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Children's Department.

PAPA IS COMING HOME.

Five little noses against the pane, Five pairs of eyes peering down the lane, Trying to see through the mist and the rain, If papa is coming home.

The clock on the mantel has just struck four, Which tells they 've to wait one half hour mor Before the train, with its rattle and roar, Will bring their papa home.

Five little faces clean and sweet, Dimpled fingers and dancing feet, Well-brushed jackets and aprons neat, For papa is coming home. Over the track, with its lights so bright, The long train glides in its rapid flight, And five little children are happy to-night, For papa has come home.

The whistle sounds, the gate's aswing, Footsteps clatter and voices ring, Ited lips are kissed and white arms cling, For papa has come home.

TALES OF THE EVERLASTING MOTHER.

Written down through the Mediumship of ADELMA, BARONESS VON VAY, Of Gonobitz (in Styria), Austria, and translated spe-cially for the Banner of Light.

PREFACE.

I am the Everlasting Mother, therefore I have experienced, seen, and heard a great deal. In spite of my everlastingness, I am not old, gray, ugly or wrinkled; neither am I young, beautiful nor bright. My pace is regular, neither too quick nor too slow. It is true that many reproach me as indolent; others again call me hasty, but all this never moves me out of my lawful pace. I follow my Master, and I am, as his servant, bound by law which I can never break, for I and the law are one.

and effect, beginning and end. Many praise me contrary, blame me, and call me wicked and cruel! All, all that happens to thee, happens in me and through me; lives in and through me! Yes, I am no thing, that can be either laid hold of, seen, caught, held fast, or driven-I am thou -and I walk according to the measure of my Master's law. I have felt with thee, seen and heard all that has happened, happens, and will happen to thee. I am the Everlasting Mothernow joyful, now sad, now quick, now slow, now young, now old, just as the one or the other thinks. Since I know everything, I am likewise talkative. I love to turn over the leaves of the past, to speak with thee of the present, and to show thee something of the future. Everything that exists speaks to me. I have the same sympathy for all-I love and I do not love. For me all has life, thou, thy cow, thy dog, the table, nature, the stream, the air, the flowers, spirits -all things that are-they talk to me! I know the sympathizing, speaking soul of all things, and to-day, in the midst of my everlastingness, I am disposed to be talkative. Knowest thou me, oh man? Knowest thou the Time which forever was, and forever will be? Time, the servant of God, who is one with his Law of

FROM HEAVEN TO EARTH.

Let us say that thou art with me as a spiritualized, ethereal being. We are in the universe. Ah! Thou poor child! How dizzy thou arttruly thou knowest not what has come to thee! Thou art as if blinded! Light and splendor such as thou hast never seen-music such as thou hast never heard—surround thee. Around thee bright forms are moving like light and odorous clouds-an unwearied floating and waving-a streaming and outpouring of life is over all. Thou art as if in a dream! I must show thee a point, weak being, in which thy glance can find intelligence. Come, I call thee, and in the arms of one of those forms of light, thou floatest near, unconscious, weak and dreamy, attended by sweet melodies and surrounded by the breath of love. A grain of sand in the universe! A dot among spheres! From Heaven to Earth! Poor child! Had I a heart I would grieve for thee; had I speech I would call thee back; had I arms would twine them around thee and hold thee fast in the Land of Light. But thou followest, as I, too, the law of the

and soft stuffs. I am descended, said I, from a | tests." beautiful white hand; now this hand belongs to a round, full arm, which loses itself in a beautiful shoulder, on which a magnificent throat, and a head beautiful as an angel's, are fixed. Out of this head shine two dark eyes, mild, earnest and sweet. They speak, and express better than the mouth what the heart of this being feels. Long hair, so dark that the paleness of the complexion and the blue veins on forehead and cheeks stand out more clearly, flows down over the shoulders. To this dear, beautiful being I belong. I am the middle finger of the right hand, with which she so assiduously works and sews. She generally sits at the window. Without all is white and frozen-icy cold. She sews continually the whole day, and seems to hurry, for I never take off my silver hat. We sew all kinds of children's clothes, little shirts, jackets and caps. Often she smiles and rejoices; then again she sighs and weeps, and lays me on her beating heart, whose pulsation I, as well as my four sisters, who have told me so, can plainly feel. Sometimes she wipes a tear from her dark dreamy eyes, and folds us all in prayer.

When she has finished one piece of her work she is glad, and goes into another room which is filled with a dense vapor called tobacco-smoke; there, going up to a man who sits at a table writing, she lays me and my sisters on his shoulder. She looks at him tenderly, and shows. him the completed work. He returns her a look full of love, and presses her hand. I know well the dark shadow that rests on my friend-that is, the middle finger of the right hand of this man; and when I asked him why he was so black, he said: "Do you know nothing, then, of the trouble and vexation I have? The whole of the day, and often too through the night, I must hold a pen; it is dipped into black ink, and guided over the paper; and there sits the poor man and writes, and writes, until I am quite black. I have become, though, on that account, very learned, and wear willingly the dark stain which clothes me as a grand order." I was silent, but allowed my silver hat to be more firmly pressed by the brother thumb, and looked out into the world with self-consciousness. So we parted, he to write, and I to sew.

One day my mistress appeared to suffer greatly. I felt it even in my extreme tip, and drew myself convulsively together. My poor bespattered friend indeed came, and held mein a warm embrace, but that did not appease my pain. The loud cry of a child suddenly brought me to myself, and then I must wipe away the tears out of the eyes of my sweet mistress, caress the cheeks of the dark, earnest man, and finally softly embrace the little child.

I was full of excitement and anxiety that my mistress would die. What, then, would become of me? As this thought passed through me a priest's voice sounded at the bedside of the pale I have no personal free-will: in me lie cause wife. Tremblingly I was folded in prayer. The priest spoke: "In pain wast thou born, poor, and call me sweet and good!" Others, on the weak child; grow up to be the joy of thy parents; now receive the holy baptism." And over the head of the tiny creature, that had also two middle fingers, he poured water, so that it cried out loudly. The parents kissed each other. The dark man was pale and earnest; he held me, and the hand of the trembling wife, who breathed with difficulty, ever more firmly. I felt how she became more and more tranquil. Is she not colder and paler? 'My God! I do not know myself! A great weakness comes over me. I can no more think.

A beautiful, melodious voice sounds through the room:

I, the Everlasting Mother, know thee, thou little being in the cradle! Why hast thou left the abode of light, and come from heaven to earth? : Thy return to life here is the death of thy mother-her return to life in the kingdom of light. See, while she caresses thee she becomes colder and colder; her hands relax their grasp; now they are folded. And I am thou, and I see how the strong man weeps, and cannot save. Yes, the joy of thy appearance, oh little child, has already laid the greatest heaviness on him who with bended head stands there before the tranquility, the inexorableness of death. The child cries, he turns toward it; for him remain the sorrows of life; for her the peace of death !

So spoke the voice; I still heard it as I became stiffer and stiffer, colder and colder. Ah! what will become of me!

[To be continued.]

LET THE LIGHT COME IN!

To the Editor of the Banner of Light:

Though busily engaged in the great finance reform, yelept the greenback industrial movement, I have not forgotten the spiritual cause nor the inspirations whence come the mental strength to endure this battle, which, to my mind at least, paves the way to multiform prosperities awaiting us all in the near future. In my tramps over the West in the interests of the Champion, I occasionally greet the smiling face of the Banner of Light.

Nothing pleases me more than to notice that you have not and do not join in the denunciatory cry against our media, but are still endeavoring to defend these sensitive natures against the shafts of suspicion, and to lead them out of

Science is always positive, doubting, critical, suspicious, stern, and unrelenting. It is not the discoverer but the analyzer and classifier of revelations. New truths generally come to the world through the intuitions of the unschooled and unprejudiced. The angels and spirits, from very necessity, are obliged to select negatives wherewith to voice the science which eventually will rejoice humanity. After the phenomenal, science steps in with its crucibles, removes the glitter of superstition attached, and presents the live, new truth utilized in improved laws and institutions. From oft-repeated experiment we have learned that when we make our circles wholly scientific we defeat the undertaking. Spirituality of life is a distinct plane of its own; it is the emotional, the intuitional, the inspirational. Science may shed its light here, but it must not dictate the "lively oracles of faith." We are in spiritual order when our worshiping affections are set in the light of reason. The heart builds the intellect, and at the shrine of the heart all great intellects bow in reverence. The olden saying is always applicable: "Blessed are the pure in heart, for they shall see God." The key of science is faith. The stillness of trust, the love of truth, opens the portal to discovery. What we need, then, as Spiritualists, is a mediumistic religion that patiently waits for communications; that listens to learn; that is calm to think; that lets angel minds impart instruction; that proffers our own mental powers as forces to be acted on to make us physical embodiments of spiritual life; that brings to bear here all the knowledge which science can thence evoke utilized into improved civilizations.

Darkened in our mental vision by the shadows of adversity, taxed with cares which oft exclude attention to spiritual realities, we cannot always help our doubts and anxieties; but it is not wise to cherish them-not wise to apply tests which but darken the clouds. Let the light come in. We all are weepers. The dear ones go before us. We cannot afford to leave them with flowers that grow upon their graves, with birds that sing a requiem there, with grasses and dews and melodious rain. Poetical as such association is, it is a materialism that far from satisfies us. The beautiful of these also fades, and what have we left if we do not permit an angel to return without questioning the scientific propriety of such a visit? Happy are we if we survey death as we do the dissolving views of life, as we look upon the places where we played in the days of youth-the old schoolhouse, the home of our nativity, far off, the scenes of all our past experience. They are things that were; we have lived through them all; we have passed from them and still live, and are entering upon new events and associations. The coverings that protected us, the houses we dwelt in, the conflicts we engaged in, the battles we have fought, all are left behind, and where are we now? Still living! We have gone through a thousand births, if indeed we may reckon experiences such, and have had an equal number of deaths; and yet we live! Even the nights of unconscious sleep have not destroyed us. The sleep is but a form of death. Let us hope that the darker night of real death shall verge into morning.

· Welcome, then, the testimony of those who have gone before and returned; welcome the sweet impression in our still hours that they are here; welcome the proof that they are living in a world of real friendships and affections; welcome the spiritual evidences that we shall meet where the crystal of death shall melt into the bloom of a heavenly life.

Yours fraternally, J. O. BARRETT. Fond du Lac, Wis.

Written for the Banner of Light.

AUTUMN. BY M. THERESA SHELHAMER.

Rich; gorgeous hues spread lavishly abroad-Crimson and purple, green and burnished gold; The year grows beautiful in growing old, Thanks to its maker kind, our Father God! The reapers gladly sing the harvest home, For sweet fruition to their fields has come And Nature dons her choicest, brightest dress To greet the autumn with its bounteousness. The world seems ripening for a higher life Than any it has ever known before. When sin and sorrow, suffering and strife, Shall vanish, and be known on earth no more. Its prophecy some day must be fulfilled, For so our Father has divinely willed.

beclouding magnetisms into the sunlight of inner vision, that the truth which the angels thus bring to us may be at last solidly planted in the affections of mankind.

I am the finger of a right hand; I am slender and white, and wear a little silver hat on my head. I am descended from a beautiful, smooth, white hand, where the blue veins cross each other like little brooks. I am the tallest of my family, and have the most to do. The whole day, with my hat on my head, I must stick a steel needle with a long thread into all sorts of hard

Miterary Department.

AVADI:

A SPIRITUAL NARRATIVE IN THE BENGALI LANGUAGE.

Rondered into English Expressly for the Banner of Light,

BY PEARY CHAND MITTRA, OF CALCUTTA.

CHAPTER VII.

PATE CHAVINE'S ARRIVAL AT BHARANI BABOO'S HOME AT BHADRAPURA, AND HER ACCOUNT. The yenana of Bhabani Baboo is lovely. His wife, daughter and daughters-in-law are full of noble thoughts, and active in whatever is holy and calculated to exalt human nature. After breakfast they were all seated together, when suddenly a young girl, clothed in rags and of sorrowful countenance, appeared before them. The lady of the house inquired of her who she was and what had brought her there. She replied that she wanted time to relate her whole story. Whereupon the lady, observing her bright, intelligent face, caused her to be seated comfortably beside her; and the girl, encouraged by her hospitable reception, related her story as fol-

"Mother, I am the daughter of a Brahman who possessed great property. He taught ethics and religion. At the age of fifteen I was married to an excellent young man. Although he was rich, I placed higher value on his noble character than on his Wealth and I gave him all the love and affection I was equality of bestowing. He always told me he was deeply sensible of my love for him, but, in order to intensify our love, we must devote our souls to God 'For,' said he, 'the relationship of the husband with the wife is purely earthly and perishable, but to make it spiritual the two must be spiritually united. Without this spiritual union marriage is no marriage, for the object of true marriage is for the elevation and purification of our souls, and not for the gratification of the carnal desires, which is applicable only to the brute creation.

"This instruction deepened my love for my husband, and I looked upon him as my spiritual guide. I was sometimes overpowered by my love and reverence for him, and prostrated myself at his feet, unable to check my flowing tears. He often, at such times, took me by the arm, and, with eyes raised devotionally and hands folded, would say: 'May the love and reverence you are expressing be the means of developing your soul and bringing you to a higher life.'

"There are many husbands who love their wives from selfish motives. The Hindu Shastra enjoins that wives, although ill-treated, should never slight their husbands, but unselfishly live for their happiness. Although the wife is not led to love by pursuing this course, and although unselfishness, however practiced, is conducive to the elevation of the soul, my husband never for a moment loved me for his own happiness, or for a gratification of his love of supremacy.

"Overawed by his spiritual nature, I desired only to reciprocate views on spiritual advancement with him, and follow him so far as I could. My father and mother, and the father and mother of my husband, all died. Dissensions among kinsmen arose. My husband could not hold the property that by right was his own, for he found that unless forgery, perjury and venality were resorted to, he could not cope with his antagonists. He therefore gave up all his property in despair.

"Poverty is the best test of the integrity of the soul. Occasionally he was melancholy, but generally he was full of equanimity. He left the old homestead, and rented a small but. I had a son and a daughter whom I could not rear as I would for lack of means to do so. The locality in which we lived was thronged with beggars, and it was difficult to get anything by a resort to asking alms. But, God be thanked! our wants were sometimes maryelously supplied. When we had not a cowrie in hand, food was suddenly brought to the hut by some unknown friend. Who can fathom the mysteries of Providence?

"I noticed a change in my husband. Formerly he used to pray, filled with a spirit of reverence. Now, he looked closely at his own soul, and said: 'Ah, I am yet far from being a true worshiper.' He was absent one evening. The but caught fire. My son and daughter, who were sleeping within it, perished in the flames that destroyed our home and its contents. I had gone out to an adjoining tank, and on my return I beheld Ithe calamity that had befallen us. Overwhelmed with grief, I fell down. I had to perform, unaided, the funeral ceremony of my two children, who had been my hope and solace amid all our misfortune. I searched for my husband, but failed to find him, and was told that, having been informed of the destruction of his home, and wife, and children, he had left the country, fully resigned to the filietion. "I have from that time continued my search,

and have made diligent inquiry for him in many places, but without success. I became despairing, and thought, my life not worth retaining. In my desperation I concluded that, if I could not have my husband, I would consign myself to fire, or plunge into water, and so, as I thought, end my misery. I soon, however, passed out of this deplorable state, and have since been traveling, and have learned that we can preserve our purity and integrity by the exercise of a strong will, a determination that, whatever may | ject. happen, we will cleave to the right. All I know is my God and my husband. I find no happiness . . Husband-loving.

in aught else. Although young, and of high ex traction, and traveling alone, with, seemingly no responsibility for others, my condition is far from desirable, My mind is continually restless, and whatever I do is done from a want of tranquility. I am worn and weary in my long search. Lam tired, and have come for rest."

The lady of the house having heard this narrative, burst into tears, and said:

"Dear daughter, you have shed lustre on your sex. May God grant your prayer. But be tranquil. You know the nature and disposition of your husband. Make inquiry in those places where he would be most inclined to resort. I I think he must be engaged in some devotional work."

