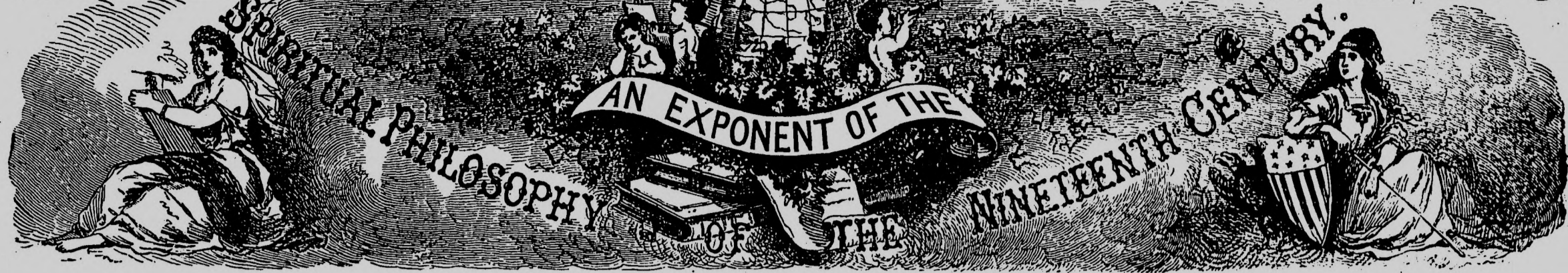


# BANNER OF LIGHT.



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## CONTENTS.

FIRST PAGE.—*Post Mortem Survivals*.—*Literary Department*: Avadi: A Spiritual Narrative in the Bengali Language.  
SECOND PAGE.—*Poetry*: Oh, If People Only Knew! Camp-Meeting in Maine. Water Lilies Brought a Mile by Spirits.  
THIRD PAGE.—*Poetry*: The Stricken South. The Rapture: Spiritualism the Demonstrator of a Future State of Existence. Faithful unto Death. Experiments in Psychometry.  
FOURTH PAGE.—Volume Forty-Four, Retrospective, Free Spiritualist Meetings in Boston, etc.  
FIFTH PAGE.—Short Editorials, New Advertisements, etc.  
SIXTH PAGE.—*Message Department*: Spirit Messages through the Mediumship of Mrs. Jennie S. Hurd and Mrs. Sarah A. Dauskin. *Banner Correspondence*: Letters from New York, Illinois, Utah Territory, Michigan, Minnesota, New Jersey, and Vermont. Spiritualist Meetings, etc.  
SEVENTH PAGE.—*Mediums in Boston*. Book and Miscellaneous Advertisements.  
EIGHTH PAGE.—*Pearls*. An Episode of Personal Interest. Materialization and its Veil. New Publications. Brief Paragraphs. The National Liberal League, etc.

## POST MORTEM SURVIVALS.

II.

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 with the spirits?

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 palpable 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 I 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 encyclopaedia 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 thirty-six. 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 dealer sure 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, viz., mind-reading, and some of my experiences

with an accent, that settles the point with me 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 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 everything 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 circumambient minds—supposing mind to be of a radiant 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 stuff 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 illustrating the idea by a stanza:

"The time-worn cottage, battered and decayed,  
Late 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 ways becomes in an exceptional sense manifest.

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 phrase 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 them.

Feeling a little odd or frolisome (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 defalcation; and then the name of Patty Gray, who, when insane, hung

herself, occurred to me, and I wrote it, making four names.

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 frequent visitor 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 me to be thus particular in relating this incident, for the better understanding of the manifestations in this connection.

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." I 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 was that I had a grandmother.

Some few months after this, an aged aunt was visiting 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, "Aunt, 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 somewhere 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 be 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 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 rubbing 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 they make a terrific combination.

## Literary 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 CHANDRA SEES SHOOTING IN THE JUNGLE—HE CONVERSES WITH THE NATIVES AND MEDITATES ON RELIGION.

