, Sec. Winona, Sept. 11th, 1878.

The Susquehanna and Chenango Valley Associ-

The Susquehamma and Chenango Valley Associwith hold their third Ammal Meeting at Binghamton, N.Y.
In Leonard's Hall and Grove, on Saturday and Sunday, Oct.
5th and 6th, commencing at 10½ A. M. and 3½ P. M. and 7.
In the evening of each day. Gies B. Stobbins, of Detroit
Mich., and Lyman C. Howe, of Fredonia, N.Y., will be
present, and other prominent speakers and mediums are or
petted to be present also. All Liberals are layled to participate, by order of the Committee. A general good time is
anticipated.

E. C. LEONARD, See'y.

Passed to Spirit-Life:

Mrs. Julia Rice, for many years a resident of Cincinnati, and a devout and implicit believer in Modern Spiritualism, recently passed to the spirit-land.

recently passed to the spirit-land.

Spiritualism with her was not a more belief, but an intensely realized and demonstrable fact. She led a life of such rectitude that on passing the meridian of her alloted age, and on approaching the horizon of its decline, she releved her past career with complacency and satisfaction. Her firm belief in Spiritualism consoled her when overshadowed by the dark clouds of skepticism, mitigated her wes, sustained her in adversity, and when, at the age of seventy-three, death came, not in the terrible shaps of a dragon, but under the calm aspect of a ministering angel, she quiefly passed away, firmly believing in the unity and infinite between the calm aspect of the length of the control of the length of the control of the length of the control of the length of the length

From Fairfield, Me., Sept. 9th, at 21/2 A. M., John Proble aged 52 years and 10 months. He was a firm believer in the Spiritual Philosophy, which he embraced years ago. He was a subscriber to the Banast of Light, and a reader of spiritual literature. O. W. L.

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

Advertisements.

BALTIMORE ADVERTISEMENT.

SARAH A. DANSKIN,

Physician of the "New School," Pupil of Dr. Benjamin Rush.

Office No. 701 Saratoga Street, BALTIMORE, MD.

DURING fifteen years past Mrs. DANSKIN has been the pupil of and medium for the spirit of Dr. Renj. Rush. Many cases pronounced hopeless have been permanently cured through her instrumentality.

She is claimadient and clairvoyant. Reads the interior condition of the pathent, whether present or at a distance, and Dr. Rush treats the case with a scientific skill which has been greatly enhanced by his fifty years' experience in the world of spirits.

Application by letter, enclosing Consultation Fee, \$2.00 and two stamps, will receive prompt attention.

The American Lung Healer, Prepared and Magnetized by Mrs. Danskin,

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DR. J. R. NEWTON.

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It — May 6.

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Jan. 5.

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The above is the quiter about significant which at secs the various relationship of the purveys presented to it sociationally as an immediate, objective reality.

SI SI MINI R S GOING " Leaves in 'shinking on the trees. Where the nests are liable n'. There's a lorsh among the bees. As to round forbother . . There's the silk of corn that shows Paded tangles blooking So that everybody brows Durling summer's going

The pair it has taught us to think that departed ones are near to watching over its notice to me and sympathirling with us Some of as have made advances and have been able to again class hands with those on the "other shote," hearing their voices, and becoming as-sent of their manortainty. Is this vain, and use ess? Here is not preaching vain "?"

AN EPISODE OF PERSONAL INTEREST.

Land of the Colo Billion of Light

In the so red chamber on explesions of an hespitable trapsion situated in the picturesque down of B an ore two devoted solely to the use and prescale of the invistides, in conjunes tion with a zitted medium, an adopted member of the Lousehold within this consecrated resort of the translated, and looking out upon the beautiful Merrimae, satathe owner of the manso hand the writer curaced in converse while the lathering sladows of evening fell about them. Suffitual subjects naturally and befits thick taked the hours. While one closely list disappearance and reappearance of a memorial ornament belonging to his intimate editorial friend and traveling companion a golden cur-elet given lan, it is a therished associate, now a resident at the spiratual spheres, and which had been as strangely returned to him after four days absence as it was originally spirited away. To illustrate the position it was in when returned, the natiator took off, his own ring and good ithinfright. Before he could extend his hand and replace it again on his finger, it had vanished! Thus things remained till morning, when dilizent search for the missing ring was made by the smedium, by the host and by the writer; but no sign of its existence could be found. We abandoned our bunt only when our partience had exhausted itself. After a while, at our request, the medium sat at his sweettoned organ, and with rare expression and gennine feeling rendered many of the popular and melodious spiritual airs in such a manner that the very atmosphere seemed delighted with the Lameny which filled the room. Sitting there, passive and receptive, near the instrument, our inother was taken possession of by his "famil-Pittering an exclamation, he was in the act of falling to the floor in an unconscious state, when the gentleman sitting near caught