"Mother," said the girl, "my husband's name is Anayashan Chandra, and my name is Pate Chavine.*

The mention of the name caused the young ladies who were present to exchange glances, and brought sweet smiles of approval to their pleasing faces. "Dear daughter," said the lady, "your name

is expressive of your nature. Stay for a few days with us, for the pure spirituality that controls you will be elevating to ourselves."
"Mother, you speak from the promptings of

your own kind feelings. I am an unfortunate beggar, overcome by grief, and know not where to go or what to do."

"But the excessive restlessness to which you have been subject will pass away, and repose and tranquility will ensue," remarked the lady. Put all your thoughts on God and you will find rest."

CHAPTER VIII.

COMPANY OF BRAHMANS MEET AT JARO BABOO'S HOUSE -- CONVERSATION WITH HIS WIFE ON FEMALE EDUCATION.

There was a feast being held at the house of Jako Baboo, and the sound of hilarity was loud. and boisterous. It was given in celebration of a ceremony observed by Jako's wife, who was fasting, with the intention of taking her meal after the Brahmans were fed. By some chance, Baboo Sahib happened along, and, seeing the Brahmans feasting and enjoying his friend's bounties, cried out: "Ignorant Bengalis! Ignorant Bengalis!" and passed hastily into the drawing-room. Jako Baboo, whose pride and conceit were exhibited on every possible occasion and in everything-in learning, pedigree, wealth and standing in society-said to Baboo

"Friend, what you see is mere mockery. I have no faith in ceremonies, but for the preservation of our respectability and to maintain our position in good society, I am constrained to spend my money in this way." "It may be so," said Baboo, "but such a

course is contrary to all your convictions. The Europeans do not behave thus. If you would bring your wife to your way of thinking, you must cease to indulge her in the observance of such vain ceremonies."

"I have done my best," replied Jako, "to convince my wife of the vanity, and hence uselessness, of such a course, but she will not be persuaded to relinquish it. Will you kindly oblige me by using your influence to bring her to see

the better way?" Baboo Sahib consented, and Sarala, the wife of Jako Baboo, was sent for. Upon entering the room Jako, addressing her, said, "My friend wishes to speak to you; will you listen?" To which remark Sarala responded, "I am not so highly educated as Baboo, therefore for any instruction he may give I shall be truly grateful." Baboo Sahib .-- Why do you perform these ceremonies? They are not of any value, neither do they benefit yourself or others. Look at the English women. They do not do these things." Sarala .- The English women are of Christian

persuasion and act according to their faith. We do as we have been taught. These ceremonies and rites, these fastings and religious observances, are processes of purification calculated to elevate our souls and prepare us for entering the world to come. The theory may be imperfeet, but the practice leads us into a condition of greater spirituality. The constant meditation on God and the world to which he designs us to go, removes the veil from our spiritual vision. We believe in a life to come, and act accordingly. You have no faith in God or in another and higher life, hence you set no value on these things. To look upon these bodies as all we possess, and to consider that when they die that is the end of us, is mere animalism, and makes us no better than a clod. We seek and love those exercises that tend to emancipate the soul from the thralldom of earthly bondage. Our aim is to realize, while on earth, that there is a heaven, and the ceremonies and observances which you condemn are, to us, a method by which we in some measure obtain that realization. It is immaterial what the form of exercise is, provided the purpose is the same, and if others differ from us in the form I do not ob-

"From what I know of my sex they are thor-

they sacrifice their lives to their faith, burning intense contemplation of God caused her to be- jugal love is ephemeral and not lasting. Draw their bodies with those of their dead husbands, come clairvoyant. or leading an austere life during their widow. She felt to be filled with internal light. She deep inward exercises of soul that lead to purishusband had been so devoted to Spiritualism. fication. It is a mistake to think that Hindu like. In ancient times they appeared in Sakhas tpublic meetings; and in theatres, and often body but of the soul." went on shooting excursions. Whether at home or abroad, and in whatever they do, they are re- i ligious and never without the thought of God. ANAYASHAN'S SPIRITUAL EXERCISES A DIS-I have received a great deal of instruction from my husband on natural philosophy, which I have thought upon in connection with Divine Providence. I now pray that you may both receive a goodly portion of divine grace."

CHAPTER IX.

ANAYASHAN SOLHOQUIZES RECOLFECTIONS OF HIS WHIE THE SPIRIT OF HIS PATHER APPEARS TO HIM, AND HE HEARS A SPIRIT

"I am yet discomposed, restless, uneasy. The little tranquility I possessed has left me. The pure words of my father's spirit filled my heart with love and veneration for his memory. If bly established. The regollection of my father Progressive Brahmo. naturally suggests the recollection of my wife above grief while in the flesh."

He tried to compose and console himself, but found that his thoughts did not rise above the world of sense, for he shed tears like raindrops. more especially when a remembrance of the excellences of his dear wife came rushing into his mind. At length, completely exhausted and helpless, he reclined on the trunk of a fallen. Bible, which is a revelation from God--while motionless, thinking of his father and his wife. tree. He was without food. The sun was rap- the former is only a human compilation. ddly sinking, and as it did 55 its effulgent rays. Progressive Brahmo. We are preparing an spanned the heavens as with golden belts, the elaborate Brahma-dhurma. We are following DEATH OF JAKO BAROO'S ELDEST SON—CHANGE whole sky appearing as a canopy of more than the lead of our own inspirations. earthly splendor and magnificence.

tion is followed by the greatest degree of resta-

He became drowsy, and had just closed his until you believe in Christ? For the good of eyes, when he was aroused by a strange, yet mankind he died, a bleeding victim. His love powerful, magnetic force, and beheld the serene is boundless. He is the Son of God, countenance of his father, surrounded by a halo love, gazed with affection on him, and as grief, and Good Friday. became displaced by a passing fear at the unexpected vision, the spirit face vanished from his Christ save your

Anayashan endeavored to compose his mind. not that which appeared to my sight have been prayer. caused by an over-worked and excited brain? If, indeed, I beheld the spirit of my father, then I must see the spirit of my wife, as she is never absent from my thoughts."

While thus musing his heard a voice, "She is ing his eyes, he began to think intensely of God. After meditation and prayer his mind reverted

to his wife. credibly informed that she was burned with the

CHAPTER X.

CONVERSATION ON THE SOUL.

It was a delightful evening. Lalbofokur was walking, as was his custom, meditatively in the field. A number of boys following began to pester him with sneers and jokes.

Can you?" Others, "Look at, the palms of our try is to be culightened, the higher and middling Can you.

Thanks, and tell us how long we are to live." classes must be educated first. From those it Others, "We are in a quarrel with Soland, will descend to the lower. The education of Others, "We are; in a quarrel with So-andso; can you bring about a reconciliation by charms?

Vexed at such questions, and by their laughter and jeers, Lalbefokur turnell back to beat the boys. But they were far more active than he, and soon betook themselves to a safe dis-

Not far from where this occurred, Baboo Sahib and Jako Baboo were walking, intently conversing on every form and mode of abstruse science. Seeing Anayashan, they approached, and addressing him, said, "Are you a Soulist, and can you invoke spirits? Is a Soulist superior to a Mussulman, Christian and Brahman? If the soul exists, can it not be shown?"

Anayashan replied in a quiet way, "I believe in the soul. He who would fully satisfy himself of its existence must experience its separation from the body. Unless one feels the individuality of the soul, and senses the fact of its capability of being independent of the body, he cannot in any positive degree realize its existence." Jako Baboo. -You then profess to be, yourself, a soul. That's an insane idea. Pray tell; me, have you had your brain examined by a

Baboo Sahib.-Ignorant Bengalis! Ignorant Bengalis! I find that my countrymen addiet fruits. themselves to everything marvelous and pay no attention to anything exact. Science is the does not harmonize with the laws of exact science cannot be true. (Turning to and addressing Anayashan.) Do you believe in God? What sect do you belong to?

Annyashan.-Till we know what the soul is we cannot know what God is,

CHAPTER XL.

THE THOUGHTS AND JOURNEY OF PATE CHAVINE, AND HER CLARROGANT STATE.

The powers of the human soul are wonderful. - The more they are developed the greater is our elevation. Pate Chavine, feeling the pangs of separation from her husband, was traveling that she might possibly find him, or, by change of location, allay in some degree her great sorrow. Although she was young, and the beauty of her finely developed and graceful form and the reseate hue of her complexion were remarkable, yet the beauty of her soul, so conspicuous in her countenance, impressed every one with a conviction of her angelic nature.

It was a dark night. The hum of beetles was incessant. The birds, lodged on the trees, were impatiently shaking their wings; jackals were howling, and plowmen, with hookas in hand, were moving on, singing to relieve the tedium their journey. The tide of pedestrians was enting fast. The darkness rapidly increased.

Pate Chavine, "remote, unfriended, melancholy, slow," remained undaunted. She realized that the strength of the soul is the strength of God. She relinquished all that was external and fixed her mind intently on her in-ward, spiritual life. She sat on the side of a

hood. Spiritualism is not, however, confined saw where her husband was, what he was doing, than anything earthly." to any nation or country, but it comes to all and what would be his ultimate spiritual gain. people, at all times, and in all places, if the She had no hunger, no thirst, no desire to sleep. proper means are adopted, and those consist in Stillness, peace, tranquility—dwelt supremely ANAYASHAN LISTENS TO DIFFERENT PRAYERS, meditation and religious exercises. Close meditation on God and spiritual things, within her, and she became sensible why her THINKS ON THE SOUL, AND HEARS THE VOICE One day they inquired of Anayas close meditation on God and spiritual things, within her, and she became sensible why her

"I now know," said she to herself, "where to women are deluded, and ignorant of the principle, where and when I will meet him. My presples of a true spiritual life, or that they live in ent duty is to remain in a certain place and eleidle seclusion. They are free to go where they vate myself, that I may become the true wife of such a husband. Our relationship is not of the

CHAPTER XII.

Anayashan was again near the tank, engaged in the exercises of the soul. The place was sol-the Progressive Bramo Somaj, at which prayers itary, but he felt that the exercise was not being properly made. He was aiming at equanim-cated might be diffused everywhere and become ity, but the soul became phenomenal. Till the the faith of all people. soul can control the brain there is no end of variableness, either from external or internal heard, and to reflect that every sect has a creed causes. Meditation on God is, no doubt, the according to its belief, and naturally prays for best means of soul-culture, but while meditating—its extension. But which creed shall prosper? the will-force should be employed for the exhaustion of the brain-life, and 'the evolution of the voice I heard was, in reality, his voice, then saidering the method of soul development, there to me is the immortality of the soul incontesta- came a Christian, a Conservative Brahmo and a sire to live a purely spiritual life."

and children. It is, indeed, difficult to rise but a transcript of what we are doing. Their and heard his voice saying : "Aradi is on the top-Somaj is like our church their Brahma-dhur- of the Rumna Mountain. Go to him and acquire ma is an imitation of our Bible. Formerly, they substantial knowledge." declared that the Vedas were revealed. This | A moment after the spiritual face disappeared. claim has been given up, and they have substituted the Brahma-dhurma, compiled from the Upanashads, Puranas and Tantras. But the might see the face of his father again. But in Brahma-dhurma cannot be ranked with the vain. It came not, and he lay prostrate and

Christian. This is very good, but how are you As hope when most sanguine meets with the to be saved? You admit there is a heaven and greatest disappointment, so a period of exhaus- a hell, rewards and punishments, and that the soul is immortal. How can you have salvation

of fine, spiritual light. The eyes, beaming with Christ. We have special prayers on Christmas

Christians I am delighted to hear this. May

Conservative Brahmo. We think of and pray to God, and act and live according to the light | late. " "What I have seen is wonderful. But may we have. Our whole strength dwells in our

CHAPTER XHL 5

POPULAR EDUCATION - A CONVERSATION BE-TWEEN BAROO SAHIR AND JAKO BAROO.

Bahoo Sahib, -- I hear the missionaries are glier," at which he was again startled, and, clos- making great ado about popular education. If Baboo Sahib reflected for a moment, and then the lower classes become educated, we shall replied: "That was either a dream or a delirihave no one to serve us.

Jako Baboo. Owing to the progress of Brah-"If she be alive, where can she be? I was manism, the converts to Christianity are rechildren. Whatever is God's will must be ful- Hindus have become wide-awake. The mis- are becoming convinced that it is true; but I

educate the lower orders?

Jako Baboo .-- In consequence of the increased cultivation of the soil, we cannot get servants, and wages have risen. If you educate the low-Some said: "We hear you can call spirits, er orders, they will get conceited. If the coun-England, although it does in Prussia.

Baboo Sahib. I once entertained the same opinion, but intercourse with intelligent Europeans has modified it. I confess that in thismatter we are too much influenced by selfishness. There can be no doubt that education will ameliorate the condition of those classes, and must, therefore, conduce to the welfare of the whole country. A general diffusion of knowledge cannot but lead to good results. In Europe, wherever intelligence prevails good predominates. It is not true that because a person happens to be poor he should, therefore, be considered a slave. Men belonging to lower orders may rise to eminence by the force of intellect. Preëminence is attained by talent, and not by birth or station.

CHAPTER XIV.

PATE CHAVINE'S JOURNEY.

Pate Chavine became tranquil after the light she received. She left the place early in the morning, and at noon came to a garden where she bathed and prayed. Not a single person could be seen there. It was full of flowers of varied hues and trees loaded with luscious

The next day she reached a Brahman's house where Dourga Poojah was being celebrated. rule by which to prove all things. That which | Early in the morning the Brahman ladies had arisen and prepared and cooked great quantities of eatables for the poor, the blind, the lame and disabled. They were now offering flowers mixed with sandal, in a devotional spirit. Pate Chavine, who had not been brought up as an idolatress, was delighted at the benevolence and devotion of the Brahman ladies. From thence she went to the cottage of an Acharga, or faun' (clairvoyant). He was seated on a carpet, and was revealing, according to horoscopes, the astral influences to which persons who had consulted him would be subject, and to others imparting information relative to the objects of their visits. Pate Chavine approached him, when he, addressing her, said, "Please take the name of a flower or river.", She did so, and the faun, looking at her, instantly said:

"Mother, you are an illustrious and exemplary lady. Your most interior thought is of your husband, and you shall see him."

Taking leave of him, Pate Chavine next arrived at the house of a Brahmani, where she experienced genuine hospitality. The Brahmani, finding her highly exalted, began to open her

mind. She said: "My husband is not attached

to me, and for that reason I am very unhappy.' Pate Chavine replied to her: "The connecting tie between a wife and husband is divine worship. When the two souls are united in the conception of God, the union is firmly established. The spiritual basis is stronger than adamant, and the closer the union the more intense

your husband into the worship of God with yourself, and that will unite you more strongly

CHAPTER XV.

OF HIS SPIRIT-FATHER.

On Sunday the church was opened. The clerpulpit and commenced the reading of the Rible. He then delivered a sermon, and prayed that the Christian religion might spread from one "There are many souls thirsting for God, and the Christian religion might spread from one "There are many souls thirsting for God, and the Christian religion might spread from one "There are many souls thirsting for God, and the Christian religion might spread from one "There are many souls thirsting for God, and the Christian religion might spread from one "There are many souls thirsting for God, and the Christian religion might spread from one "There are many souls thirsting for God, and the Christian religion might spread from one "There are many souls thirsting for God, and the Christian religion might spread from one "There are many souls thirsting for God, and the Christian religion might spread from one "There are many souls thirsting for God, and the Christian religion might spread from one "There are many souls third the christian religion might spread from one "There are many souls third the christian religion might spread from one "There are many souls third the christian religion might spread from one "There are many souls third the christian religion might spread from one "There are many souls the christian religion might spread from one "There are many souls the christian religion might spread from one "There are many souls the christian religion might spread from one "There are many souls the christian religion might spread from one "There are many souls the christian religion might spread from one "There are many souls the christian religion might spread from one "There are many souls the christian religion might spread from one "There are many souls the christian religion might spread from one "There are many souls the christian religion might spread from one "There are many souls the christian religion might spread from one "There are many souls the christian religion might spread from one "There are many souls the christian religion might spread from one "There are many souls the christian religion might the Christian religion might spread from one end of India to the other. The sermon no doubt produced a healthy influence upon the congregation.

The next day there was a service at the Brahmo Somaj. The Acharga prayed that the flag of Brahmanism might wave throughout India.