Anayashan\* was a person of noble birth. He was young in years, not given to much disputation, generally reticent, but, when speaking, he at all times spoke concisely and with marked serenity. He was now traveling for the purpose of acquiring a knowledge of mankind and enlarging his religious views. In the course of his journey he entered a dense forest filled with huge trees and every variety of vegetation. The wild flowers, thickly strewn about his way, charmed his sight with their varied colors, and as they were swayed by the wind their diversified hues seemed to unite and form one color of entrancing beauty. Wonderful to him was the sylvan scenery, adapted as it was for awakening 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 cigars 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 Brahmins, 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 clergyman's face, began to exchange glances indicative of their enjoyment of the fun. The clergyman, 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 very short, and what is expressed is owing to an external cause. For this reason one does not know or cannot read all the states and feelings of the mind.

The elephant moved at a slow pace, the trunk half lifted, and an occasional voice disturbed the silence of the forest. Suddenly the fierce cry 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 chaita pant!"

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

the jungle are looked upon and treated as barbarians, they are superior to those who claim to be civilized people. True civilization consists in rising above that which is sensual.

"I must now collect," said he, "what is most instructive. Reading is no doubt suggestive, but the lofty thought cannot be kept long. We get solid instruction by the study of man. Pious meditation in solitude is doubtless the best means of exalting the soul, but I would like to ascertain the purpose of existence before engaging in this spiritual exercise. I have read much, and my mind is filled with varied information. What shall be retained and what discarded, must be decided by deep thinking and the union of such thinking with the voice of the soul."

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

#### CHAPTER II.

SUTTER—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 many-branched Religio-Fides tree there was a dead body on a cot, and upon it was seated a well-developed, 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 lays itself in its mother's arms. The fire was applied, and the dead body of her husband and her own living body were consumed by the flames. During this process her body exhibited no contortions. Unmoved, calm and 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 he drank the juice of hemlock. Christ, while dying, was calm and free from enmity, but the agony of crucifixion 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, 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 they 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 he 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 husbands to be decorated with vermilion (a distinction to which widows were not entitled), and to hold a branch of the religious *Indra* in the hand.



THE STRICKEN SOUTH.

BY A. W. HORTWICK.

Up from the land where orange boughs  
Fill all the air with hints of love;  
From where the dark-leaved myrtle grove  
Takes radiant wreaths for valor's brow;  
From towns where blooming magnolias reach  
To fruitful plains and waving trees,  
Where song of birds and sigh of breeze  
Give gentle answers each to each;  
From cities drooping in the light  
Of searing sun; above the tide  
Where white-winged ships and steamers glide,  
There floats a shadow dark as night,  
And with it comes a vale of woe,  
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 despair,  
Come not to us a hopeless prayer;  
Come not a phantom to afflict.  
Plague-stricken hearts! we hear the wail  
That from bewildered mortals slips,  
That parts your fever-tortured lips;  
You ask our help—help shall not fail.  
Estrangement shuns 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.  
—*Anti-Slavery 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, Garretttsville 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 belief 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 blind faith but poorly understood. Hence the necessity of more direct and positive proof to save the world from drifting into the cheerless belief of materialism.

The spirit-world, recognizing this fact and man's necessities, have sought to establish a telegraphic 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 spiritual friends on the other shore teach us that which is not in harmony with the revealed law as defined by the creeds-namers 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 mended 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; that nothing that drew electricity from the clouds; that sent the electric spark 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 world.

Why is it that in this age of mighty inventions and discoveries, mankind still persists 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 denounced as apostates, actuated by evil spirits, by the very men 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 openings 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. Public sentiment, 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 Philistines, already white for the harvest, said, "We cannot say anything against this, but any other man who did it would deserve to be hanged."

It was in the name of this kind of a God that the fires 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 deluded people, for spiritual instruction or lessons of virtue and morality?