With the exclamation of the medium-our lost fing was drooped from the high ceiling, striking on the floor directly behind whose we sat, It stood upright, in exactly the same position it was in when it so mysteriously disappeared. The name of the host is John Davis, Esq., and the zifted inclinia Dr. W. L. Jack. G. A. B. Boston, July With, 1878, 6

Materialization and its Verity.

To the I diver of the Banner of Light:

Lam so well pleased with Bro. Cook's article lege of thanking him through your columns for writing, and you for publishing it. We often feel what, at the time, we are not in a condition to formulate through the intellect, and that was the condition I was in when I read the criticisms on the replies made to those questions. I felt, that Mrs. Richmond's controls were right; that they knew what they were saying; and in friend

Cook's article I find what I felt put into words. Neither do exposes frighten me in the least. I see the law that makes materialization possible, and when conditions are right I know it must come, and what individual mediums do or do not do cannot move me. But I generally find that the medium comes out ahead. When I read that the Blisses had been trapped, I quietly felt "wait," but said nothing. Right here let me say to those who are so anxious that Spiritualists should conform to a recognized, weighed and measured moral standard sthough morality or right-doing is in its spirit and essence ever the same, the manifestation thereof by those who would use its power to perpetuate the present, or to build up a new by the standards of the old, and its application by those who are wise enough to see that the new must have its own methods, may be quite different; even as the morality of peace and the morality of war are different in manifestation. The spy does not hesitate to deceive that he may save his life, nor the general that he may hide his plans from the enemy.

The conservative present is the strong, the persistent opponent of the progress that must wipe out its fossils. It will kill that progress if it can. Suppose that to give it time to gain strength the spirit-world 'sees fit to put its mediums under a cloud and make the enemy think they have conquered; what then? Many a hat ature is an excellent feature of the present, as well as has been shot at while the head that was wont to wear it was safe by being somewhere else. In conclusion let me say: There is one who was more hated and more loved, perhaps, than any other medium of our day; one whose success, in spite of the most terrible opposition, was really wonderful. She, as I once heard her say fought both Church and State in the legal same is frequently the case with aspiring politicians.

arena, and whipped both; but when she attacked the mediums declaring in particular that materializing media were "frands", she passed from sight, for she attacked a power greater than both.

Ricerside, Cal., Sept. 8th, 1878.

The Ladies' League for the Protection of the Indians.

Fo the Editor of the Banner of Light:

At a meeting of the "Ladies' League for the Protection of the Indians," held in New York raphy? Isn't it channingly neat in its new aftire? It on the evening of the 16th, in the chapel of the sends out its love to everybody. Rev. Dr. Newman's church, Mrs. Clemence S. Rev. Dr. Newman's church, Mrs. Clemence S. Lozier, M. D., President, the following resolu-Church," Now the fail does the talking. It says. tions were unanimously adopted:

PRI AMELL AND RESOLUTIONS.

tions were unantimously adopted:

PREMINE I AND RESOLUTIONS.