On the day following there was a service at were made, imploring that the doctrines incul-

Anayashan was led to think on all he had "I feel," said he, "that I am disturbed by

streams of divine thoughts, and that my inner the soul-principle, which increases as the brains, vision is not serene. My mind is occupied with life loses its hold. While Anayashan was con- recollections of my wife. Although she is admirable and excellent in every respect, yet I de-

In the midst of these reflections he again be-Christian. What the Brahmos are doing is held the smiling and hallowed face of his father,

Anayashan, overpowered by grief at its sudden departure, fell down and praved that he

IN HIS VIEWS-INSTRUCTIONS OF ANALASHAN

Jako Baboo's house was filled with gloom. His eldest son was dying. The body had become quite cold. The pulse, had no perceptible beat, and there was no indication of life remaining. Sarala was endeavoring to console is boundless. He is the Sou of God. herself by thoughts of God, but observing that Progressive Brahmo. - We think highly of the life of her son was fast ebbing away, she became overwhelmed with grief. In a few moments the eyes of the young man became fixed, and the spirit had departed.

The mother repeatedly kissed the motionless features, and the father became sadly disconso-

The next morning, when Baboo Sahib came, Jako said to him, "Last night I passed the hours tossing restlessly upon my bed. As morning approached I fell into a light doze, during which my son appeared to me and said: 'Father, since' leaving my body I am happy.' Was that not wonderful?"

um of the brain. Unless I have better proof I cannot accept what you say as having any value. I am aware that in every country Spiritualism duced to almost none at all, and respectable is attracting general attention, and that many

Baboo Sahib .-- Never mind. Is it proper to | viates my grief. How do you account for that?

Bahon Sahib .- That I can easily account for. One impression or idea is removable by another. Jako Bahoo .- But is not the thought of God

consoling? Baboo Sahib.-That I, do not know. Ask the

Soulist. Saying this, he departed.

Although Anayashan was held in contempt the lower orders of people does not prevail in by Jako, he did not hesitate to call upon him, and to do what he could to soothe his troubled mind. Grief places us in a state in which the person subjected to it requires delicate and thoughtful treatment. Anayashan gradually impressed his weeping friend of the truth of the immortality of the soul, and its development through the process of pain-that is, grief, disappointment and affliction. It is customary for friends to call once or twice on those who suffer bereavement, but there are few who pour oil over the wounded heart with no other motive than the love of doing good.

Anayashan was regular in his visits to Jako Baboo, whose materialistic proclivities began to diminish, and the bright example of his consoling friend aroused him to spirituality.

At one time as he was passing home he met Baboo Sahib, who asked, "Well, is our friend Jako a Soulist? For my part I never receive anything on trust. It is not proper that we should weep like women. If we give way to grief we are in a fair way to lose our senses."

One morning Baboo Sahib was sitting at his ease reading a newspaper, when a Dawk peon delivered him a letter, the perusal of which caused him to burst into tears. It announced the death of his brother at-Lahore. "Oh, dear brother," exclaimed he, "I shall never see you again!"

Affliction is the best schoolmaster. Nothing else shakes us so much. Nothing else acts so powerfully on our sensuous nature. Under its awakening influence Baboo Sahib began to read works on Spiritualism, and he and Jako Baboo often met. They were both under a cloud; both afflicted by the visitation of death. Their predominant thought was, "Is soul immortal? Is it possible to communicate with the spirits of our departed friends? If it be so, then death has no sting; it is the means of passing to a higher life."

Shortly after, Jako Baboo died. Baboo Sahib having an affection for his wife, proposed to marry her, but his offer was indignantly rejected, for the lady abhorred the idea of the marriage of widows. Baboo took his rejection sadly to heart, and ere long he, also, passed to the unseen. Lalbofokur, who was a plausible man, but unclean within, was imprisoned for some fraud committed by him.

CHAPTER XVII.

ANAYASHAN LEARNS YOGE FROM YOGIS, AND MEETS HIS WIFE.

Anayashan left Pingala, and after traveling in many places, arrived at the banks of the Godavery. He there saw a huge religious ficus, beneath whose shade were seated a number of Yogis, covered with ashes, their long tresses hanging about their shoulders, and their eyes closed, intently engaged in different exercises of the Yoge, inhaling the air, retaining their breath for a long time, and thus gaining mastery over the natural life.

When the Yoge was over, they observed the

oughly spiritual. As a proof of this, see how rade, dilapidated but, and there her deep and is the spiritual love. Without such union, conappearance and manner. They had gradually learned how to conduct their exercises in different ways. The Yogis did not value what was external, but applied their studies to whatever tended to emancipate the soul. This, and this alone, formed the subject of their conversation,

One day they inquired of Anayashan whether he knew of an extraordinary Bengali who had been with them for some time, but who was gyman, attired in priestly robes, entered the then living with some pious ladies in an asram (asylum). He replied that he did not know her,

> if the lady you speak of possesses an unusual thirst she must be indeed an extraordinary

Thinking he would have to go to Ramna Mountain, Anayashan took leave of the Yogis, who placed their fingers, with long nails, on his head, and showered a multitude of blessings upon him, while he knelt down and made deepfelt obeisances. After two days he came in sight of an asram, and the blue summit of a mountain at no great distance. While passing by he thought it would be desirable for him to visit this asylum, as some holy women lived therein. He therefore entered it, and beheld a number of Hindustani, Marhatta, Surastra and Magadha ladies, dressed in their usual costume, engaged in meditation. In the midst of them was a Bengali lady, clad in a red sari, wearing bangles on her hand, intent on Samadhi. Though reduced by fasting, her soul-force was plainly visible in her countenance. Her tresses were uncombed, and the end of her sari, or nuchal, was twined around her neck as a mark of devotion. Her face was charming; a sweet smile playing over it expressive of the godliness within. All the Yogines around her left the room after the conclusion of the meditation.

Anayashan, sitting before her, began to look at her more closely. The sun was setting. Its variegated rays, coming through the window, fell on the lady's-face and caused it to appear entrancingly beautiful; but this external charm was surpassed by the unfading and eternal splendor of the soul.

"Who can the lady be?" questioned Anayashan of himself. "Young and charming as a hapma" flower—the very picture of beauty, but

totally devoid of all that is earthly." At the expiration of an hour the lady opened her eyes. She beheld before her a man of tranquil appearance, having long hair and a ragged beard, seated in an easy posture and gazing at her. The eyes express what is within. The lady and the man were intensely looking at each other. Recollection, compassion and deep thought were appealed to, but in vain, after which the lady smiled, lowered the covering of her head and burst into tears.

Anayashan asked, "Lady, who are you, and where is your home?"

She replied, "My name is Pate Chavine, and your heart is my home."

Anayashan placed his arm around her neck and said: "My dearest, do not weep; to weep is not spiritual."

She responded: "I am aware that weeping is earthly, but I cannot resist it as I see you whom I thought I would never see again."

At last they ceased speaking, and there was a thorough communion of their souls, like the union of two disembodied spirits. There was nothing phenomenal; no grief; no joy, no sorrow. These states were all supplanted by the soul state-a watchful penetration of each other's soul to ascertain whether the two were

on the same plane. In the morning that followed, Anayashan was introduced to all the Yogines. The lady, addressing them, said: "To-morrow I leave this place with my husband."

The Yogines were grieved to hear this. "Mother," they said, "if you leave us, from whom are

we to get honied instruction?" "Daughters, you are kind to think of me so ffectionately. My soul is with yours, as I see

words of affection shall I express myself? My earnest prayer is that you be absorbed induration of the next contemplation, and if this be repeated several times daily, you gain mastery over matter. When we reach the soul state, all that is material, all that is earthly, all that is special, is effaced, because the soul state is the universal state. Look at me and my husband. We are husband and wife, but we aim at the happiness, not of the body or of the senses, but of the soul. We feed our thoughts on what is immortal, eternal. We think of what will live, progress and prosper in the realms of the eternal kingdom, and prepare us to take on those celestial conditions that are replete with the brightness and the glory of

Pate Chavine having ceased to speak, the Yogines proposed that they should all pray together. They accordingly sat down, Pate Chavine and Anayashan being seated together. They were all rapt in contemplation, enjoying the brightness of their souls, and thinking it impossible that they could be disturbed by any external cause, when a drunken man entered the room and began to make great noise: "Lo! here is a serpent! there is a tiger!" which annoved the Yogines very much; but Pate Chavine and her husband remained unmoved. When the prayers were over, the Yogines acknowledged their want of true spiritual culture to a degree that was requisite to enable them to remain undisturbed by external causes.

CHAPTER XVIII.

ANAYASHAN AND PATE CHAVINE SEE AVADI; OBTAIN FROM HIM HIS IDEAS OF THE SOUL, AND HEAR AN ACCOUNT OF HIS OWN AD-

The Ramna Mountain is very high, and the road to it is very hazardous. Anayashan took his wife by the hand, and led her over the difficult way. Occasionally they became weary, and seating themselves rested, and drank water from the fountains. After three days' journey they arrived at the house of Avadi, where they were kindly received and hospitably entertained. Avadi said he was fully aware of the object of their visit, and that he would proceed to state

his views, which he did, as follows: "The existence of the soul, its separation from the body, and its immortality, are ascer-

tainable by spiritual exercises. The soul is fettered or free. So long as we are under the dominion of the mind we are fettered, and phenomenal states are the result of our condition. The power of the fettered soul is limited. It creates special creeds, special belief, special evil and good, special virtue and vice, special prayers, special salvation, special heaven and hell, special attributes of God, special commandments of God. The knowledge obtainable from a fettered soul is, indeed, very poor and imperfect,

* A yellow and fragrant flower.

because it judges of God by human attributes. As long as the soul is not free it cannot be disconnected with what is material, what is emotional, and hence cannot obtain a true knowledge of God. The soul free does not excite phenomenal states; no joy, no grief, no hope, no fears; it felicitates within itself; it finds good in everything. It is, indeed, difficult to emancipate the soul in flesh. Thank God, I have obtained this freedom. What I know I know through my non-phenomenal soul, and not through my senses."

Anayashan requested him to state by what means he arrived at the soul state. Avadi continued:

"We lived in Bhadrapura. I used to read in a patshala (village school), where I studied the lives of Dhrabo and Probad,* and felt reverence for holiness. The great inquiry of my mind was, 'How can I be like them?' My father was wealthy, and performed many poojahs. When I offered flowers at the feet of the idols, I prayed that I might become like Dhrabo and Probad. This state of feeling was not continuous. At times I was jovial. When I gave gifts to the poor I was sometimes moved by compassion, sometimes by pride. We had the stories of the Puranas related by a Kathac.† I sometimes wept over, sometimes meditated on what I'then heard. There was a missionary school in the village, where I read several books, and also the Bible. From the Kathac I had heard frightful accounts of a hell, and what he said operated powerfully upon my fears. The padre now intensified my fears, by teaching that if I did not believe in Christ I would suffer eternal hell torments, and, unless Christ interceded, I would never be forgiven. While reclining on my bed thoughts of these things terrified me beyond the power of words to relate, and occasionally I thought of embracing Christianity. I used to read the Darsanas, Puranas, Tantras and Upanashads. Certain parts of the Upanashads and the Numat Bhagavad appeared more sublime than the Bible.

"About this time I was married. My wife cordially cooperated with me in the acquisition of divine knowledge. I communicated to her what I knew, and we used to exchange our ideas in a quiet way. My father died. The whole care of the family came on me. I inquired after the property, and found he had granted large loans to persons who were unable to repay. We had only a ghaut, on the profits of which we all lived. Finding that it was good property, a neighboring gemindar (landlord) sought to dispossess me of it, and succeeded in doing so. When I instituted a suit for the purpose of reclaiming it, I was ordered to produce the bill of sale. I searched for it everywhere, but could not find it. At night, while I was asleep, the spirit of my father appeared to me, and said that the document had been deposited in the Court as a collateral security. He further said that the period it was to remain there was over, and that it would be returned on application.

"I was startled. I got up, looked around, but could see no one. I was glad that the required document would be forthcoming, but my grief for the loss of my father revived, and I was weak and sorrowful. I obtained the document from the Court, as I had been so strangely informed that I would,

"Subsequently, my thoughts dwelt constantly on the dream, and I read a great many books on Spiritualism, but it was not clear to my mind how the soul state could be obtained. I attended many circles for communication with spirits. I saw chairs, tables, and other objects lifted and moved by an unseen agency. Ink, pens and paper being placed on the table, some medium wrote against his will, and satisfactory answers were given to inquiries made by persons present. Considering these phenomena, I thought they might be wholly or in part fallacious. But, whether wholly or partly true, I concluded they came through the senses, and hence did not con-

vey real but merely phenomenal knowledge.
"My next train of reflections was—How am I you are free from what is sensuous. In what to rise from the objective to the subjective or soul state? How am I to obtain the one from the many-unity from diversity? Business took God. One intense contemplation increases the | me to Dacca, where I made the acquaintance of many intelligent persons, some of whom were idolators, and some, worshipers of the Unseen Power. I heard the prayers of both religionists, and found them to be alike. The one constructed images with the hand, the other constructed them with the brain; both were moved by fear, and therefore incapable of praying spiritually. It does not follow, because a person is a worshiper of the Unseen Power, he is therefore a spiritual worshiper. With persons of this sect I passed some time. While engaged in prayer, they exhibited several phenomenal states-fear and repentance for sin: forgiveness for sins committed; humility, and veneration of the infinite power, wisdom and goodness of the Creator; but none of these states was of long duration.

"In thinking on the divine attributes, I saw sometimes in my brain a serene, tranquil form. I benefited, however, by such prayers, but my thirst for divine knowledge increased. I thought that my prayers should be higher. The states induced by those I had engaged in manifested more or less of goodness, but the same results follow the performance of dramas or the singing or recital of touching hymns. The inquiry is worthy of consideration, what is a prayer? Can the infinite power be in any way influenced or changed in its purpose by our prayers?

"The external and internal of our lives are like wife and husband. The internal is educated and elevated by the external. In whatever form we pray our souls must be more or less influenced. While revolving this idea in my mind I received a letter from my wife, stating that my mother had died, and that my eldest son followed her the next day. As a storm sweeps away trees, so an affliction loosens the bondage of the soul; and, as its individualism progresses, the desire for further emancipation

increases. "My wife arrived from Dacca. She appeared quite resigned to the will of God. After some time we had this light: God is the soul of our spiritual bodies, and until we realize the existence of our spiritual bodies we can neither take soul views nor understand God, our mission here or our destiny hereafter. We found that all the sensations, impressions and emotions were non-transmissible to our souls, and while in the soul state we can clearly see the action and state of the different parts of our body, yea, of every nerve. The connection between the brain and the soul is intimate. But when the soul is free the brain is thrown into the shade; it ceases to receive impressions not refused by the soul, which thinks and acts from the light within. Its connection with the senses also ceases, and becoming unlimited by their limitations, it lives in a world where limitation as to

* Two saints. † Kathacs are a class of Purana tellers who relate and sing. They are listened to by all classes of the people.

or an interest the second of t

time and space is unknown-where God is im-

mense power, immense light, immense wisdom. "I am now free from all earthly ideas as to virtue, vice, heaven and hell. I have further emancipation and individuality to gain, and for it I am constantly striving. I know what will become of me after I die. The divine knowledge is true life, which I realize in my soul, but which I can find no expression for in words.

"God Almighty is the great teacher, and the immortal soul is his mirror, reflecting himself and communicating his teachings to us. There

is no other saviour.

"March, brother, from stage to stage. Do not think the stage you arrive at is the last you are to reach, but consider that the more stages you pass, the nearer you are to that where pain and sorrow, fear and doubt are no more; and that then the eternal sky, with no day or night, but unceasingly radiating with light and beauty, will appear above you. The more you are free from what is earthly, the more rapidly will you progress toward that state which is above the world of sense."

"The Dark Continent."