It is held by the Christian world that all needed information relative to a future state of existence is given us through the Scriptures, and that a plan of salvation is therein set forth so plain and simple that a wayfarer 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 theologians and commentators, if printed and bound in books, would

make volumes enough to sink the Great Eastern? Mr. Beecher may well say: "The Bible is the most betwined book in the world. Coming to it through commentaries is much like looking at a landscape through garret windows over which generations of unimaged spiders have spun 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 sensible 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 affirming 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 true, what is the use, say some. With the doubts that have existed in all ages, is not the proving of immortality 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 evidences 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 laymen 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 sensual 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 interacting 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 impressing 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 further 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 mechanical, 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 fleck winds which sweep our earth "like the breath of destiny," obey an irresistible fiat. Every movement of the glittering orb 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 warm-sunlight 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 culture seem to be nature's aim in regard to man, 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. Fashioned 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,  
'T is true and living yet,  
No man can save his brother's soul,  
Nor pay his brother's debt."

The evidences of spirit intercourse antedate Christianity. Pythagoras, the sage of Samos, was a great Occultist and Spiritist 600 years B. C.

In "Plutarch's Morals," recently translated by Goodwin, there is an account of calling up the spirit of Cleonice, 500 years B. C.

Hermes was the great Egyptian seer and physician. One of his books has recently been discovered, and a facsimile 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 (elemental men) of all numerous diseases," and many other things, indicating his 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 death, translated in 1869 by Rev. Edward Berwick, a Vicar of Ireland, is full of evidences of the then existing 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 believed in magical powers in his time, and he himself witnessed the phenomenon of demons being expelled by Eleazar.

The Neo-Platonists possessed these occult powers in the early centuries and transmitted them down to the Middle Ages. See Draper's Intellectual Development of Europe, pages 299 and 300. Wm. Howitt's History of the Supernatural, Vol. I, page 260.

A profound and celebrated work entitled, *Jamblichus de Mysteriis*, abounds in verified facts relative to spirit communications.

Merlin's "Helping Spirit," A. D. 489, is found in English Chronicles.

John Aubrey's Miscellaneous, a work from old authors, is full of facts relative to spirit intercourse.

Isis Unveiled, a work recently published in two large quarto volumes, by Helen P. Blavatsky, the noble Rus-

sian lady, scholar and world-wide traveler, is probably the most truthful and exhaustive work on occultism extant.

The works of eminent authors and profound writers 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 pre-conceived religious theories, mankind seem to cherish a welcome blindness to all these facts and realities.

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, medicine, and other imperfect sciences of that date, to claim the Bible record is all the world 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 stifling 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 idea that the Bible is unreliable, and that was should be declared against all religious organizations outside of the spiritual church. We do not understand our spiritual 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 teach 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 religious faiths.

There may be much error among the respective religious organizations. Suppose there is; as Spiritualists are we prepared to cast 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 his dog!

It is a mistaken idea that we can build up Spiritualism by tearing down other religious systems. Very 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 provoked for combating other religious denominations, for the misrepresentation and persecution received at their hands?

Have not all the respective religious sects been obliged to fore 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 it 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 Atheists?

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 prairies—indeed 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 vacuity it goes forward into a universe crowded to overflowing with Infinite Life, which above and beyond still beckons it on.

Spiritualists have no occasion to excite the antagonism 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 criticizing 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 dictates of reason and conscience.

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 not being worth the freight.

Suppose an individual should enter into an undertaking to dig down and remove one of the Allegheny Mountains; he starts in with twenty men, ten mules, and as many cars. 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! It does not require a philosopher to predict the result.

Should our religion, so sacred to the conscientious believer, 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 swamp." His colleagues failed to see what his amendment had to do with granting authority to lay out a turnpike, or buy a house. Are not some of the amendments 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 much 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 invisible, unembodied partners of our toil, and sharers of our spiritual life, have sometimes stepped forth from behind the curtain that hides the unseen world, to show us that we may have witnesses of our conduct when we think ourselves most alone, we have only to turn to the sacred record to learn that these high and mighty ones, whose home is in some far distant world, have borne an active part both in the common and in the great events of this world which we call ours. They have taken the form of men, and shown themselves to human eyes, and spoken aloud in the languages of earth. They have made their appearance on the lonely mountain top, on the storm-beaten ship at sea, in the streets of the city, on the hills, in the highways, and fields, and threshing-floors, in the night, and in broad day, in the calm and in the storm, speaking words of