Blackers, The right of all'Indian tribes to the choice of a portion of the soil, which is theirs by heritage or by treaty, is as served and Indispituable as man or Gode on nake it, also the right to choose their own forms of religious and government, which the Shakers and other cooperative communities enjoy, and which the Indians were allowed by our fathers to have when they have under quader rule in peaceful meighborship together, therefore,

Resolved, That to deny these rights, and to force the tribes from them native homes by fraud and war, is nothing less than murder and robbery, and is just cause for "Sitting Ball" to tell the Peace to miniscioners that they beging to "a nation of thieves and liars", and,

Blackers, Our government not only withholds protection for the Indians, but also for the people at large against the effects of poisomous drink, it also withholds the right of suffrage from the women, and by its financial errors and chomions faxation in the parment of needless interest and maches amalies, it has made in a people to feel or to fear the poverty and the peril which its injustice has made the Indians to suffer, therefore, Resolved, That self preservation demands an entire change in the administration of our national affairs, and to this end every Christian should practice more carriestly the proceepts of Christ's setmon on the Mount, and especially to overcome evil with good; and every American should prove his manhouland and self respect by the wisdom of his vote for the right man in the right place in all parts of our country.

Resolved, That the Ladies' National League for the Protection of the Indians should be authorized to send a commission annually to conter with the tribes relative to an equitable adjustment of existing difficulties, and also on the practicality to adoits the present system of tradery agents contractors, and the Indian fore an, with all then cest and frants, for which they have been so notorious, and subst

New Publications.

Amongst the interesting items of literary intelligence in Paris at the present time, it may be mentioned that Madame Durand, better known to the world of readers unds the name of Henry Greville, has made a contract with Miss Helen' stanley, a correspondent of the tened, the other related experiences and inci-dents of a phenomenal character which lately at manuscript in French, into English, for their publish New York Erenemy Post, whereby she will hereafter cannot sight a class observation. Among other instruction in America smultaneously with their appears state es the frontioned moderal, the invistorious and on Parls. By this arrangement they will retain all their flavor, Miss Stanley having both the ability and onscientionsness requisite for doing them justice. She has just mashed translating "L'Aimee," or, "A Friend," and the -manuscript of it has been forwarded from Paris to T. B. Peterson & Brothers, Philadelphia, who will publish it in America simultaneously with its appearance in Paris, in uniform style and price with their editions of "Sonia," "Saveli's Explation," and "Gabrielle," by the same author, issued by them. If nia" in particulars are worthy a reading by every lover of the true delineation of the highest attributes of the

SUNDAY AFTERNOON for September, issued at Springfield, Mass, has, among other articles, the following named in its table of contents. "The Testimony of the Sparit," George, P. Pisher, "Our Mother's Meeting," Anna C. Garlin, "Religion in College," C. F. Thwing; "Finhalmed," Susan Coollidge; "Religious Rights of a Christian, State," Charles, H. Richards; "Martha Pit-Kin and Utsuki Wolcott," Henry P. Goddard; "A Water Lily," M. P. Butts, "Good Conversation," C.

From the extremely character for its pres-contents of compared with those of previous issues we fear some good deacon or maybap several gives because choose thems has involuntarily assume that it has been interviewing its managers, and volced something concerning the law of sympa- applying the sociation thumb with effect. We are of that lik has been interviewing its managers, and they'the principles of harmony, their relation. Sorry to see this magazine, endorsed as it was at its state etc. As we redichided, our friend and the eption by our old triend, John G. Whittier, sullying pious claptrap and misrepresentation as "Chrysanthem," by a woman or at least at bears the name of one whose clumsy is notance of the subject she writes upon is self appearent to even the verlest tyro in matis pertaining to spiritualism.

THE MAGAZINE OF ART Cassell, Petter & Galpin, publishers, 506 Broadway, New York is in its September number trimmed with time illustrations, which find harmonious backing by valuable and well-wrought letter-press' "At 'the Masquerade" is the frontispiece, and among its other attractions may be cited "General View of the Indian Court" Paris Expositions "The First Printe of Wales," "The Return of the Victors," "Retallation," all of which are full-page, or may be so considered. Numerous small engravings full of merit are scattered through its pages, such as the illustrations of Sark, which locality readers of Hugo's "Toilers of the Sea" will remember. We are glad to see that this new claimant on popular favor improves upon in your issue of Aug. 31st, that I want the privi- closer acquaintance, and gives good promise for the

Music vi. Hours, -- We have received the September number of this meritorious publication. It contains: Man in the Moon was Looking," Eaton: "Two Bad? Men." Snow; "Grease with Cash," Snow; "Meet me again where we Parted," Rutledge, etc., etc. Assued by Geo. W. Richardson & Co., 37 Temple Place: Boston.