Mr. Stanley's latest voyage of exploration in Africa has brought him great honor from all the geographers in the world, and quite apart from its scientific value it was a wonderful journey. After Dr. Livingstone's death, Mr. Stanley, sustained by the New York Herald and the London Dally Telegraph, undertook to complete the work which Livingstone left unfinished-that was, to discover the outlet of Lake Tanganika; to find was, to discover the outlet of Lake Tanganika; to find what no other man has ever attempted. He brought out whether Lake Victoria, the source of the Nile, was back eighty-nine of his company, including the chilone lake or many, and to cross, if possible, the wholly dren; 173 had died by the way or been killed in batunexplored western half of Africa. On the 15th of the Stanley was faithful to his promises. He took August, 1874, he left England for Zanzibar to begin his explorations. He was absent three years, and returned successful in all that he had undertaken, and a hero. Two sumptuous volumes contain the record of this journey, told in words and in pletures. Nothing nobly and left them to tell their wonderful tales, and short of a perusal of them can give any idea of their marvels; of the terrible sufferings, the superhuman labors, the hair-breadth escapes, the furious battles of the explorers. The size and cost of the expedition are in themselves a marvel. With the native escort they sometimes numbered three thousand, and at their minimum were several hundred. This army had to live on the countries through which it marched, and, although Mr. Stanley seems to have been the incarnation of honor, and to have had endless supplies of cloth, beads, wire, and other articles that savages desire, with which to pay abundantly for all that he needed, many of the tribes were so hostile to strangers that they would not give him a chance to make friends or to buy of them. but fought him from border to border of their territory, and stirred up their neighbors to carry on the warfare. From Zanzibar to Lake Victoria it was a sad time: progress was slow; heat and rain brought disease into the camp; there was perpetual hunger, many deaths, many describons, some rebellion, but one strong will and mighty captain to rule the evil and the good, and to force sick and well, the faithful, the shirks and the mutineers to perform their duties, and to pross on and on to an unknown aim, through ever-increasing obstacles and perils. In April, 1875, after months of excitadventurous wandering and perilous voyages on Lake Victoria, which was found to be one vast inland sea, and not a group of lakes, the expedition reached the kingdom of Uganda, on the north of the lake, and there it rested, and found peace, and friendship, and help. Mr. Stanley considers Mtesa, the Emperor of Uganda, the most remarkable man in Africa, and the one on whom all hope of future civilization of the "dark continent" now rests. His people, about two million in number, are partly civilized; they are neat and orderly, wear clothes, cultivate the land, live in something that approaches comfort, have a stately court, a despotic ruler, a large army, and the common people live an idyllic life. Traders from Cairo go to the markets of Uganda, and the country is in a most prosperous condition.

The story of Mtesa is a strange romance. Coming to the throne at nineteen years of age, he was a terrible creature; he killed his brothers, and his amusement was spearing the women of his harem till his desire for was satisfied. He was vain and heartless, a wholesale murderer and tyrant. In this condition Speke, the explorer, found him and left him. Stanley and him a powerful and intelligent ruler, a light to brighten the darkness of Africa; a man by whose aid (and in no other way) civilization becomes possible And this great change was the result of the teaching of one poor Moslem priest, Muley bin Salim. Mtesa became a Mahometan, and lived up to his light. He inspired Stanley with a new spirit, and the daring traveler and indomitable explorer became an ardent Christian missionary, and gave himself to the conversion of Mtesa, which he accomplished in a wonderfully short time. He stated his case well, told the story of Mahomet and of Jesus, and won all the Emperor's sympathies for the Christian side. Mtesa called a great council of his chiefs and wise men, and it was put to vote whether they should remain Mahometans or embrace Christianity. The whole account of that meeting is one of the most singular stories ever told; in fact, the missionary work is the most remarkable ever performed. By Stanley's persuasion the whole nation accepted Christianity in its Protestant form. The Emperor was fascinated by his new belief, and asked innumerable questions, all of which Stanley answered unhesitatingly, giving, as he says, the history of religion from Adam down to the present day. Then, and at a subsequent visit to Uganda, after explorations of Lake Victoria, Stanley wrote out for his new convert an abridgement of the Bible in the Kiswahili language. At this time Mtesa had a bloody war with a neighboring tribe or nation, in which he was victorious, and Stanley found him about to execute one of the hostile chiefs whom he had taken prisoner. The ardent missionary did not-shrink from his duty, or from the anger of the furious king, and he took that opportunity to enforce the doctrine of forgiveness of enemies, and to press upon Mtesa the requirements of the new religion. The king, who had been a picture of brutal fury, listened and grew calm, and finally, sobbing like a child, for-gave the captive chief and set him free, and then humbly came to Stanley to say, "Is Mtesa good now?" Stanley comforted and praised him, besides inventing for him a floating fort, which soon brought the war to a Christian end. This great field for missionary labor is frequently mentioned, and the need of ordained clergymen to baptize and teach the thousands who are hungry for the teaching. One youth of the expedition, a pupil of the Zanzibar mission, was left to do what he could in the way of the Emperor's religious instruction until proper teachers could be sent out for the work.

After finally leaving Uganda there was no more peace or rest for the expedition. On to Ujiji they went, solving the geographical problems of Lake Tanganika by circumnavigating it. And then, in the face of gigantic difficulties, began the most daring part of the undertaking-the following to the sea the river which other explorers had only seen, and which they called the Lualaba. Stanley rechristened it the Livingstone, and on November 19th, 1876, he launched his boat upon its waters. He was as sure that it flowed southwest to the sea as Columbus was that a western continent existed, but the voyage of Columbus was a pleasant yachting cruise compared to that of Stanley. Northward, still northward, flowed the river : northward, still northward, all the guides said it flowed forever. There was no terror or suffering that the voyagers did not endure, excepting that of thirst; they almost starved; they were in despair; in sheer desperation they fought day after day with cannibals; the river was broken by great falls and furious rapids, and men had to cut roads through the jungle and over the mountainous banks for themselves and their canoes; they were worn to skeletons; they never expected to see their homes again; day after day the company was thinned by death, and the corpses were solemnly dropped into the terrible river, to be whirled down where no living thing could go. And, amid all the horrors, babies were born and lived, and their mothers carried them back in triumph to Zanzibar. Stanley himself kept brave and hopeful. He was worn almost to a shadow; his dark hair had become gray; but, while gentle and tender

flow of the great river never made him waver; there was a mysterious power in that "on to the sea" greater than any dangers; death became a matter of indifference; to go "on to the sea" was all. Then slowly the river turned southward; it brought assurance to the leader, but it brought also an increase of suffering. Never was there a story like this of the terrible river for the nine months they followed it. The reader knows that Stanley got through to the sea, knows that he has been lion-ized in Europe, and that the volumes before him are the great explorer's work; but all that makes no difference; the dangers are so fearful, the suffering so inconceivable that the reader is breathless till the end comes, and exhausted by even the record of the miseries. But it was not all woe. There were strength and life enough even at the worst for intelligent observation and careful accounts of every day's experiences. The old fairy tales are made tame by Stanley's true stories of giants and dwarfs and cannibals; of ears that could almost hear the grass grow, and eyes that were better than a field-glass; of baseness and ferocity and cruelty, in comparison with which the worst of ogres was amiable; of gigantic boats worked with consummate skill; and of the strange effect produced by his own white face-the first white face ever seen by all the tribes below Ujiji. But at last the journey was over; after more than seven thousand miles of travel in the wilds of central Africa, after three years of unparalleled adventure and daring and pain, a wayworn, feeble, suffering company reached the village of Noanda, where they could get no food, but from which they could send a letter to the Europeans at Embomma on the Atlantic coast that brought them everything they needed.

There is a world of Joy in the last pages. All the weariness is forgotten. In triumph Stanley has reached the sea. He has performed his mission; he has done his people from Zanzibar, promising to bring them home again; and so from the mouth of the Congo he took his wondering and worshiping followers round the Cape by steam to Zanzibar, and there he paid them to be for years to come the heroes of their own people, and in many ways heroes to the thousands who will read Mr. Stanley's book, not for its scientific information, but for its human interest, its record of what men can bear, and what they will do under a leader who knows how to lead. Mr. Stanley's narrative is very animated; sometimes it is a mere concise record of facts, sometimes there are dreamy and poetle passages, telling of dreamy and tender moods. Oftener there is something of what we call Indian eloquence and picturesqueness, pages that might be mistaken for Ossian, or dramatic narrative and conversation worthy of Victor Hugo. Of the religious sentiment and missionary ardor we have spoken; but Mr. Stanley does not take a poetic or merely spiritual view of the missionary's duties, and he has some sharp and sensible criticism of the methods of British philan-

thropists in Africa.
It seems incredible that anybody should want to travel in Central Africa after reading this account of Its cannibal tribes, its unnavigable rivers, and the horrors of its jungles. Stanley's account one would think would serve as a guide-board to all the world, announcing: "No thoroughfare-dangerous passing-death in all forms lying in ambush." These two volumes are abundantly furnished with maps, charts, marginal notes, dates, indexes, tables, everything that can make reference easy and help the reader to any special fact. With regard to the text there can be no criticism. It was written in the tropics where no white man had ever been before and where none will go again probably in this century—Mr. Stanley has it all his own way. He has performed an unparalleled feat—he alone can give the account of it; he is necessarily the hero of his own tale, and he has done his best for his hero-why should he not? He deliberately risked his life for the knowledge he obtained, and in telling his story lie acts upon that shrewd motto of one of George Borrow's herolnes: "Fear God and take your own part.

Written for the Banner of Light. TO BERTHA IN THE HIGHER LIFE.

Sweet child of our dear love, our Bertha, kind-On whom expectant thoughts were centred strong, As one that time would bless with joy and song, And ripen all the promise of thy mind! Dear girl, thy soul, that all these years so shined

On us, to keep our hearts from sense of wrong, Moves on amid the blessed angel throng, To be with them and still with us enshrined ! Oh, blessed one, we thought to tread that way Before thy feet had crossed the ways of time; We thought to see the breaking of the day

But thou art in the light supreme and blest, And we look up and ask to reach thy rest!

If this were all, and we had left but this-Our memory of thy greatness early lost, The field of flowers destroyed by biting frost-What hope for us of any future bliss? But no! our hearts are true to knowledge given; Our faiths are firm in inspirations sent; And, since it is God's will, we are content, Although, like trees, by angry blasts we're driven.

We have not lost thee—not a single thought. Thank God that love can never fail or die! Our home shall still by thee, our love, be sought, Our words to thee shall find a sweet reply; Invisible, but sure, thy form shall stay, As stars are shining all the summer day.

Thy sweet new life no more will have a break; There'll be no hindrance to thy life's long course; Thy genius, fair, may grow in all her force, And spread beneath God's heaven like some clear lake We weep, because we knew that thou couldst make

Whate'er the time of earth could bring to bloom: For in thy mind the gifts of mind had room-Had room to grow and their expansion take. But rest, complaint, since in the higher sphere, The school of life advancing on from this,

She spends the time completing our life's year, And we shall meet her in the land of bliss; And when we see the growth she made in grace, How shall we bless the brightness of her face!

Oh! when we think in strains of song like these Of her immortal gain, won by our loss, The burden falls; we feel no more the cross, And Pain herself assumes the power to please! For her we sought the precious gifts of time. And had our joy in watching, hour by hour, The opening beauty of this perfect flower,

Perhaps 't is best, although we scarce can see,
'T is best she gained so soon the further shore; With best of friends she now must surely be-With best of friends remaineth evermore: And we shall watch and wait each closing day, To reach the Morning Land where she doth stay!

That burst in bloom and seemed to reach its prime.

*Bortha Rogers, of Troy, N. Y., fifteen years old, a girl of rare promise, remarkably beautiful and good. Her parents and friends had great expectations of the high place she would hold in life. As an elocutionist and musician she had few of her years to equal her. The friends who used to visit the Lyceum will remember how the great event of the day was to see her bright form and to hear the golden words that fell from her lips. Whom the gods love die young.

WILLIAM BRUNTON.

A New York clergyman, Mr. McArthur, of the Calvary Baptist Church, recently preached about the hot weather. Speaking of the many cases of sunstroke during the heated term, he quoted "Neither shall the sun smite thee by day nor the moon by night," and said that was a literal promise to Christians, and that 'it the cases of sun-stroke were examined it would be found that few of the persons who are prostrated are Christians." Even the thermometer at 95° will not take the concelt out of some men.—Gardiner (Me.) Home Journal.

Anybody who can write a novel devoted to prove that it's a good thing for railway employes to rest on Sunday had best do it. Because the "Swiss International Confederation on the Observances of the Sabbath"—this is the entire name, so far as we know—offer a premium of \$4,000 for the best 300 page book on that plan. Rev. W. Atterbury, Secretary of the New York "Sabbath committee," has the matter in charge.—Springfield Republican.

hair had become gray; but, while gentle and tender with his people, he was utterly unyielding in his determination to press on to the sea. The steady northward Methodist preacher.—Burlington Hawkeye.

Manner Correspondence.

An Incident.

To the Editor of the Banner of Light : Allow me to relate a circumstance which I consider quite remarkable. In 1870, Mrs. Ide, an excellent medium, was visiting at my house. While in a trance state she told me she saw two pieces of sliver money, a ten and a five cent piece, each with a hole in it, lying on my son's grave at Woodlawn. My son passed away

about four years previously.

Accompanied by Mrs. Ide, I started for Woodlawn, and on reaching my son's grave, to my intense surprise there were the 'two sliver, pieces just as she had seen them while entranced.' She then said that I must wear them about my person. On reaching home I immediately fastened them together with black silk thread, and also added another small silver piece belonging to my departed son, and from that time until three years and a half ago they never left my person. At that time they mysteriously disappeared, and notwithstanding all my inquiries nothing could be learned of their whereabouts. Last September, I became acquainted with a lady medium by the name of Pennell, who, previously, was an entire stranger to me, and almost so in East Boston. After conversing with her a short time she became entranced, and commenced describing this 'charm," as Lealled it, and said it had been taken by spirits, and would be returned by them before a great while. As usual, I was quite skeptical on the subject, but on Monday, Sept. 3d, 1878, the medium (Mrs. Pennell) came in, and was soon entranced. She told me to look amongst my dishes on the table in my dining-room and I would find something. I went in and looked, but found nothing, and returned. The medium said, look into the sugar bowl. I did so, and to my astonishment there were my long lost treasures. About three min-utes before Mrs. P. came in I had had occasion to use the sugar bowl, and there was no sign of any such MRS. ANN BUTLER. thing there. 100 Brooks street, East Boston.

Californias

READING, SHASTA CO .- E. G. Anderson writes, Sept. 15th, as follows: "There has lately occurred in our midst a case of spirit-intercourse, so plainly marked and so clearly proved, that I think it worth putting on record in your valuable paper. The case occurred through the instrumentality of Mrs. P. W. Stephens, of Carson City, who has lately delivered several lectures in this place. The parties who witnessed the occurrence are all well-known residents of this place; and are persons whose characters for truth and veracity are above reproach. They have, at my request, consented to sign a certificate setting forth the facts of the case, which are as follows:

Several days ago, Mrs. Lamb, an old lady living some six miles from town, in an unhealthy locality, conceived the idea that if she could come to Reading and stay a few days with some friends named Cecil, it would greatly improve her health. Soon after, Mr. Ceeil beng at her house (she lives with a married daughter) with a wagon, she came with him to this place. She felt much better at first, but on the morning of the second day she was taken violently ill, and died at two o'clock P. M., same day. Her age was seventy-five years. And now comes the strangest part of the story: Mrs. Stephens, who had been in town for several days in company with Mrs. Cook (one of the witnesses in this case), was making friendly and professional calls among the liberals of the town. At about half-past two o'clock she and Mrs. C. arrived at the front entrance of the house adjoining the one where Mrs. Lamb was stopping, rapped, and, receiving no reply, went around toward the back entrance, where they were met by Mrs. Hall (the lady of the house), and several other ladies. Mrs. Hall invited them to enter, and they did so.

While they were seated and conversing of the death which several of them had just witnessed, Mrs. Stephens suddenly exclaimed, 'There she stands now!' and proceeded to give an accurate description of the deceased, whom we positively know she had never seen with her physical eyes. She stated the spirit seemed confused and bewildered, and repeatedly said, 'How strange !' Mrs. Stephens was seized with a desire to see the body and ascertain if her description was correct. Accordingly she and the other ladies went into the adjoining house, and, while standing in a circle around the body, Mrs. Stephens again saw the spirit of the deceased, and this time accompanied by her husband, who had gone to spirit-life long before. She stood bent over and looking at her own body, and, musing, said, 'How strange it all is! I will go and tell Mallie about it!' (or a name that sounded like that, the medium said.) No one present knew who was meant until Mrs. Stephens said she thought it was the old lady's daughter. Then one of the ladies called a little grandchild of the deceased from the next room, and asked her what her called "Mallie" by her grandmother.'