peace, and smiling with the sword, bringing health and prosperity, and wasting with the pestilence, talking with men under the shadow of trees, and tents, and 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 their world. And these celestial visitants have come from their far distant homes to take part in the affairs of men. They have shown themselves selves better acquainted with human history, and better able to do our work, than we ourselves. They have defeated great armies, they have overturned 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 knotted the fire of the altar and stood unmoved in the midst of the flame; they have clothed themselves in garments that shone like the lightning, and they have appeared in sacramental garb as to be taken for wayfarers 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 toll 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 Spiritualism can be preached.

In the work from which the foregoing is quoted, the author gives graphic descriptions of spiritual manifestations had at over twenty dark seances 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 pious 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 Camel!"

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 president of the New York District at the Sing Sing Camp-Meeting:

"I heard," he said, "that my brother-in-law, the Rev. Mr. Lovejoy, was dead. He was very dear to me, and I was greatly grieved. I lay down to rest, and slept, and as I slept it seemed to me that Brother Lovejoy stood beside me. 'Why, I thought you were dead?' I exclaimed. 'He raised himself, and with a triumphant expression answered, 'I am what you call dead, but I still live.' 'But, I told you,' I said, 'that you had been buried; that your body was in the grave at Stratford.' '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 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-directed effort, "for in union there is strength."

Second. Lay aside all fanciful vagaries and objectionable *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 but a leap in the dark."

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 modifying and giving tone to the theological teachings of the civilized world.

With this moral responsibility resting upon us that we 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 steps to the beautiful tablelands where the terrestrial and celestial blend in one. In conclusion, we will adopt the appropriate admonition of the great classic:

"If difficulties bar the way,  
The magnanimous dispel,  
And let your strength be seen;  
But oh! if fortune lifts thy sail,  
With more than a mortal's gale,  
Take half thy canvas in."

Faithful Unto Death.

The Howard nurses, the brave physicians, the humble workers, who go, unheeded by observation or fame, to undertake the often bathosomic and always appallingly dangerous task of waiting on and nursing yellow fever sufferers, are braver and more heroic 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 next best belief. The Church claims as one of the proofs of the divinity of its founder that he laid down his life for men; the present reality proves that the same evidence of divinity is manifested by hundreds and thousands of our fellow-beings, who will make no claim nor even be heralded as saviors of the world. But they are inspired by the enthusiasm of humanity, which is the clearest manifestation of an indwelling, inspiring divinity.

One of the most powerful arguments for immortality ever written is a book by Frances Power Cobbe, entitled "The Hopes of the Human Race." Passing by all other arguments, she bases her plea upon the expectation of justice. Without justice there is no such thing as moral law or moral responsibility; and justice for its complete vindication requires the future life. We feel anew the force of her arguments as we contemplate the noble, unselfish, life-sacrificing work of those who go to aid the yellow fever sufferers. Scores and hundreds of them

will miserably perish, so far as this life is concerned; they will die almost unnoticed, and be thrust into, perhaps, nameless graves with an unceremonious burial haste. If there is no reward 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: "He that faithfully unto death, and I will give thee a crown of life." —*St. Louis (Mo.) Evening 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, 1622 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 writing-desk and took out a picture of a spirit-friend, tore it carefully from its frame of paper, enclosed it in my album among fifty others, reentered the parlor, asked her to pick out the party she had been describing, and of whom she knew nothing, her description, however, being perfectly accurate. She went through the album leaf by leaf, and in a few moments settled upon the right one. Said I: "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 were 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 myself, 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



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 sances given from time to time by Mrs. B. Flinn of this city, the details of which it would take too long to describe. These sances are presided over by a spirit whose name in earth-life was Carolina Rall, 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 claims her to be a true and noble soul, earnest and zealous for the universal recognition of this greatest of all proofs of immortality. J. H.

Boston Highlands, Sept., 1878.

The Holmeses.