FRANK LI SLIE'S SUNDAY MAGAZINE, conducted by Charles Force Deems, D. D., and issued at 53, 55 and 57 Park Place, New York, leads off for September with a profusely illustrated article on "The Summer School at Lake Chantauqua;" an article on "Country Life in Sweden" follows, also Illustrated: Mrs. Prosser commences a new serial, (illustrated) entitled, "Michael Airdree's Freehold"; and "Five in a Peashell," by Hans Christian Andersen, "The Escape of Grotins," "Sir Thomas Moore and His Daughter," "Sequoyah, the Cherokee Cadmus," etc., etc., join in harmonious order. The number contains 128 quarto pages, and over seventy illustrations, portraits, mottoes, etc., are given. The imagazine is an institution which reflects. eredit alike on publisher and editor.

THE PHRENOLOGICAL JOURNAL for September-S. R. Wells & Co., publishers, 737 Broadway, New York City-contains illustrated articles on "Frederick W. Farrar, D. D., Canon of Westminster," (whose elo quent utterances against the doctrine of future eternal punishment have made his name a marked synonym for progress in the Old World's thought,) "Brain and Mind," "Jean L. E. Meissonier," etc., also articles on experiments in Magnetism, experiments in nervous function, etc. It is a good number.

THE SPIRITUAL OFFERING for September, published and edited by Nettie Pease Fox, at Springfield, Mo., has the subjoined articles, among others, in an excellent table of contents: "Physical Theory of Another Life," J. E. Ludlam; "Samuel B. Brittan, Blog-raphy," Chapter V.; "Prof. J. R. Buchanan on Materialization," by Thos. R. Hazard : "Quiet Thoughts," (Poem Belle Bush. The Editor's Table is full of interesting and truthful matter on mediumship and kindred subjects; and Mr. Coleman's Review of Current Liter-

of the other numbers of this worthy magazine. THE SHAKER MANIFESTO for September, the official monthly issued by the united societies, at Shaker Village, N. H., by N. A. Briggs, is received at this office, and presents an attractive and readable appearance.

The earth is flattened at the poles, and likewise the

BRIEF PARAGRAPHS.

The stars that gild the stellar dome. And sparkle in the azure sky. Mark the grand staircase to our home Where human spirits never die! NO DEATH! A glorious thought to know-A truth deep-scated in the mind.

· . Our spirits soar to realms refined, - [Digby, Is n't the Bonner a superb specimen of elegant typog-

That when our forms in earth lie low.

"Money, money, money" very distinctly; and the "Old South" is n't "saved" yet. If its venerable walls could speak they would exclain in pathetic cadences. "To what base uses have we come at last?"

Does cream rise on the milky way?

On the 3d, 4th and 5th of the present month a tornado and tidal wave dld immense damage at Hayti; ware-houses with their contents were swept into the sea, vessels wrecked, and buildings demolished, many men, women and children losing their lives. The distress in the country is fearful.

" By gum," say the modern school-girls.

Dean Stanley was the "Hon" of Boston the present week. He's delighted with the "Yankees," and will doubtless say so when he gets home. He preached on Sunday morning last in Trinity Church, this city, to a

> SEASONABLE ADVICE. Believe not each aspiring tongue, As most weak persons do; But still believe that story wrong Which ought not to be true:

As Rome is built on seven hills the people there must baye a hill of a time getting round, says Jo. Cose.

At the dedication of the monument to Lamartine, at Macon, France, the following letter was read from Victor Hugo: "I Join in the honors rendered to Lamartine. I admire the grand poet. I honor the great orator. I see him always such as France saw him-admirable in the book, superb in the tribune. I salute the great

Neither pure atheism on the one hand, nor pure theism on the other, is a satisfactory explanation of the universe. The one fails to meet the demands of the heart; the other those of the intellect. Each lacks the wit to account for the other's facts. What then? The spiritual-intellectual man takes refuge in panthelsm.—Roston Index?

It is said women wear corsets simply corsets fashion-

The now regnant "torrid wave" has evidently reached the stald religious press, if one may judge by the following paragraph clipped from the Chicago Alli-

"There is the Star in the West sparring with the New Covenant, the Independent asking the St. Louis Christian Advacate to tell the truth, the Fentral Presbyterian calling the editor of a rival Presbyterian paper a liar, and the Interior 'sassing' everybody.