This striking case of clairvovance does away with the possibility of 'mind-reading,' as no one present knew the daughter's name. As a sequel to this strange story, I will state that it appears, from the testimony of the daughter and her husband, that about the time of her mother's death the daughter was impressed with a terrible foreboding concerning her, and frequently exclaimed, 'My mother! something has happened to

my mother!

The above is a truthful statement of the facts of the case as they came under our personal observation.

PHEBE A. COOK,

JOANNA COCHRAN,
SUSAN CECH.
MRS. A. A. HALL.

A word concerning the above case. There was no possibility of collusion, for most of the witnesses were skeptics concerning Spiritualism. Mrs. Stephens had never seen the old lady while living, nor her body until after her death. Her whereabouts are positively known from the time of the old lady's arrival in town till the time of the vision; besides, there were not-a-dozen persons who knew of her being in town till after the test was given as narrated above. It seems to me, taking the circumstances of the case and the evidence together, they make the proofs of spiritual intercourse clear and decisive."

Utah Territory.

SALT LAKE CITY .- Thos. C. Armstrong writes concerning the late operations of the Bishop "exposé" pilgrims-T. Brigham and wife-in this city, and says their meetings at Liberal Institute fell far short of the flaming promises set forth by their posters. While rations may affright timid investigators, and furnish choice morsels for the ministry to roll under its tongue, our correspondent feels assured that "upon the minds of those who have had tangible evidences of the glorious truths of Modern Spiritualism (and this not at public exhibitions, or at the scances of noted mediums, but in their own homes, free from all possible chances of deception, at their own firesides, from the members of their own families, from infants up to old age,) these transient waves make no impression, and while the showing up ' of the army of tricksters tends to put such more on their guard, they stand immovable themselves upon the rock of truth, upon which they have built."

British Columbia.

VICTORIA .- Mrs. F. A. Logan writes, Sept. 4th: Soon after our last letter to the Banner of Light, we found ourself whizzing along by rail through Washington Territory, a country thickly studded with pine and fir trees, passing Mt. Räinler, which is over twelve thousand feet high, all covered with snow throughout the everlasting years, and studded with evergreen trees peeping out of its pure white sheen, presenting a gorgeous scene in midsummer, while we were feasting on luscious strawberries at the station (three bites to the berry). We found a few favorable to the Harmonial Philosophy in Chehalis, Tenino and Tecoma (the terminus of the railroad to Puget Sound). There we gave four lectures and organized a Temperance and Literary Society, which is still progressing finely, and as near like a Progressive Lyceum as can be made of Orthodox and irreligious material. Judge Botsford and Esquire Carr, Spiritualists, hold and are cementing the Society together with the spirit of love and harmony. Our next stopping-place was Seattle, a fine, flourishing city, of some five thousand inhabitants, and its chief productions coal and lumber. One of the mines turns out one hundred and twenty thousand tons of coal annually, while the mammoth saw-mills are daily loading ships with lumber for foreign ports. Here the Spiritualists

at one time had a flourishing Society and Lyceum, assisted by Mrs. Wiggin (now of San Francisco), who is held in kind remembrance. Mrs. Chamberlain, Mrs. Stowe, Mrs. Ballou, Dr. York, Dr. Peck, Mrs. Lake, Jesse Slieppard and many more of our dear workers have, from time to time, administered to these people. Some of the early believers have moved away, and others joined the angels. The few that were left, and are aspiring to divine lives, welcomed us, and by hiring a hall and advertising, we lectured to fine audiences, be-sides doing considerable healing, whereby many had

sides doing considerable healing, whereby many had cause of rejoicing.

We arrived in this city, on British soil, 27th August.
Capt. Walker and his amiable wife entertained us, and Mr. Fell and the Captain furnished the hall. After giving my third lecture here, this evening, I shall take the beautiful steamer Olympia for Port Townsend. For Gamble and on to Tecoma and back to Portland, Oregon, where I shall devote more time to the use of my healing powers, which, in my travels, have been made available, as the following cortificate will show:

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as the following certificate will show:

I was under the doctor's care once a week, suffering the most exeruclating pain and soreness from inflammation of the stomach and bowles. My physician finally pronounced it the typhold fever, and said. It would be many days before I would be up, Mys. Logan called, with one of melgibors, to see me, and by impression gave me treatment. In half an hour the fever was gone and I was in a dreinching perspiration instead. I got up immediately, ate my supper, saf up three hours, and the next day nearly made a called dress. I could but laugh and cry for loy, and only wished that all my triends were present to refole with me. Since that time (two weeks) I have done my housework, sewing, and washed sixteen dozen pieces. Mrs. Logan used no melleling, and I consider her a header of more than ordinary mettle. (Signed) lelne, and 4 consider her a healer of more than ordina merit. (Signed) JENNIE WALSWORTH, And her husband as witness, H. T. WALSWORTH,

Iowa.

COLFAX.-E. G. Fish writes: "Believing it to be an act of justice, as well as a pleasant duty, to bring mediumistic talent and real worth to the front, where they belong, we most cordially recommend Mr. and Mrs. M. L. Wheat, of Shelby, Iowa, to the notice of the public. We ask for them the kind and prompt attention of all i sincere Spiritualists, hoping they may be widely and constantly heard of by those desiring more light and clearer proofs of the truth of Spiritual Philosophy: If you want a sound, thorough, and exhaustive examination of the subject, call on Mr. Wheat. He will give you more than 'value received.' We believe him to

he an honest and able worker. Mrs. Wheat is a musical medium of high order, and her improvisations magnificent-a feature in their lectures which should be strongly emphasized and properly appreclated. Her occasional readings are also fine and effective. She is a modest and a refined woman, whom it is a pleasure to hear or to entertain. Spiritualists should welcome these workers to their

BLANCHESTER.-H. D. Thomas writes: "I lately visited the bright town of London, Madison County, O., where I found several of the leading citizens were stanch and intelligent Spiritualists. Theirs are the religious and scientific phases of Spiritualism. Although made converts through the phenomenal, they look upon the phenomena as valuable auxiliarles—Index fingers pointing to the certain beyond only. Among them are Dr. Jones, Squire Athey, Messrs. Lohr, Bridgeman, and others whose names I did not learn. Also a Mrs. Davis. an estimable, intelligent and spiritual lady, who would make a valuable medium but that she is checked in her development by the warning, if she became public, of the Inhuman treatment that that wonderful and valuable class of sensitives receive at the hands of rude, uncouth skeptics and pseudo-Spiritualists. A good reliable test medium would find that town and surrounding country a rich field. It is twenty-five miles west of Columbus, O., on the Little Miami Rallroad. The Banner is taken there, and its contents eagerly devoured."

New York.

NEW YORK CITY.—Dr. W. O. Page, writing from 521½ Sixth Avenue, Sept. 22d, says: "In the Banner Light for Sept. 7th a communication appears signed EMILY THOMPSON, who once lived in 52d street, this elty. Last evening a friend of mine, a Spiritualist of long standing, said he recognized this communication as correct—he having known her while in earth-life, for a considerable period of time. He also acknowledged the truth of another, printed Sept. 21st, from GARRIETT ADRIAN, New Brunswick, N. J. There is a typographical error in the first name; it should be Garnett (n for an r). He had known him well for many years as a real, progressive, upright man, and the mes sage was a good test for him."

Massachusetts.

SOUTH ADAMS.-James M. Carter writes: "Some kind friend sent me a copy of the *Bunner of Light* for Aug. 31st, (No. 23) in which I find a communication from my daughter, JULIA CARTER, given through J. mother's name was. She replied, 'Melvina, but was called "Mallie" by her grandmother.'

Frank Baxter, which is all correct with one exception, t.e.: he omitted my middle name—the initial M.' but this I do not consider as militating against the value of the communication."

CHARLEMONT .- A correspondent writing us under date of Sept. 21st, recognizes as true the message of JOHN PATTEN, late of the Pacific Hotel New York. (printed in the Banner of Light for Aug. 31st) he having had dealings with the deceased for thirty years or more before he passed on.

LIST OF LECTURERS.

(To be useful, this List should be reliable. It therefore behooves those immediately interested to propiptly notify us of appointments, or changes of appointments, whenever and wherever they occur. 1

and wherever they occur.)

REV. WHALLAM ALCOTT, Swift River, Cummington, Ms. J. MADISON ALLEN, Maffield, Mass., box 28.

MRS. N. K. ANDROSS, Braice speaker, Delton, Wis. C. FANNIE ALIAN, Stoneham, Mass.

STEPHEN PEARLA ANDREWS, 75 West Julist, New York, MRS. M. A. ADAMS, trance speaker, Brattleboro', VI, MIS, DIR, M. A. AMPHLETT, care Dr. C. Bradley, Daylon, Ohlo, MRS, R. APGUSTA ANTHONY, Albion, Mich., MRS, M. C. ALLREE, inspirational, Derby Line, VI, WM, H. ANDREWS, M. D. LOWA Falls, Ia, MRS, EMMA HARDINGE BRITTEN, care W. H. Terry, St Russell Street, Melbourne, Ans.

REV. J. O., BARDINGE BRITTEN, care W. H. Terry, MRS, N. SLAHEJ, T. BRIGHAM, Colevain, Mass., MRS, W. S. COTT BRIGGS, West Winfield, N. Y. REV, DR, BARNAID, Battle Creek, Mich., BISHOPA, BEALS, Jamestown, Chaudauqua Co., N. Y. MRS, PRISCILLA DOTY BRADDUNY, Falrfield, Me. (CAPT, H. H., BROWN, care Bunner of Light, Boston, Mass.

MASS,
Muss, E., Bu'ur, Inspirational, box 7, Southford, Ct.
DR, JAS, K., BAILEY, care of Religio-Philosophical
Journal, Chicago, Ill.
ADDIE L. BALLOY, box 625, San Francisco, Cal,
Muss, H. F. M. Brown, Santa Barbara, Cal,
Prof. S. B. Brittan, No. 2 vap Nest Placo, Charles
street, corner 4th, New York,
HERVEY BAIDER, Warwick, Mass,
W.M. S. Bell., 73 Fourth street, New Bedford, Mass,
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Lyceum Hall, No. 92 W. Baltimore street, Children's Progressive Lyceum, No. 1, mee's in this hall every Sunday morning, at 100 clock, and every Thursday evening.

Conductor, Wm. Leonard; Assistant Conductor, Levt Weaver; Treasurer, Wm. Leonard; Seretary, Geo. Grønam; Guardian, Ruth Graham; Guards, Dr. Geo. E. Morfell and Geo. Princhard; Trustees, Levt Weaver, Benj, M. Hazelip, Dr. Geo. E. Morfell, BRIODKEYN, N. Y. Society of Spiritualists meets at Everett Hall, 328 Finiton street, Sundays, Lectures at 3 p. M. and 75 p. M. Mr. Charles R. Miller, President; Dr. A. B. Smith, Vice President; Mr. B. French, Secretary; Mrs. C. E. Smith, Treasurer, The Children's Progressive Lyceum meets at 10% A. M. Mr. A. G. Kipp, Conductor; Mr. D. B. Bennett, Assistant Conductor; Mrs. C. E. Smith, Guardian; Mrs. L. J. Bennett, Assistant Conductor; Mrs. C. E. Smith, Guardian; Mrs. L. J. Bennett, Assistant Conductor; Mrs. C. E. Smith, Guardian; Mrs. L. J. Bennett, Assistant Conductor; Mrs. C. E. Smith, Guardian; Mrs. L. J. Bennett, Assistant Conductor; Mrs. C. E. Smith, Guardian; Mrs. L. J. Bennett, Assistant Conductor; Mrs. C. E. Smith, Guardian; Mrs. L. J. Bennett, Spiritualists hodds regular meetings in the Third Unitarian Church, corner of Ladin and Monroe streets, every Sunday at 10¼ A. M. and 75 p. M. Dr. Louis Bushnell, President; W. T. Jones, Vice President; Miss Nettle Bushnell, Treasurer; Collins Eaton, Secretary.

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Figure 1. Those who finds, I forwarding holders of spiritual meetings, etc., for use in our columns, will please to remember that the BANNER OF Liberty forms go to press on Thesday of each week. Their notices, therefore, to insure prompt insertion, must be forwarded in time to reach this office on the preceding Menday.

Banner of Light.

BOSTON, BATURDAY, OCTOBER 5, 1878.

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THE MISSION OF MODERN SPIRITUALISM IS TO ESTER ISTO EVERY DEPARTMENT OF LIVE: To bring forth a new and more living order of things; to infuse a betber spirit into every profession; to enter business circles, and proclaim the "Golden Rule" as the legitimate standard of action; to redeem the world; to make men and women bet-ter; to teach them to live according to the dictates of the inner man, that their lives may be pure and frue, leading slicwing spirit-lights in the cabinet." them up higher spirituall) .-

The Message Department.

I'pon the steady agency of this department of the Banner of Light depends a great deal more than is commonly suspected. If the essays, and communications, and testimonials, and editorials are efficient in their place and way, the Messages are indeed vital above all, for they bring the readers of this journal directly into ropport with departed spirits, whose atterances they may freely weigh and judge for themselves. Through the Message Department the heavens are literally opened. No one can peruse the pages of selections which have been carefully made from it, to preserve it from being a comparatively fleeting servant to the human spirit; without confessing its secret, silent power in influencing the thoughts and actions.

Some of the profoundest questions respecting He here and hereafter have been discussed in this department, under the concentrated light of invisible, beings, who in turn borrow it from the highest sources which they can reach. Some of the most touching lessons have been impressed through it upon minds that confessed they could have been moved in no other way. Some of the closest confidences which human spirits, in and out of the tiesh, can exchange have been made on this weekly page of the Bonner of Light. Some of the most striking proofs of immortality beyond the grave, for which Christians and Infidels alike yearn, have been presented here, to work their subtle but permanent influence on the minds of men, and build up hopes into lasting realities, and transmute. faith into sight and knowledge. The Message Department, we have the best of reasons for knowing, has done fully as much as, if in more | than, all the rest to carry forward to the convincing of others the great truths on which Spiritunlism professes to be founded.

We are none of us able to analyze the operation of truth on other minds and natures as it silently enters them to take up its abode there. But we are at liberty to testify to what we perfeetly well know of the results accomplished: and on that score the evidence has long accumulated and strengthened, that more of the readers of the Banner look to and depend on the Message Department than any other one branch of instruction to which it is devoted. Mediumship is the great sheet-anchor of the popular belief in what relates to Spiritualism. Through this open door all may freely pass in and find their own. The rich enjoy no more or greater privileges here than the poor, or the learned more than the unlearned. Hither come the wise ones of the unseen world, the practical and the earthly still, the grave and the gay, the simple, the humble, the downtrodden and the penitents; and here they gather fresh strength and derive real felicity from communing with the children of earth, rejoiced to find their individuality thus tested as in other days.

And to the weary and stricken, the lonely and friendless among the 'earth's people, these simple Messages come as a comforting balm, soothing all their discontents and healing all their griefs. They learn patience and faith. They become convinced, each one of them, that this present life in our clayey tenements is but the shadow of the one beyond, which sheds its beams here through the spirit-tenant above. They realize the disappearance of what was before a wide space between them and many of their fellow-beings, and that we are all of us special attention at the present time: children of one common Father and Mother. It is for these lowly ones of earth who can be reached and lifted in no other way, and for the undeveloped spirits whose task it is still to return to complete their discipline and round out their experience, that the Message Department specially appeals to the support of Spiritualists everywhere, and has never yet appealed

Mr. J. M. Spear, the veteran Spiritualist medium, who resides at 2210 Mt. Vernon street, Philadelphia, informs us in a private note that he enters the present month on his seventy-fifth year, adding, "and yet I am as young and as earnest as ever to promote our blessed cause." Our brother in his declining years, we are sorry to learn, has to battle against poverty in a land of plenty. Those open-pursed and pure-hearted Spiritualists who have been favored by Dame Fortune should make our brother's heart glad by remitting to him as presents whatever sums they may feel disposed to send, on this the anniversary month of his seventy-fifth birthday.

Exposure of Williams and Rita.

While the air of America has been rife with denunciations, and the general press has seized upon and held up to view the various shortcomings which have been claimed to attach to one or other of the media in this country, the Spiritualists of Great Britain have since their triumphant vindication of the wrongfully accused Dr. Slade enjoyed a season of rest in this regard. But now the epidemic seems to be fairly started in the mother country, with, it would some the triumphant that the mother country, with, it would some the triumphant that absorbs its body from the elements of the atmosphere throws off, changes, adapts itself to the conditions in which it is found, and can enter or the Pacific Slope.