We have had equally as satisfactory tests of spirit presence at the Holmeses' sances 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 medium. 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' "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 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 Spiritualist and Free-Thinker should read this pamphlet and then loan it to his neighbors. For price of this book the reader is referred to the advertisement in another column.

A writer in the Sidney (N. S. W.) Morning Herald 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 corvette Tsukuba, the public have now an opportunity of inspecting a vessel, the arrival of which in Sydney waters has created some amount of interest."

After stating that in her make-up and general appearance she resembled an English man-of-war, he turns his attention to her crew. These, unfortunately, (2) he says, "cannot swear or indulge in profane words, if they desired to do so. Most people, of whatever nationality, can generally relieve their feelings by using an expletive of more or less weight and intensity of meaning, but—mark this, oh, ye Christians!—there is not a naughty word in the whole Japanese vocabulary. Whether it be due to this fact or not, it is impossible to say, but it is perfectly true that these happy people never lose their temper." Of course, under the circumstances, it is useless to do so. Perhaps when they become linguists—and many of these youths speak and write English now—they may lose this characteristic feature of their race; but, if they do, they may have cause to repent the eagerness of their search after knowledge."

The fourth edition of "Isis Unveiled," which the publisher, J. W. Bouton, has already in press, will contain a fine portrait of its talented author, Helen P. Blavatsky, engraved by 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 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 water-proof 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 sance 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 Plympton, sang several choice pieces in fine style.

Next Sunday, Sept. 30th, 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 Tuesdays, 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 way of justice," have organized themselves into a society to be known as 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 DEPARTMENT 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 Adelmara von Vay, of Gombitz, 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, Wilkes Barre, Pa. 75  
Mrs. E. Mann, Littlefield, Mich. 10.00  
A. De Vellen, Belleville, Ont. 85  
Previously received 101.40  
Total \$114.40

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 Imbroglia, both in its Spiritual and Legal Aspect," to which is supplemented what occurred at an interesting spirit-sance 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 imparting of much knowledge concerning spiritual laws and their operations, whose delicacy at present seems to be but little understood by many minds.

The Vineland Independent assures its readers that Dr. J. M. Peebles's late addresses delivered before the congregation in the Unitarian church in that place, made up "a rich treat, long to be remembered, and one as profitable as it was interesting and pleasant." The editor, in concluding his report of one of the discourses, uses the subjoined language:

"Mr. Peebles's visit here was highly enjoyable. To meet him is a pleasure; to know him as a friend, and enjoy his society and companionship, is a joy forever. He has twice lectured upon his travels, which we hope he may be engaged to deliver in this place. At all events, whenever he comes again he will be welcome."

The Daily Inter-Ocean devotes over four columns of its space to a report of the services held in Hershey Hall, Chicago, Sept. 6th, in honor of his Excellency Don Manuel de Zamaco, Mexican Minister to this country. The necessity for improved methods of commercial interchange between the United States and Mexico was the subject brought prominently before the audience. The highly-successful reception was under the auspices of the Northwestern Manufacturers' Association, and was conducted as to its details by a special committee of that organization.

Miss Kate Stanton, M. D., who is pleasantly remembered wherever she has spoken, will during the lecture season of 1878-9 answer calls to speak on "Lady Doctors and their Patients," "The Unlearned Sovereigns," "The Abolition of Poverty," "Great Loves and Little Loves," etc., wherever her services are desired. For particulars consult Geo. A. Jones's Lecture and Musical Agency, 433 Washington street, Boston, Mass. We cordially recommend her to the attention of our patrons everywhere.

California having passed a bill granting women the right to practice law, Mrs. Clara S. Foltz has just been admitted to the bar, after a 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 State.

Our friend, E. Harrison Green, of Grove Villa, Filey, Yorkshire, Eng., will please accept our sincere thanks for a pretty souvenir 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 mail.

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 spiritualistic sance. This is bigotry doubly distil.