On how pleasant 'tis to see Brethren dwell-in unity,'

'or words to that effect.'

Standerers are never philosophical in their utterances-that 's certain.

A CORNER IN "COPPER-STOCK." - A elergyman Melbourne has found an effective means of swelling the contributions of his people. For some time there had been an increase of three-penny pieces, the new work transcends as it is claimed the three to the exclusion of sixpeners and shillings. He demonstrated above, copies of which we have received, it termined to put a stop to the decline at once, and in-will be a maryel in literature, since the others—"So-stead of paying the weekly offertory of three penules into the local bank he quietly placed them one side every week until some Co of small coin had been with-drawn from circulation. Sixpences and shillings then took their place in the plate, as the result of the good man's "corner" in three-pennies.

> .Viid now cometh the season when the laggard schoolboys unite in the chorus:
>
> 1 "Morning bells I dread to hear,
> Ringing hatefully loud and dear!"

It is said that millions of people are starying to death in China; that parents are selling and killing their children to protong their own existence. Horrid! A flungarian town has been destroyed by a water-

THE JACEA AND JERUSAELM RAILROAD, In three parts .-- Part III.

And when, ah! when the bonds are due, How vexed and wroth will wax the State— How veved and wroth will wax the From Nebo's mount to Nazareth The cry will sound, "Repudlate!" From Hebron to Tiberias.

From Jordan's banks unto the sea. Will swell the chorus loud and long, Against that "gorged monopoly!" Then shall the raging shepherd man, "Oppressed by bonded stratagem, "Condemn" that corporation line From Jaffa to Jerusalem.

There has been a severe battle between the Austri-Pans and Bosnians, in which the former were successful.

The U. S. troops are still killing Indians on the Plains. The last report says: "Several Indians have been killed at Sand Creek, but nobody on our side hurt." "For every Indian killed in this wanton manner-at midnight, while they slept-a hundred white men (say the spirit Indians) will bite the dust; and that, too, in your great cities, where anarchy will be caused to prevail for a time, until the white man comes to his senses and treats the red man as his brother. The Great Spirit will soon avenge the wrongs of the red man. Mark our words well, pale chief."

The Asiatic cholera has broken out in the East Indies and in Africa.

A mother was trying to break her five-year-old boy of a habit of lying, by telling him all liars went to hell. She gave him a moving account of the terrors of the place, whereupon he exclaimed: "Why mother, I could n't stan' it!" "But you would be made to stand it," said she, "Oh, well," said the youngster, "If I could stan' it I'don't care."

The plague is still doing its fatal work at the South.

A Boston editor, just returned from Europe, says: "I can sum up in a word my opinion of that whole Exhibition: The French department is the department of trade; the English department is the department of practical strength; the Russian, Norwegian, Swedish and Danish departments are the departments of crudity; the American department is the departmen of in-

Grave-robbers are coming to grief in Ohio.

No great civilization is possible to a race, nor spiritual progress to an individual, where the power of death to dissolve life is not conquered in thought and feeling.

The war-spirit in the Old World is still rampantliable to break out anew at any moment. The Egyptian obelisk was brought into an upright position and lowered on its pedestal on the Thames

embankment on the 12th of September. The White Mountain "zephyrs" reached Boston on Monday last.

Some punster has advanced the theory that the rea-

son that "Ananias stood forth," was that some modern liars could stand first, second and third. Gail Hamilton has n't reported the equinoctial yet.

Rey. Mr. Talmage has of late, it is said, made a tour of inspection of the dance and gambling-houses of New York. He is reported as saying that "the trip was highly satisfactory."

The following is from a lady so well known as the medium through whom Dr. Benj. Rush has successfully worked for humanity for twentysix years that no comment is necessary : GEO, A. STONE.

Proprietor of Stone's Condensed Air Cure, Rochester, N. Y.

SERVET, BOSTON, MASS., Sept. 10th, 1878.