Mrs. H. F. M. Brown, in a recent number of The Spiritual Offering, thus bears witness that is visible to the senses of man.

Then again spirits may be present and still be a thousand miles away. What we mean by this is that there is no space in spirit-life; and when you speak of a person being in a room, you of course refer to their physical body; their mind where the thought is engaged, and the intervent to that the mother country, with, it would should be a proposed to the sense of man.

Then again spirits may be present and still be a thousand miles away. What we mean by this is that there is no space in spirit-life; and when you speak of a person being in a room, you of course refer to their physical body; their mind is that there is no space in spirit life; and when you speak of a person being in a room, you of course refer to their physical body; their mind is alsorbed to the atmosphere of the Sound with the Pacific Slope.

Mrs. H. F. M. Brown, in a recent number of The Spiritual Offering, thus bears witness that the Children's Lyceum Cause in California is in a state far removed from decease, to say the least. She writes of the Said Spiritual Offering, thus bears witness that is visible to the senses of man.

Then again spirits may be present and still be a thought of the Chil seem, the strongest reason for its existence. Our readers have hardly digested C. Reimers's 'note. to these columns, disclosing the ring fraud in London, with which the names of Messrs, Williams, Herne, et als., were unpleasantly associated, and now it becomes our duty to announce that Williams and Rita have been fully exposed in Amsterdam, Holland. These individuals left ! England and proceeded to The Hague, where A. J. Riko, our esteemed correspondent, welcomed them to his home; after giving some sittings there they proceeded to Amsterdam. On Tuesday evening, Sept. 10th, a seance was held by them at the private residence of one of the sitters; at a sitting held two days before the suspicions of the party had been aroused as to the genuineness of some of the manifestations witpearance of "Charlie," one of Rita's spirits, Rita himself! The two mediums, who are resecured and searched, with the following results, according to the published report: "On lie's); three large handkerchiefs, one of them of muslin; a very small ditto- he kept in addition two for his own use: a bottle of phosphoric oil: the bottle is of the size of an ordinary flat round scent bottle, convincing us that the light of Charlie was nothing else. On Williams, a black beard (very old, dirty and used), sewed on brown soiled, and very frequently used muslin; some muslin handkerchiefs which served without doubt as John's turban, &c.; a bottle of phosfume), in which particles of phosphorus were toward all men." found, which made us draw the conclusion that

the persons of Williams and Rita, between their that the high road to celestial happiness in the clothes and in their pockets. The account, as world to come does not lie through the contractcontributed to The Spiritualist by various par- ed portals of any one narrow-minded religious ties, further says:

ties, further says:

"Mind this: the beard and all the muslin very old, dirty, and been long used. This is an important point to the English. Afterwards, on searching Mr. Williams's hand-bag, a small tube filled with very minute pieces of slate-pencil was found. These points fitted into a flat, thin fish-bone or spring, serving probably to produce the phenomenon of writing between scaled slates, if room enough is left to introduce the instrument. Williams had the most complete apparel. After the finding of the above-mentioned objects, the two mediums looked perplexed. It was about twelve o'clock; they were lexed. It was about twelve o'clock; they were then turned out of doors, without trying to gain better opinion for themselves by accepting the offer of some gentlemen to give a test seance to prove that they were mediums. In fact, they ran away to The Hague next morning as early as possible."

"We do not deny that Williams and Rita are

mediums; but whatever they produced as gen-uine media does not make this history right."

Mr. Riko feelingly remarks in this connection: The facts stand. All the objects which were ound are to be seen at Amsterdam. We feel sorry for ourselves, but also for the good, true brethren in England, who for several years have treated Williams with all the kindness in their power. It is inconceivable how any person can be so heartless as to deal in such a manner with old and true Spiritualists, defenders of the cause in all honesty, in all truth. Were it not for my twenty years investigations in the bosoms of quiet, true-hearted and fashionable families, with our own good, private Dutch mediums, who only offer us ordinary manifestations, and are not yet able to produce such 'miracles' as described above. I should feel somewhat discouraged, and perhaps others would also. . . . So I had tried for years to spread the cause on the Continent by introducing public mediums to meet with such an ending!

I know the spreading of truth cannot be separated from suffering, and I feel strong enough to bear it; but it requires a great experience in Spiritualism, and a conviction based on solid facts, to resist such shocks."

Concerning this exposure the editor of The

Concerning this exposure the editor of The Spiritualist says:

Such is the much-to-be-regretted informaion just received from The Hague. For a long ime past we have ceased to print, editorially, in time past we have ceased to print, editorially, in these pages any official reports of cabinet scances, but have recorded only those materialization scances in which the mediums gave sittings off their own premises, and had their hands held on both sides by responsible witnesses, without being released for one moment. Such sittings both Williams and Rita have given in great number in the houses of good critical witnesses at the West-end of London, and the powerful results thus obtained are not vitiated by the character of the mediums or of the spirits about them. The British National Association of Spiritualists might do good service in this case of Messrs, Williams and Rita by deciding what should be done in the matter, what steps taken to let the public know that Spiritualists as a body are in no way responsible for the conduct of professional mediums, and what ought to be done to put down, with a strong hand, all temptation to such to resort to imposture in the future."

We record this intelligence for the benefit of our readers, purposing to follow up the matter should anything further of interest arise.

The Passage of Spirits through Matter.

In a pamphlet issued by Gilbert & Griffen, Chicago, Ill., and embodying the reports of six lectures, etc., delivered by Mrs. Cora L. V. Richmond under the auspices of the First Society of Spiritualists of that city, occurs the followingin the form of a question from the audience and a reply by the speaker-which is deserving of

QUES.—Will the controlling spirit explain how it is possible for spirits to penetrate or pass through ponderable masses of matter, like the walls of a room?

Ans.—The secret to this explanation lies in the fact that the terms employed by science are only relative terms. Ponderable substances are not said substances in mornderable substances are not solid substances; imponderable substances are not immaterial, but at the same time a subare not immaterial, but at the same time a substance less dense than the one which forms the wall of a room can easily penetrate that substance, which is porous. Even the rocks are porous, and spirit power or substance is so subtle that it does not disintegrate the particles to pass through the porous walls of a room: on the contrary, like smoke, which adapts itself to any aperture of escape, the spiritual body may be elongated, divided and subdivided without in the least-being disintegrated; and therefore this will explain the passage through seemingly solid substances of the elements that make up the spirit body.

The spirit body is material, but is, of course, of finer substance than any which you have upon

The spirit body is material, but is, of course, of finer substance than any which you have upon earth, is governed by laws of attraction, and has an organization that may be disintegrated at will and drawn together again without destroying the fiber. The substances of your material parments or material bodies are so gross that if thus divided they would of course be distinct.

where the thought is engaged, and the intervening atmosphere offers no barrier to that presence, even though there be the distance referred to. You can readily comprehend this by remaining in your seats and thinking of your homes. The thought can traverse not only instantly the space, but you can in retrospection pass-along the street, go through all the changes necessary to get to your home in your mind without once crossing the threshold of this room.

room.
Therefore, the mind and spirit acting together, the simultaneous action of the spirit upon the spiritual body can either project that presence into your mind, or, remaining in spirit-life, can influence you from that height, as the sun's rays through millions of miles of distance affect the

The Bigot in Politics.

Judge Belford, a prominent Spiritualist in Colorado, has been nominated by one of the nessed; and, acting upon these, one of the gen-leading political parties in that State as a canthemen attending the present seance, on the ap-didate for Congress, and his opponents of the other party are making the air of that elevatsprang forward, and seized -- the collar of Mr. ed region to resound with cries of "Infidel" and "Spiritualist," coupled with creedal epithets of ported as physically forceful, commenced a say- an exceedingly un-Christian nature, it being age onslaught upon him, but, the other mem- sought to hide his capabilities as a man under a bers of the circle rallying, the prisoners were cloud of bigoted demunciation because of his disagreement with the popular system of religion. The Pueblo Chieftain answers these highly ex-Rita, a reddish-gray, nearly new heard (Char-, cited churchmen in a manly fashion, devoting a column of its space to the purpose. In the course of this article it affirms that "the people of Colorado are too enlightened and liberal to be deceived by a sham religious enthusiasm," declares that "the day of proscription on account of religious opinion has gone by," and calls attention to the "remarkable fact that the world in regard to our dear departed friends silk ribbons (John King's); several yards of dirty, those who have the least possible amount of and the conditions existing in the life to which genuine religion in their hearts are the persons who will invariably lead the attack upon those who happen to differ with them upon religious phoric oil; a small bottle of scent for the per- topics; while true religion teaches charity

"A man," says this fearless editor, "cannot they used it for cleaning their fingers after now say to his neighbor, 'If you don't believe as I do you'll certainly be damned,' without be-These articles were found closely hidden upon ing laughed at, and it is also generally conceded sect. Salvation is free, and every man may seek it as best suits his own religious ideas. Many of the men who use this foolish electioneering cry against Judge Belford would hold up their hands in holy horror at any attempt to establish a national religion throughout the United States. Were such a thing mooted a disturbance would be created that would shake the country to its very foundation; yet these selfsame men indirectly advocate that identical relie of barbarism by attempting to prevent political honors being bestowed upon a man because his religious opinions, forsooth, do not happen to agree with certain ill-defined ideas' which they may entertain concerning the deity and certain established forms of worship.

The following liberal sentiments expressed by the Chieftain, and with which we close these citations, are especially commendable:

'A man's religious opinions are his own pri vate property, and every man is, thank God! under the Constitution of the United States, secure in the privilege of worshiping God as he sees it or not worshiping at all. Politics and religion are antagonistic elements, and like oil and water refuse to blend in a free country where the people are educated, enlightened, and above those little mean prejudices born of igno-rance and its twin sister, bull-headed bigotry."

Banner of Light Children's Department. .

As will be seen by reference to our first page we have once more began the publication of a Special Department for the delectation of our young readers. We have for years desired to follow this course, but the great pressure of matter of varying character upon our columns has of late necessitated a suspension of this useful department. With No. 2 of the new volume we make the attempt again, presenting on this occasion the first installment of an attractive p series of brief and striking harrations, which bears the general title of "TALES OF THE EVER-LASTING MOTHER." This literary treat has been furnished to our columns by that inspired medium, Baroness Adelma von Vay, of Gonobitz, Austria, and the attention of adult readers as well as that of the little ones, is respectfully called to the sketches, which are brief, each one fine collection, "Tales of the Sun-Rays," which we printed last year from the same source.

Spiritual Hall-A Picture as a Present.

Timothy Brown, of Georgetown, Madison Co.; N. Y., has sent us a beautiful photograph of his is not a carpenter. The rear is a second-hand Orthodox church, promoted to higher service by being joined to the front as part of a spiritual temple. The hall is seventy-five by thirty-five feet, and the family home is on the floor below. He has our sincere thanks for this fine picture of a hall, the building of which is a wonderful thing, and which he dedicates to Spiritualism and to humanity.

The Philosophical Society of Chicago, Ill., (organized in 1873, and hence now entering upon its sixth year) is an institution having for its motto, "What is True?" Its meetings are held at the hall, No. 149 State street. Prof. Samuel Willard, M. D., is its president, and among its Vice-Presidents we notice the name of Hon. E. S. Holbrook. A course of lectures, to be delivered weekly under its auspices, is announced for a space in time covering October to May, the first (Oct. 5th) to be delivered by Prof. Willard; and among the speakers to take part in this course is Frederick Francis Cook, who will, on the evening of December 14th, lecture on "The Rationale of Modern Spiritualism."

An article entitled "Reply to 'A Query from Italy,' and to other Related Criticisms," from the pen of J. B. Loomis, of New York, will appear in our next issue.

Mrs. H. W. Cushman, musical medium, having returned from Lake Pleasarit, will give séances as usual at her residence in Wyoming,

as follows:

"Six years ago a few faithful souls said, 'let us have a Lyceum.' And from seeming chaos it came forth. Mrs. Lavonia Mathews, the Conductor, has been absent but three times in the six years. Other members have been as true and steady. There is in the Lyceum no distunion; no desire for leadership; no party spirit. The Lyceum pays hall rent, and owns a good library. Money is raised by exhibitions and voluntary contributions."

Of the Santa Barbara school she says:

"You ask 'What of Santa Barbara Lyceum?' We are but four months old. Time will deter-We are but four months old. Time will determine our destiny. We now number one hundred members. Seventy-five are counted in as children. Cleveland and Chicago have donated some books. We have purchased fifty copies of Davis' Manual, and a few library books. We have in the Lyceum the elements of success. Parents and children meet together, speak, sing, work in accord. The leaders are efficient and love their calling; and, if I were not conductor, I would say the officers are united and faithful workers—and so they are. Mr. Chase and Mr. Hunt have each a class of grown people, which adds to the profit of teacher and pupil."

Our Public Free Circles. Last Sunday the second and last of our Sunday scances was held in the Banner of Light Circle-room, which was completely filled by intelligent and earnest investigators of and believers in spirit-communion. The choir, consisting of Mrs. Weeman, Messrs. Plympton, Knapp and Fuller, interspersed the exercises by singing at intervals, effectively, the following pieces of music: "The Village Bells," "Waiting 'Mid the Shadows," "Gathering Flowers in Heaven," and "Wandering Home." Mrs. J. S. Rudd, under spirit-influence, offered an invocation, and then delivered a short address on the importance of spirit-intercourse as a means of enlightening we are all hastening.

Then seven different spirits in succession took control of her organism and gave messages for their friends. The utmost harmony prevailed during the session, and results were satisfactory.

The week-day circles will be held regularly Tuesdays and Thursdays, but none on Friday during October.

Prof. Zoellner and Dr. Slade.

The reader's attention is specially directed to the extracts which we present elsewhere from the remarkable work which this distinguished and painstaking German savant has just put before the public with an undaunted hand, evidently fearing no results if the truth, as he perceives it, be but thereby set clearly forth to his fellows. His noble example is worthy of being followed by many who in Europe and America have also received the light, but are still willing to hide it under the bushel of policy.

In his issue for Sept. 25th, the editor of the Boston Investigator makes a point which is well worth the consideration of the candid and thoughtful everywhere. It is one of those instances of actual fact which more than a multitude of theories points to the justice of, as well as the necessity for, the taxation of church property, if indeed freedom of thought is to receive the slightest encouragement at the hands of the people. After a succession of forcible sentences, portraying that in equity church property should bear its share of the public burden, he ends his article as follows:

he ends his article as follows:

"Take, by way of illustrating the unfairness of the present system of taxation, the cases of two buildings in this city—one is Infidel, the other Christian. The former is the Paine Memorial, which is taxed yearly \$1000 or more; the other building, adjacent or adjoining it, is the Parker Memorial. Both buildings are used for least the general propersion of the content of the content of the second of the content of the content of the second of the content of the content of the second of the content of the cont

Parker Memorial. Both buildings are used for about the same purposes: on Sundays for lectures, and through the week for balls, concerts, and literary and dramatic entertainments. Yet the Paine Memorial is compelled by law to pay a tax of one thousand dollars and upwards, while the Parker Memorial PAYS NO TAX AT ALL!

Why this difference, partiality, favoritism and injustice? Simply because the Parker Memorial is an incorporated church, and having a priest, calls itself religious; but the Paine Memorial is not incorporated, has no priest connected with it, no creed to teach, no subject to morial is not incorporated, has no priest connected with it, no creed to teach, no subject to
lictate, no man or woman to exclude from its
platform, but is a Temple of Free Thought
and Gree Speech, and a Monument to Thomas
Paix Now if any person can justly show
why one of these buildings should be taxed and
the other should not, we would like to have him
try his hand at it, and he shall have a full hearing in these columns."