The Second Annual Congress of the National Liberal League, organized at the Centennial Congress of Liberals at Philadelphia, July 13, 1876, will be held at Syracuse, N. Y., on Saturday and Sunday, Oct. 26th and 27th, 1878.

Movements of Lecturers and Mediums.

Speakers having matter for this department are reminded that the Banner 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 press.

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 sances and lecturing in New Hampshire as follows: at Sutton, Sept. 18th, 21st and 22d; at Bradford, Sept. 20th; at Crofton Plat, Sept. 23d and 24th, and will probably be in Nashua Sept. 26th and 27th.

Henry C. Lull 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 sances at 11 Southampton Row, London, Eng.

Captain H. H. Brown addressed a large audience in Lynn, Sunday evening the 23d, and Mr. Vanderebrook sang for him that evening, and also for the Free Religious Congregation of Rev. L. K. A. Washburn in the P. M. They occupy the room 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. 30th. 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. Danksin commences a continued article on TRANCE MEDIUMSHIP, which we opine will prove of increasing interest as it proceeds. In the present installment he cites a truly remarkable sance which he attended during the early days of Mrs. Cora L. V. Richmond's mediumship, the results obtained at which indicating clearly what may be accomplished if harmonious conditions are afforded the spirit workers.

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

Spiritualist Meetings in Boston.

PARKER MEMORIAL HALL.—Spiritualist meetings will be held at this hall, in Parker Memorial Building, corner Appleton and Berkeley streets, Boston, on Sunday afternoons during the season of 1878-9. Good lectures and excellent music. The public are invited to attend free of charge. Dr. James H. Ward, President, will lecture during the Sunday afternoons of October. For order see Com. AMORY HALL.—Children's Progressive League No. 1 holds its sessions every Sunday morning at this hall, corner West Washington and Berkeley streets, commencing at 10 o'clock. The public cordially invited. J. B. Hatch, Conductor.

Pythian Hall.—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pythian Hall, 176 Tremont street. Services every Sunday morning and afternoon. Good lectures and excellent music.

Pythian Temple.—The Spiritualist Ladies' Aid Society will meet at this place, 176 Tremont street, every Friday afternoon at 2 o'clock, until further notice. Mrs. J. W. Woods, President; Miss L. L. Barrett, Secretary.

NASSAU HALL.—Spiritual Meetings for speaking and tests are held every Sunday at 10 A. M., and 2 1/2 P. M., corner of Washington and Common streets. Excellent entertainment.

ARMY AND NAVY HALL.—Mrs. A. E. Cunningham will hold Spiritual sances at this hall, City Square, Charlestown District, Sunday afternoons, commencing at 2 1/2 o'clock.

Amory Hall.—The clear and beautiful weather of this morning called together many bright and happy faces, made radiant by the influences of our glorious Philosophy, as well as the thought of the treat in store for them. The exercises consisted of: overture, by the orchestra; singing, responsive readings, and Banner March, by the school; songs by Miss Mary Waters, Miss Nellie Thomas, Mr. Bryant and Mr. Charles Sullivan (accompanied on the piano by Miss Adams); duet, "Remember," by Misses Lillie Wells and Bertie Hall; recitations: "Pretty is that Pretty Does," by Jennie Smith, "The Truth," by little Flora Frazier, "The Sewing Machine," by Miss Ella Carr, "The Little Chicken," by Miss Mary Waters; select reading, "The Old Soldier," by Miss Mary Adams; Adams' Singing Movements by the school, led by Mr. Weaver, closing with the Target March.

We would feel very grateful to the parents and guardians of our little ones, if they will see to it that they make good selections for recitations, &c., and aid them in committing to memory, as we wish to make the Boston Lyceum the banner organization of this nature.

Children's Progress, No. 1, Boston, Sept. 23d, 1878.