DEAR SIR- I shall never forget the benefit I received from the Condensed Air treatment, for it was such a speedy relief. In less than a week the pressure on my chest and sense of suffocation, caused by dropsical affection of the heart and chest, which have been an intolerable infliction, depriving me of rest by laying down nights, for long and weary months, until life was but a load of pain and weariness, were removed.

for long and weary months, until life was but a lond of pain and weariness, were removed.

In this condition, and by the advice of my good guide and physician, Dr. Rush, I left home for your place. The journey prostrated me so that I had to be wheeled in a sick chair to the treatment room; but the treatment took speedy effect, and being once more able to lie down and rest, my strenth returned, so I could walk and help myself. In four weeks time returned home quite comfortable. After this experience in my own case, and the concurrent testimony of the sick I met at the Curc, I think the Condensed Air, rightly adapted to the condition of the pa-Air, rightly adapted to the condition of the patient, the greatest remedial agent yet discovered for the cure of disease.

I cheerfully give you this testimonial for the good of suffering humanity.

Yours, Mrs. W. F. Snow.

Rich A young man advertises in the Boston Herald of a recent date for a situation as salesman or accountant, and says "he has never preached or prayed in public, neither has been treasurer or superintendent of a Sabhathschool, or betrayed any confidence reposed in him; but relies for worldly success on the old-fashioned qualities of integrity, intelligence, good health and good-nature." Such a young man deserves to be employed by a person with as clean a record as he shows.—Ex.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

I observe in your last issue (Sept. 21st) a very thoughtful article regarding the testing of mediums, copied from the "Westfield Messenger," N. Y., which seems to call for an answer from me. In this connection I will say that I have already sent a reply to the editor of the "Messenger," which will obviate the necessity of my senger," which will obviate the Research saying anything further at present.

T. R. HAZARD.

New York City has a Sunday-Sabbath ordinance which prevented the proprietors of the Grand Opera House from giving a performance for the benefit of the yellow-fever sufferers. Will the people endure such idiocy forever?—Boston Index.

MERCEDES.

MERCEDES.

Obit June 27th, 1878.

Mercedes—so divinely fair!
(Oh life close-wreathed with Love and Duty,)
A thousand voices fill the air
With fond traditions of thy beauty.
To-day, this far-off Western land
Thinks of its rounded, rich completeness;
And all the nations, bowing, stand,
In token of its maryelous sweetness.

In token of its marvelous sweetness.

Dear child, apt scholar, graceful bride,
(meen of a great, historic nation—
The king so stricken at her side
Misses his throne's transfiguration.
If Spain loasts names of older date,
And braveries fill her checkered story,
No soul has passed across her state
With purer, more transcendent glory?
—[Joel Benton, in International Royce.

The National Liberal League. THE SECOND ANNUAL CONGRESS.

THE SECOND ANNUAL CONGRESS.

The Second Annual Congress of the National Liberal League is soon to assemble. It is very important that it be composed of a body of men and women who by their characters, ability and numbers shall command the attention and respect of the whole country; and that the delegates there convened represent every branch of the Liberal party and every section of our country. The time that Interviews between nowand its meeting is so short that no time should be lost by those who desire that it should be such a body.

Inst by those who destre that it should be such a body.

THE DELEGATES.

By the Constitution no one is permitted to vote or take part in the Congress but delegates from Local Liberal Leagues. Each Local League is entitled to send its President, Secretary, and three members—five in all—as delegates. Therefore every Local League should at once all a meeting and elect their delegates, and be sure and select good men and women, persons who can be refled upon to stand firm in behalf of the fundamental principles of the League, Other Liberal Leagues and Liberal Societies that have not already taken out charters should do so at one and be got together, a new League should be Immediately formed and charters taken out, and delegates elected in time for them to attend the coming Congress.

LIBERALS NOT DELEGATES.

It this Congress follows the precedent of former ones, all known Liberals of the country who are in attendance will be permitted to take part in the proceedings and, whether that he so or not, if is very important that there be a general attendance of Liberals from all parts of the country. Their presence, comised and encouragement will be of great

Their presence, counsel and encourage individual members of service to the Congress, S. Apid-specially do I desire to urge individual members of The present Executive Committee of the National Liberal League and the various State Committees to attend this Congress, and to at once go to work in an effort to have their respective States well represented.

THE PUBLIC MEETINGS.