The New York Sun is responsible for the report that while Rev. Mr. Hayden, of Madison, complete in itself, and much in the style of that | Ct., (who has since been discharged) was under arrest in connection with the legal examination regarding the cause of the death of Mary Stannard, he was pounced upon as to his worldly goods and chattels by one of his own parish, ("a godly man, and a man of godly friendships,' who had heretofore professed the greatest at hall, a tasteful and curiously ornamented build- | tachment to his pastor,) who, through the agency ing. Fifteen years ago he begun it, by spirit di- of a writ of attachment, sought to obtain the rection, and toiled ten years to finish the work satisfaction of a pecuniary claim against himand sustain the family, his wife toiling with him, a real helpmeet. The front part, thirty-five feet square, he built wholly himself, yet he sun concludes:

"The religion exhibited by this transaction, it may be conceded, is not the Christian religion taught and practiced by the apostles. It may rather be classed as that religion, with all the modern improvements, which is not shocked by brother going to law with brother, and that before the unbelievers.

Herefter the thousands of little churches

Hereafter the thousands of little churches with their spires pointing to heaven, with which the beautiful villages of Connecticut are dotted, will serve to remind us of the fidelity of friendship, as well as of the way of salvation."

The State Convention of the Spiritualists' Association convened in American Hall, Hyde Park, Vt., Sept. 27th, Chas. Crane of that place presiding. The conference hour was occupied in discussing subjects relating to the general good of the society. Mrs. George Pratt, a trance medium, was the regular speaker of the afternoon. Thomas Middleton, of Woodstock, Dr. S. A, Gould, of West Randolph, and other prominent Spiritualists were present.

"I wish to congratulate you on the excellent paper you issue (Banner of Light), composition, proof-reading and press-work being unsurpassed, I believe, by any weekly paper published. As to the matter of which it is composed, it is not necessary to say anything; it speaks for itself. To me it is the best paper I know of, or ever knew."-Alexander Spencer, Chicago.

K. P. Watson, M. D., fell a victim to the yellow fever while in the discharge of his professional duties in Memphis, Tenn. He was a brother to Rev. Dr. Samuel Watson, the writer and lecturer on Spiritualism.

Spiritualist Free Meetings at Parker Memorial Hall, Boston,

Will commence for the season on SUNDAY AFTERNOON NEXT, 6th inst., Dr. J. M. Peebles, speaker. We have no doubt that the hall will be well filled with an intelligent audience, to listen to this gentleman's eloquent remarks on the Religion of Spiritualism, which has so rapidly spread to the furthest ends of the earth.

Our devoted musical friend, Prof. Alonzo Bond, with an orchestra of twelve pieces, has generously volunteered to "discourse sweet music" on the interesting occasion. There will also be vocal music, by a quartette of ladies.

Justice Slow but Sure.

It is high time that the government officials put a stop to Indian "rings," and we are probably indebted to the only statesman we have in the nation who considers "honesty" in dealing with the Indian wards of the government "the best policy." A late Washington special informs us that criminal proceedings against members of the old Indian contractors' "ring" are about to be begun, and none of the old ring are to be considered in any future bids for contracts.

Rev. M. J. Savage doesn't believe that God sits on a throne somewhere, but that he is a being who dwells in the very centre of the life and character of men; which means, we suppose, that he is a philanthropic God-a humanitarian God. But the bible says he is a God of wrath, and visits the sins of parents upon their children even to the seventh generation. Will the learned divine please explain more definitely his views upon this subject? He is right, no doubt, in not believing with the Orthodox that God is an individual "sitting upon a great white throne," etc.; but there he leaves his hearers floundering in an ocean of theories. It seems to us that "the kind of religion we need to-day," more than any other, and which Modern Spiritualism inculcates, is to deal justly one with another. But do Christians or Infidels or others practice the golden rule? Do give us a more comprehensive analysis of your theological views, Bro. Savage, such as will expand the intellect rather than cramp it in regard to spiritual things.

J. B. Loomis writes us from New York. under date of Sept. 26th, that "Our Spiritualist meetings are increasing in numbers and interest under Mrs. Nellie J. T. Brigham's ministrations. Her discourse on Temperance, on last Sunday P. M., at Irving Hall, is spoken of by the directors of the society as being the most remarkable and powerful ever given before them."

Bushby, the celebrated photographer, (formerly of the firm of Bushby & Hart) can be found by the admirers of good work in his specialty at Bank Building, 54 Exchange street, Lynn, Mass.

Read the notice in another column, and Miss Hinman's letter, in regard to the Annual Convention of Spiritualists, to be held at Hartford, Conn., Oct. 12th and 13th. A. J. Davis is to be one of the speakers.

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.]

Mrs. P. W. Stephens, after a protracted lecturing tour in Oregon, has returned to her home in Carson City, Nevada.

William 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.

Mrs. Augustia Dwinells has returned from her vacation, and located at 157 Tremont street, Boston.

Mrs. Abbie N. Burnham spoke in Orange, Mass., Sundays, Sept. 15th and 22d. She will probably visit Hartford, Ct., in November. She would like to make engagements for Sunday lectures or week evening meetings during October. Address 35 Piedmont street, Boston.

Mr. and Mrs. J. W. Fletcher returned to London from Paris, Oct. 1st.

W. J. Colville was to hold his farewell meeting in London before his departure for America on Friday evening, Sept. 20th, at Langham Hall, 43 Great Portland street, W.

A correspondent writing from Waukegan, Ill., Sept. 23d, says: "The meetings held under the ministrations of Bishop A. Beals have been largely attended during his engagement here, and a new interest awakened among all classes of people. The society have reëngaged him to remain for the month of October, speaking also a part of the time at Whittier." The Daily Globe, published at Council Bluffs, states

that John Tyerman delivered several well attended and useful lectures at Liberal Hall, that city, during Sep-

Dr. G. Amos Peirce, P. O. box 129, Lewiston, Me., will be glad to answer calls to lecture this fall and winter anywhere within reasonable distance of his residence. Mrs. M. A. Fullerton, M. D., psychometrist and phre-

nologist, has been speaking the present month to appreclative audiences in Buffalo on topics pertaining to he Spiritual Philosophy. Correspondents can address her in care of A. H. Frank, at 123 West Eagle street, Buffalo, N. Y. She is desirous of making engagements to lecture during the coming fall and winter.

W. F. Jamieson, spiritual, liberal and scientific lecturer, box 1250, Kansas City, Mo.

Mordecal Larkins writes us: "Ella E. Gibson, an excellent medium, lectured in Marshalton, Pa., about three miles from here (Downingtown), lately, and has evidently roused up the fears of the Methodists in that place, since they have also joined in the already published Resolution of their Ministers' Meeting that American Spiritualism is an emanation from the

Henry B. Allen and Geo. A. Fuller will hold séances and lecture as follows: Natick, Oct. 3d; Dover, Oct. 4th; Stafford, Conn., Oct. 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th and 14th. Societies desiring their services the coming winter should address either party at Amherst, Mass., without delay. Their intention is to travel toward the west.

God's Poor Fund.

Received since our last acknowledgment:

From a friend, Watertown, Mass., \$1,00; J. O. B., Boston, \$5,00; Miscellaneous sums received at our Free? Circle-Room, \$4,10; M. W. Waitt, of Victoria, V. I., \$2,07; Mrs. O. C. H. Lincoln, North Dighton, Mass. 15 cents. The repeated calls upon us of the destitute and suffering poor are so numerous that we pay out far more than is contributed by our kind friends. We hope those who can afford to part with a little of their means will not withhold their contributions, as any amount they choose to give will go to the relief of this class of sufferers.

"ONWARD."-Oliver Ditson & Co., Boston, have just ssued a new volume of Psalm Tunes, Anthems, Chants, Glees, Quartettes and Choruses, to which they have assigned the name which heads this paragraph. The book comprises some two hundred pages, and is the latest and therefore presumably the best work of its author, Mr. L. O. Emerson, who is a thorough master of his profession.

BRIEF PARAGRAPHS.

The haughty feet of power shall fail Where meekness surely goes; No cunning find the Key of Heaven, No strength its gates unclose. Those gates shall open fall:
The mind of pride is nothingness,
The childlike heart is all.—[Whittler.

SHORT SERMON.-Who is he that acquireth honor that is spoken of in the city with praise? Even he that hath shut out Idleness from his house; and hath said unto Sloth, thou art mine enemy.

The boiler of the steamer Adelphi exploded off Gregory's Point, Conn., on Saturday morning, Sept. 28th, killing twelve persons and wounding seventeen.

THE EASTERN SITUATION.— The Berlin Congress gave Austria permission to occupy Bosnia and Herzegovina. This, of course, was in the interest of peace, though what the Bosnians and Herzegovinians had done that they should be subdued by a powerful army is not exactly clear. Austria, with glittering phalanxes in proud array, went forth to conquer. The campaign has lasted nearly two months, and now a cablegram announces that the main army will go into winter quarters on the river Save, where the surviving troops will nurse their battered shins and wash the blood from their tarnished garments. In the meantime another Peace Congress may assemble and decide to send an army to the rescue.—San Francisco Chronicle.

A few Indian youths were some time ago admitted to the Normal and Agricultural Institute at Hampton, Va., and the success of the experiment has proved so great that about fifty children of both sexes from the Sloux, and several young women from other tribes, are now to be educated there.

Gen. Sir Thomas Uddleton Biddulph, keeper of the Queen's purse, died in London Sept. 29th. He had been connected with the Queen's household for twenty-seven

Elder N. C. Baldwin, a good Virginian Baptist, thinks croquet an evil thing. Whereat the *Christian at Work* remarks that his head would make a good croquet ball. We should hardly be so discourteous as to say that, but we fear that Elder Baldwin is, in the language of the field, a "booby."—*Ex*.

The Eastern Railroad Corporation is a muddled-up

"There is no town, however watched and tended, But one dead bank is there; There is no safe, however well defended, But needs still greater care."

The Howard Athenaum, Howard street, is just the place to spend an hour or two agreeably.

Some time revious to the discovery of the defalcation of S. A. Chase, says the Fail River Monitor, one of
our well-known eitizens, Leonard Freelove, had a dream.
In this dream he was informed that a great calamity
was about to fall upon Fail River; and that four of her
well-known eitizens were to be proved to be defaulters.
The dream made a strong impression on his mind and
he was unable to shake it off. Soon after the denouement of Mr. Chase occurred, Mr. Freelove related the
dream to several of our citizens, and insisted that in
accordance with the dream three more prominent elizens were implicated. In a few days after Mr. Hathaway's fall was made public. When Mr. Stickney's defalcation was discovered, he not only saw another verification of the truth of his dream, but still stronger asserted that there would be another party to the fraud.
He is quite confident that the fourth criminal will turn
up, if he has not already been discovered.

Exceedingly beautiful petrifications of the Lycopo dium fern have been found in a ledge at Mattapan.

Col. Robert Ingersoll lectured to a crowded house in Burlington, Vt., last Saturday evening, his subject being "Tramps." He was advertised to speak in Music Hall, Boston, on Tuesday; but as our reporter was refused the customary courtesy of the press, we shall say nothing about the lecture or the meanness of the agent. On Sunday Col. Ingersoll will again speak in Music Hall, on "Some Mistakes of Moses."

A late number of the St. Louis Evening Post says: 'It really ought not to be expected that the Indians shall stay on their reservations and STARVE TO DEATH. It is odd that this has not been thought of before." How will the Washington officials swallow this terribly cutting frony?

Sectarian "ministers of the gospel" in different sections of the country, according to the telegraphic dispatches in the daily papers, are getting into sad dimculties with women; but the religious creedal press don't say anything about these falls from grace. Had the parties been Spiritualists, what a howl would have gone up from these venerable mouthpieces of Old Theology! It makes quite a difference, we find, whose ox is gored—all the difference in the world!

It is said that the plague is still spreading at the South. There is a startling increase in the number of new cases and deaths in many places. Urgent appeals wanted.

Traveling scandal-mongers are the worst nuisances every community has to guard against.

The web of human fortune is woven for eternity. Here we only see the reverse side; and no wonder is it if we cannot trace its symmetry, its beauty of outline, its harmony of color. Yet there may not be a thread, not a tint, in which we shall not discern the hand of the Divine weaver, when we shall be on the right side of the canvas.—Peabody.

The Afghan war-cloud looks extremely black at the present moment. What next?

ACTIVITY OF THE BOOK TRADE.-It is always an evidence of returning business prosperity when men purchase books for personal use and for retail. The first item in every retrenchment schedule is scored against outlays for books. The mind can wait, but the animal man cannot. It is a gratifying assurance that a better day is dawning when the book trade is as active as it has been in this city for a few days past, says the New York Mercury.

BY THE BRITISH CABINET. Whereas, it doth appear
That this obdurate Ameer
Through Afghanistan our mission won't let go,
By jingo, such as beer,
We'll teach this same Ameer,
That our mission shall and is agoing to go.

. 13

Digby and Joe stood in the rain philosophically meditating over a neighbor's vegetable garden. The shower had been in vigorous operation for five days. "Excellent weather for those who raise things," said Dig. "Yes," said Joe, "fine weather for raising um-

A MEMPHIS MAGDALEN.—Annie Cook, who kept the noted demi-monde establishment, the Mansion House, has discharged all her female inmates and is taking yellow fever patients in her elegantly furnished rooms. Being herself an expert in the management of the disease, she is personally superintending the nursing of all the patients. One, we learn, has already convalesced in that establishment.

Later.—Annie Cook, the woman who, after a long life of shame, ventured all she had of life and property for the sick, died yesterday morning at 7 o'clock of yellow fever, which she contracted while nursing her patients.—From a late number of The Memphis Appeal.

Krupp's latest cannon is warranted, at two thousand yards, to sink an iron-clad costing \$1,600,000 in six minutes, by a shot that cost \$150.

THE CANDIDATE. THE CANDIDATE.

Brothers who now work early and late,
Ask these things of the candidate:
What is his record? How does he stand
At home? No matter about his hand,
Be it hard or soft, so it is not prone
To close over money not his own.
Has he in view no thieving plan?
Is he honest and capable?—he 's your man!

Edward the Confessor was the first king of England who endeavored to cure the king's evil by touching. This custom had, in the age of Charles II., arisen to such a height that in fourteen years 92,107 were touched, and, according to Wiseman, the king's physician,

"MARRYING OFF A DAUGHTER," by Henry Greville, author of "Sonia," "Savell's Explation," and "Gabrielle," has been admirably translated into English, from the French, by Mary Neal Sherwood, and is gay, sparkling, and full of quiet humor, while the individuality of the characters is very marked. It will be issued in a few days by T. B. Peterson & Brothers, Philadelphia, in uniform style with "Theo," "Kathleen,", "Sonia," "Savell's Expiation," and "Gabrielle," published by

Spiritualist Meetings in Boston.

PARKER MEMORIAL HALL.—Spiritualist meetings will be held at this hall, in Parker Memorial Bulbling, corner Appleton and Berkeley streets, Boston, on Sunday afternoons during the season of 1878-9. Good lecturers and excellent music. The public are invited to attend free of charge. Dr. James M. Peebles will betture there during the Sunday afternoons of October. Per order Ex. Com.

the Sunday Atternoons of October. Per order Ex. Com.,

AMORY HALL.—Children's Progressive Lyceum No.
1 holds its esselons every Sunday morning at this hall, corner West and Washington streets, commencing at 10% o'clock. The public cordially invited. J. B. Hatch, Conductor. ductor.

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 mediums and speakers always present.

PYTHIAN TEMPLE.—The Spiritualist Ladies' Ald Society will meet at this place, 176 Tremont street, every Friday afternoon at 2% o'clock, until further notice. Mrs. John Woods, President; Miss M. L. Barrett, Secretary.

NASNAU HALL. Spiritual Meetings for speaking and tests are held every Sunday at 105 A. M., and 22 and 75 P. M., corner of Washington and Common streets. Excellent quartette singing provided.

Amory Hall.—To-day was indeed a Pentecostal feast at this hall. A spirit of harmony seemed to pervade the place; the dear little ones with their joyous faces innocent and lovely, the older ones in their freedom from creedal restraint, and the audience with their kindly greetings, seemed to vie with each other in trying to enhance the universal happiness. The orchestra of twelve pieces, led by Prof. Alonzo Bond, favored us with sweetest music.