The annual meeting of the Children's Progressive Lyceum was held on Sept. 6th, 1878, when the following officers were elected for the ensuing year: President, R. O. LaGros; Vice-President, George Downs; Treasurer, A. B. Temple; Recording Secretary, C. F. Rand; Financial Secretary, Mrs. S. Hartson; Corresponding Secretary, Wm. D. Rockwood; Board of Directors, J. B. Hatch, R. B. Lathrop, Wm. D. Rockwood, Mrs. Pratt and Mrs. S. Hartson; Investigating Committee, Mrs. Hatch, Mrs. Bicknell and Mrs. Biggs; Entertainment Committee, Messrs. Ford, Bowman, Hatch, Mrs. Hayward, Mrs. Wilson, Mrs. Pratt; Conductor, J. B. Hatch; Assistant Conductor, D. N. Ford; Guardian, Mrs. Hayward; Assistant Guardian, Mrs. J. Biggs; Monitor of Groups, Mrs. S. Hartson; Musical Director, Alonzo Bond; Assistant Musical Director, Miss Carrie Hopkins; Guards, Messrs. Temple, Bowman, Rand and Bunell; Leaders of Groups, Mrs. Thomas, Mrs. Francis, Mrs. Pratt, Mrs. Wilson, Mrs. Hatch, Mrs. Milk, Mrs. Bicknell, Mrs. Thompson, Mrs. Downs, Misses Hayward, Stoddard and Smith, and Messrs. LaGros and Union.

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. 214 City Square, commencing Sunday evening, Sept. 30th, at 7 1/2 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 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 T. and others. Mrs. Minnie E. Chamberlain opened the afternoon meeting with an invocation, short address, 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, Mrs. Jackson and others filled out the time with

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.

Nassau Hall. Our meetings on Sunday 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.

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 discussion, ten minute speeches, on the subject of "Discipline," 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-communication and speeches upon Spiritualism by several of our best speakers and mediums will be continued each Sunday morning and afternoon hereafter. 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 2:30 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 first, and fifteen cents for every subsequent insertion.

SPECIAL NOTICES.—Forty cents per line. Minimum, each insertion.

BUSINESS CARDS.—Thirty cents per line. Agate, each insertion.

Payments in all cases in advance.

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

Electrotype or Cuts will not be inserted.

Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Friday, a week in advance of the date whereon they are to appear.

SPECIAL NOTICES.

The Wonderful Healer and Chiropractor.—For Diagnosis send lock of hair and \$1.00. Give name, age and sex. Address Mrs. C. M. Morrison, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Church street. Au. 10.

Dr. F. L. H. Willis.

Dr. Willis may be addressed until further notice 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. S. H. 4w.

SEALED LETTERS ANSWERED BY R. W. FLINT, No. 25 East 14th street, N. Y. Terms \$2 and 5-cent postage stamps. Money refunded if letters sent are not answered. Au. 10.

THE MAGNETIC HEALER, Dr. J. E. BRIGGS, is also a Practical Physician. Office 121 West Eleventh street, between 5th and 6th ayes, New York City. Jy. 5.

J. V. MAUNFIELD, TEST MEDIUM, answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. Jy. 13.

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. till 6 P. M.

Do not fail of reading the card concerning GILMAN PIKE'S DISPENSARY AND EXHIBITION. This is a valuable and practical apparatus, which contains in itself the power of preventing the attacks of contagious and infectious diseases, and also an element which is to a remarkable degree successful in remedying throat diseases, etc. Give it a trial.

BUSINESS CARDS.

LYDIA E. PINKHAM'S Vegetable Compound is a cure for all such painful complaints and weaknesses peculiar to women. Sold by all Druggists at \$1.00, or bottle 50 cts, for \$5.00, sent by express. Sent by mail in the form of Lozenges at \$1.00 per box. Address MRS. LYDIA E. PINKHAM, 23 Western avenue, Lynn, Mass. Send for pamphlet. June 16.

NOTICE TO OUR ENGLISH PATRONS.  
J. A. JONES, the well-known stage actor, will act as our agent, and receive subscriptions for the Banner of Light at fifteen shillings per year. Parties desiring to subscribe may address him at his residence, Elm Tree Terrace, Uxbridge Road, Derby, England. Mr. Jones also keeps for sale the Spiritualist and Reform Works published by us.