It is expected that many of the ablest Liberal speakers in this country will be present; and that the public meetings to be addressed by them will constitute, very interesting and profitable portion of the proceedings of the Congress.

HARMONY.

It is patent to every Liberal in the land that for months gast there has been engendered between some of our leading Liberals a spirit of unfriendliness, to call it by no harsher name, that has greatly retailed the work of the League movement, and is justly bringing upon us all the contempt of our analysis.

movement, and is justly bringing upon us all the contempt of our enemies.

Without attempting to decide who is to biame in this disagreeable controversy. I desire to urge upon all our friends who shall attend the coming Congress the necessity of keeping these contentions out of its deliberations and doing all in their power to conciliate and harmonize all parties, and then and there cultivate a spirit of fraternity that shall enable us all to join hearts and hands in the all-important work in which we all feel such a deep interest, incorporating into the Constitution and laws of our country the great American ideas of the entire separation of Church and State and the civil and religious equality of all persons.

Chatr. Ex. Com. N. L. L.

Chair. Ex. Com. N. L. L.

We, the undersigned, Directors of the National Liberal League, offer ourselves as candidates for reflection at the Second Annual Congress of the League, on the following platform of principles:

1. The right of absolute individual freedom of thought, of speech and of the press, on all political, religious, social, and other questions, and the right of being wholly uninterfered with by the courts, no matter what opinions, as such, may be advocated to promulgated.

2. The right and duty of Congress and State Legislatures to pass, and the right and duty of the National and State courts to enforce, laws to suppress the circulation of obseened literature, including the exclusion of such literature from the United States mails: provided that the offence known as "obscently" shall be so strictly defined in the statutes as to render impossible the prosecution or punishment of any one for the expression of his honest opinions on any subject.

3. The lagrant wrong of intrusting the execution of the laws for the suppression of obscene literature to any official or officials who shall not scrupalously confine their action within the limits here clearly defined.

And we decline to be candidates for reflection if the principles of the above platform shall fall to be approved by the National Liberal League at this Congress.

FRANCIS E. A. BROT. Pres.

WILLIAM H. HAMIAN, Sec.

J. A. J. WILCOX, Treas.,

D. G. CRANDON, Ch. Finance Com.

The above was sent to H. L. Green, Chairman of the Executive Committee of the National Liberal League, by Mr.

The above was sent to H. L. Green, Chairman of the Ex-ecutive Committee of the National Liberal League, by Mr. Abbot, for his signature, and the following is Mr. Green's

reply:

NATIONAL LIBERAL LEAGUE, OFFICE
OF II. L. GREEN, CHAIR, EX. COM.
SALAMANCA, Sept. 19, 1878.

DEAR MR. ARBOT: I have read carefully the "card" you sent me signed by four of the members of the Board of Directors of the N. L. L., and I fully indorse the principles of the three planks therein set forth.
You request me to sign the card as Chairman of the Executive Committee, I cannot, for these reasons among others:

ecutive Committee. I cannot, for these reasons among others:

1. I am not a candidate for reflection to the important office I now hold: there are many in our ranks who can fill the place much better than I can.

2. Because It appears to me the issuing of this card has the appearance of forestailing the action of the coming Congress and of any committee that might be appointed to present a platform for consideration:

3. That as officers of the National Liberal League, we have no authority to issue such a manifesto.

As to the coming National Liberal League Congress, I have faith that the intelligent men and women there assembled will, in their wisdom, lay down a platform so just, broad and catholic that all the true friends of our new party can conscientiously stand upon it and work unitedly for the entire secularization of the State. We must all work for so desirable a result.

Fruternally yours,

H. L. GREEN.

Crabs should never attempt to fly. They were made simply to crawl.

A two days' Meeting of Spiritualists and Liberals will be held at Garretsville, Ohlo, on Saturday and Sunday, Oct. 5th and 6th, 1878. Able and elequent speakers will be present, among them. A. B. French, Hudson Tuttle (one or both expected), A. J. Fishback, Frech K. Gillette, and others. Arrangements will be made to accommodate those who come, and a cordial invitation is extended to all. It is intended to return to Jamaica, as their lives were in danger. Free Religious Convention.

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