PHILADELPHIA BOOK DEPOT.  
DR. J. T. RHODES, 325 North Ninth street, Philadelphia, Pa., will take orders for all of Colby & Rich's Publications. Spiritual and Liberal Books on sale as above at Anderson Hall, 26, 28 and Spring Garden street, and at all the Spiritualist meetings. Parties in Philadelphia, Pa., desiring to advertise in the BANNER OF LIGHT can consult Dr. RHODES.

PHILADELPHIA PERIODICAL DEPOT.  
WILLIAM WADE, 323 Market street, and N. E. corner Eighth and Arch streets, Philadelphia, has the Banner of Light for sale at retail each Saturday morning.

ST. LOUIS, MO. BOOK DEPOT.  
MRS. M. J. REGAN, 629 North 4th street, St. Louis, Mo., keeps for sale the BANNER OF LIGHT, and a full supply of the Spiritualist and Reform Works published by Colby & Rich.

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

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

ROCHESTER, N. Y. BOOK DEPOT.  
WILLIAM A. JACKSON, Bookseller, Arcade Hall, Rochester, N. Y., keeps for sale the Spiritualist and Reform Works published by Colby & Rich.

BALTIMORE, MD. BOOK DEPOT.  
WASH. A. DANKSIN, 705 Sprague street, Baltimore, Md., keeps for sale the Banner of Light and a full supply of the Spiritualist and Reform Works published by Colby & Rich.

NEW YORK PERIODICAL DEPOT.  
S. M. HOWARD, Agent, Bookeller, 51 East Twelfth street, New York City, keeps constantly for sale the Banner of Light.

NEW YORK BOOK DEPOT.  
D. M. HENRETT, Publisher and Bookseller, 141 Eighth street, New York City, keeps for sale the Spiritualist and Reform Works published by Colby & Rich.

NEW YORK BOOK AND PAPER AGENCY.  
T. O. OSTRANDER keeps for sale the Banner of Light and other Spiritual Papers and Reform Books published by Colby & Rich, at Republican Hall, 5 West 30th street.

SAN FRANCISCO, CAL. BOOK DEPOT.  
A. S. KOSKOFF, Publisher and Bookseller, has for sale the BANNER OF LIGHT, and a general variety of Spiritualist and Reform Books, at Eastern prices. Also Allen's "Golden Rule," "Planchettes," "Spirits," "Positive and Negative Powers," "Orion's Anti-Tobacco Preparations," Dr. More's Nutritive Compound, etc. Catalogues and Circulars mailed free. In U. S. currency and postage stamps received at par. Address HERMAN SNOW, P. O. box 117, San Francisco, Cal.

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

CLEVELAND, O. BOOK DEPOT.  
LEES, 172 E. 16th street, Cleveland, O., keeps for sale the Banner of Light and other Spiritualist and Liberal Books and Papers published by Colby & Rich.

ROCHESTER, N. Y. BOOK DEPOT.  
WILLIAM A. JACKSON, Bookseller, 62 West Main street, Rochester, N. Y., keeps for sale the Spiritualist and Reform Works published at the BANNER OF LIGHT by Colby & Rich, Boston, Mass.

LONDON, ENGL. BOOK DEPOT.  
W. H. WATKINS, No. 10, Good Russell street, London, Eng., keeps for sale the Banner of Light, and a full stock of Spiritualist and Reform Works published by Colby & Rich. He also receives subscriptions for the BANNER OF LIGHT.

LONDON, ENGL. BOOK DEPOT.  
J. HURST, Progressive Librarian, No. 12, Southampton Row, Bloomsbury Square, Holborn, W. C., London, Eng.

AUSTRALIAN BOOK DEPOT.  
And Agents for the BANNER OF LIGHT, W. H. FERRY, No. 51 Russell street, Melbourne, Australia, has for sale all the works on Spiritualism, LIBERAL AND REFORM WORKS, published by Colby & Rich, Boston, U. S., may at all times be sent free.

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AN EXAMINATION

OF THE

Bliss Imbroglia,

Both in its Spiritual and Legal Aspect;

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