The selections were mostly choice, and as a rule unexceptionally rendered. The services consisted of an overture by the orchestra; singing, responsive readings, and Banner March, by the school; piano solo, by Helen M. Dill; recitation, "The Boy that Saved the Train," by May Waters; song, "You and I," by Mr. Bryant; recitation, "The Song My Mother Sang," by Arthur Rand; piano solo, by Nellie Thomas; recitation, "A Bird's Experience," by Jennie Smith; select reading, "There is but One Pair of Stockings to Mend To-Night," by Miss Maria Adams; song, "You'll Never Miss the Water till the Well Runs Dry," by Mr. Fairbanks (and for an encore—"My Wife's as Good as Gold); remarks by J. B. Hatch, Conductor, and the reading of the beautiful poem printed in the Banner of Light last week, and entitled, "Oh, if People Only Knew"; selections by the orchestra: Wing Movements by the school, led by D. N. Ford, Assistant Conductor, closing with the Target March.

WM. D. ROCKWOOD, Cor. Sec. Children's Progressive Lyceum No. 1, Boston, Sept. 29th, 1878.

The Lyceum Sewing Circle held a meeting at Amory Hall Sept. 18th, to make the necessary arrangements for a Fair, proposed to be held the first week of December next, for the benefit of first week of December next, for the benefit of the Children's Progressive Lyceum and for charitable purposes. The following-named ladies were appointed an Executive Committee: Mrs. Pratt, Hayward, Hatch, Hartson, Biggs and Wilson; Treasurer, Mrs. Hayward: Soliciting Committee, Mrs. Stearns, Burrill, Wilson, Albee, Downes, Woodworth, Sumner, Francis, Milk, Bicknell, Thomas, Rand, Waters, Kimball, Burns, Dearborn, Day, Jones, Stickney, Stokel, Morrill, Clark, Nash, Thompson, Carnes, and Miss Stoddard. Also, Messrs. Hatch, Downes, Temple, LaGros and Burrill. It is hoped that all Spiritualists will unite in forwarding this work of charity. Donations may be left with Mr. Downes, Janitor of Amory Hall, or with either of the Executive Committee.

MRS. C. C. HAYWARD, Secretary.

Pythian Hall.—The interest in the "People's

either of the Executive Committee.

MRS. C. C. HAYWARD, Secretary.

Pythian Hall.—The interest in the "People's Spiritual Meetings" at Pythian Hall continues to increase. The morning healing and developing circles seem to be growing in favor with those who generally attend, and especially with those who have been benefited by being treated personally at the hall, as well as those who have received treatment from the concentrated magnetic influence sent to them at their homes. Last Sunday the meetings were very interesting. Remarks were offered in the morning by Drs. Todd, Court, Rhinus and others. Mrs. M. A. Carnes (entranced) gave an interesting address in the afternoon upon "Materialization," which was well received by the audience. Mrs. Carnes will speak again in the above-named hall next Sunday afternoon.

F. W. J.

CHARLESTOWN DISTRICT.—Army and Navy Hall.—A very interesting meeting was held in this hall on the evening of Sunday, Sept. 29th, at 7½ o'clock. The hall was well filled with a very intelligent audience, which listened attentively to the remarks and fine tests that were given through the organism of Mrs. M. C. Bagley, who occupied the platform as speaker and test medium. Meetings will be held in this hall every Sunday at 3 and 7½ P. M. Next Sunday, Oct. 6th, there will be a mediums' meeting at 3 o'clock. Mrs. Bagley will speak and give tests in the evening at 7½.

Georgetown Yearly Meeting.

Georgetown Yearly Meeting.

To the Editor of the Banner of Light: A two days' yearly meeting or basket picnic has just ended, in Brown's Hall, Georgetown, with good audiences and good feeling. Animated and valuable conferences, clairvoyant spirittests by L. P. Hong of East Homer, the President, several of which were recognized, and addresses by Warren Woolson and myself, filled the time. Mr. Woolson was suffering from hay fever, but spoke for spirit-intelligences controlling him, with marked earnestness and power,

giving clear thought and high morals in his inspired mood. Instead of four hundred I wish four thousand could have heard him. The next yearly meeting will be in August, 1879. This was a decided gain, in numbers and power, from last year. Let the next be a larger gain. The hall is seventy feet by thirty-five, and the rooms below gave hospitable space for tables filled with good things for cooking at Mrs. Brown's stoves, and for a social season. The walls of the hall had finely-fitted mottoes telling of its dedication to free thought, reform, and Spiritualism, by its whole-hearted builder and owner, Timothy Brown, a veteran Spiritualist.

Truly yours, G. B. STEBBINS. Georgetown, Madison Co., N. Y., Sept. 23d, 1878.

Connecticut. To the Editor of the Banner of Light:

Will you allow me space in your much-crowded columns to call the attention of the Spiritualists of Connecticut, and the public generally, to our forthcoming Convention, to be held in the city of Hartford, Oct. 12th and 13th Taylor pains will be spared to make it an interesting and profitable meeting.

Our corps of speakers is not yet full, but only firstclass talent will be engaged. A. J. Davis will be in attendance, and will probably speak twice during the sessions, and there is surely no more distinguished person in all our ranks whom we could introduce to the public, and he cannot fail of having a grand recep-

I have twice postponed the Convention this fall, not being able to attend to it, and those who are interested will, I trust, share the fatigues of arranging with Those wishing to offer entertainment, or confer with me on the matter, can see me at 57 Church street, where I shall be soon after the 1st of October, and pleased to meet any and all. E. ANNE HINMAN President of Conn. Association of Spiritualists.

President of Conn. Association of Spiritualists.

Spiritualism is nothing if not progressive, and it is a wonder that the disembodied have been so slow in taking advantage of the marvelous inventions in the way of intercommunication that have been developed in these latter days. To the ghosts that haunt the cemeteries of New York must be awarded the palm for first appreciating the obvious usefulness of the telephone for their peculiar purposes. The superintendent of a cemetery, who has a telephone connection between his house and the graveyard, reports a violent ringing of the signal bell at intervals, and this even when the room in which the cemetery end of the telephone is situated is carefully guarded. Pretty soon nothing will be so common as telephonic scances, and the availability of the phonograph in this direction needs only to be hinted at, but with the aid of the microphone surely the spirit voices ought to be made audible to the most spiritually deaf of the doubters.—Boston Advertiser.

Our Mediums Should be Sustained.

I am glad to see you spread your protecting folds over the defenceless heads of our poor mediums, knowing how sensitive they are, and how much care they need to keep them in a condition for the angel-world to come en rapport with them. I am glad, also, to see you express a willingness to denounce fraud when made apparent.

them. I am glad, also, to see you express a willingness to denounce fraud when made apparent.

I think while people now-a-days are doing so much sifting, they had better extend their labors to many of the so-called Spiritualists, and do a little winnowing there, and see if a good deal of chaff, with but very little wheat, is not discovered in various quarters, where may also be found the very ones who are the first to cry "fraud." These fraud-hunters, being so full of deception themselves, if they do not wish to be deceived, had better first cleanse their own souls, and then they will be in a purer condition to look after others' conduct. If the Spiritualists were to take the same interest in their mediums which the churches take in their ministers, by paying them for their labors so they could keep the wolf from their door without the great struggle many of them have to endure, the improved condition would tell mightily in behalf of the cause and its advancement. The mediums would indeed be in a better condition and come into closer rapport with the spirits, and they would get better control of them than they can when the mind is harassed by the perplexing care of how they are going to get the means for their support, for if mediums had to depend on the many so-called Spiritualists they would have to go supperless to bed many times. Now, in conclusion, allow me to again thank you for your noble defence of the mediumistic workers throughout the nation.

Yours for truth and right,

MRS, ADELAIDE COOMBS,

119½ East 7th street, St. Paul, Minn.

The New York Lyceum.

To the Editor of the Banner of Light: The New York Lyceum to-day was well attended and the exercises were of a very entertaining nature. After the usual singing and reading of the Golden Chain, Stream Group contributed recitations by Austin Phillips, Jessie Phillips and Lena Hyde. Eddie Robinson and Amelia Hyde also recited. Mottoes were given from different groups. A piano solo by Miss Lulu Henry completed the programme. In accordance with our usual custom whenever five Sundays occur in a month, the session closed with a social chit-chat with ice cream and cake. Sept. 29th.

HATTIE DICKINSON.

VISITORS.—We had a call from Mr. James C. Young, of Marion, Iowa, U. S. A., on his way home from the Paris Exhibition. He attended in the capacity of a United States Commissioner, and was the youngest on the list. He is quite a youth, having only recently finished his university curriculum. His father is a gentleman of considerable importance in Marion, and also in higher quarters, hence the appointment of his son on such a commission. Mr. Young, senior, is also a Spiritualist, and on that account the young gentleman was acquainted with the Spiritual Institution, and gave us the pleasure of receiving him. He told us many interesting facts respecting the state of Spiritualism in his native town. Such men as his father, the banker, and leading citizens are out-and-out Spiritualists, and attend the meetings and support the cause as openly as do the members of the sectarian churches. As a consequence all Spiritualists are known to be Spiritualists, and each adherent does his share to render the cause effective, and then it is an important power in the place. In the eyes of a European this town away in lowa does his share to render the cause effective, and then it is an important power in the place. In the eyes of a European this town away in Iowa must be something of an out-of-the-way place, yet we find Spiritualism there in a more flourishing condition than it is in London; and possibly that little town spends more in the cause than all the meetings in England require. We would be glad of a communication from some Marion friend as to the state of the cause, and how it is worked in the town. We have also had a call from Mr. John M. Brown, of Duneding, New Zealand. He brings us personal tidings of Mr. John Logan and other workers in Otago, who are at present being well served by the platform efforts of Mr. Charles Bright.—

London Medium and Daybreak.

The President of the Gas Trust Compa The President of the Gas Trust Company, of Philadelphia, recently went into bankruptcy. Li bilities, half a million; assets, nothing. This gentleman was a Quaker, and his church at once excluded him. The Standard of the Cross, on this, remarks:

"The Friends make business a part of their religion. The members of the Society are required to state every six months whether their assets are equal to their expenses. A member is suspended if he continues a course of extravagance, and he is turned out if he is unable to payhis debts, and resorts to desperate means

We have all along wondered why the Friends were unable to make headway. We wonder no longer.—Chicago Alliance.

Annual Convention.

Annual Convention.

The Fourteenth Annual Convention of the Connecticut Association of Spiritualists will assemble in Hartford at 10½ o'clock A. M. Saturday, O'cl. 12th, continuing in session two days. The first business before the Convention will be the election of officers for the ensuing year, then the transaction of such other business as may come before it, after which the meeting will open for conference and discussion. A. J. Davis, Anna Middlebrook, M. D., and Mrs. A. M. Hall, M. D., are among the speakers expected to address the Convention.

E. Anne Hinman, President, Lester Robinson, Secretary.

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Dr. F. L. H. WILLIS will be at the Quincy House, in Brattle street, Boston, Tuesday, Wednesday and Thursday, Oct. 15th, 16th and 17th, from 10 A. M. till 3 P. M. 2w.O.5.

THE MAGNETIC HEALER, Dr. J. E. BRIGGS, is also a Practical Physician. Office 121 West Elev-enth st., between 5th and 6th ave., New York City.

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Oct. 5,41w*

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Its the partition of the page reports of Spatt-Messages green each week in Bustoners. Met, intoogh the mediants shaped Messages active each week in Bustoners. Met, intoogh the mediants shaped Messages that a leaves here. These Messages that a partis carry with them the characteristic soft the results in the that be could whether the green map modes of ped state, eventually profit as the appearance or appropriate of state, eventually profit as higher than the condition.

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The Banner of Light Free-Circle Meetings

The Banner of Light Free-Circle Meetings

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##* Questions answered at these sources are effect proposed by the involves among the analysis. These read to the controlling intelligence by the Chairman are sent in by retrieve helpful.

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REPORTS OF SPIRIT MESSAGES GAVES THE CARRY THE SEPTEMBER OF

MRS. JENNIE S. RUDD. Invocation.

Thou who art our Father, they who acteduwe feel thy presence wherever we may be. The raindrep with its crystal parity speaks to used the great tool of Alls the rais lear waited to us by the breeze tells us of the Pather of All, the unfolding retal of the research to sing thy praise, the drive are its lowiness, hidden almost by the Lines, taiseneds head, and sings its song of love to the eye at Eather of Alle So we, of Father, ease of the smallest of humanity, speak to thee, asking that then will send forth from the right benefit as the eternal vastness, an influence that we may bring to cartle. Yet why should we ask thee, for dost thou not give us all that we need? Father, we thank thee for this great principle of life, that there can be no death, and nesselv thing as annihilation; that each little blade, of, crass, each little twittering hard each and every form of humanity is imlined with a mothers that shall live floroughout

Questions and Answers.

Control line Spinit, Mr. Chairman, your questions are now in order.
. Qris. Re M. V.S. St. Lions. How does cremation of the body after death affect the

Ass. Well, Mr. Chalman, we must huswer Ass. Well, Mr. Challenan, we must intower that the entertiwid be an accordance with the mind of the individual spirit regarding the matter. "Probably you would not care whether you were creathed or test, but you would feel hadly to see a loved one burned to spikes. You would care but little for the urn that held these ashes. It the spirit has no testing in regard to the body, and would rather be not all their parts that the testing in the parts that the spirit has no testing in the parts that the body, and would rather be not all the parts that the parts the parts that the parts the parts that the parts that the parts that the parts the parts that the parts that the parts the parts that the parts the parts that the parts that the parts that the parts that the parts the parts that the parts the parts that the parts the parts that the parts that the parts that the parts the parts ing an regard to the body, and would father be tild of it than not, then econation does not affect it disagreeably, and it will be glad to be clear from every essence that the body contained. Youknow some people are attached to old relies; they would a glue a chair a hundred years old more than you would the most expensive one; that could be isought, and would think merced. an old coat worm by an ancestor of generations gone by then you would of a suit of clothes that gost a hundred dollars. Such an individual, ungene by them year would et a sunt or con-gene by them year would et a sunt or con-cost a hundred dellars. Such an individual, un-less he proposed elemation for himself, would feel very badly about having his body burried. He would consider it a terrible sacrilege, and it would take him weeks, and perhaps menths, to get over the effects of it, and feel naturally after it was done. Cremation is not a terrible thin, it was done. Cremation is not a terrible thin, the sacrilege and understand that I can come and to to me. I am doing the best I can. Those to make them as happy as I am, but it seems as though when I touch them they are nervous and can't bear it; but I will do all I can. Sept. 12. done, because there are commutations from the old hody that sometimes hold the spirit for days, and even for weeks. It they are not spiritually developed they hover round the body to draw all the different magnetisms from it before they all the different magne is as from it before they can be set frie and be watted away to the spit-itual world. Again, there are individuals who don't care a fig what becomes of the body, but, just left it lay, and go away and enjoy the spirit-and all they can? You can understand this dif-ference in people. Some people like to clean house every day, they like to have a new house, are always ready too hange for the better, while others gather up everything in the house, put it in the attic, and keep it; they like to have it saxed because it belonged to senathing old, be-cause it was a link that connected them with

Q. What is your idea of the best mode of barial in general? Also in cases of confagious diseases, especially in tortid climates?

diseases, especially in terrial crimates.

A. Fran only give you my idea of the matter.
Wherever there is anything intertious, loam has
puritying effect. If I was on earth again, and you asked me how I wanted to be burild. I should say, Wrap me in a blanket, I don't care if you throw the dirt on me and put me in the ground, because the earth thrown on me will be appuritier. We know that loan purities more or less, and the best way, I flank, in the torrior none is to wrap the body in a sheet or a blanket, lay, it in the grave and cover it with earth. We by it in the grave and cover it with earth. We believe that is the best way, the most natural way to bury the dead.

Q. What is the effect of placing the body on

A. If the spirit has completely left the body it does not make a particle of difference. If the spirit has not, it only makes it harder to leave; it makes the spirit feel cold, and retards its growth in spiritual knowledge for some days.

Q: In view of the many terrible explesions of coal unities in England, a philanthropist asks if the spiritual days.

of coal futures in England, a philanthropist asks iffflip spirit-world cannot give to some of earth's themists a preventive of such accidents?

A. When the laws of chemistry and the laws that zovern life are better understood, you will be able to prevent these explosions. But until knowledge supersedes ignorance you will have just the exterione that is so disastrons.

Q. By Henry F. Gleason. Is every act of ances life the result of spiritual guidance, or are we at times left to our own discretion in regard.

Q. By Henry F. Gleasen. Is every act of ane's life the result of spiritual guidance, or are we at times left to our own discretion in regard to what should be our proper course, free from any guidance except our own instinct?

A.-Each individual has more or less of spiritual guidance. If he obeys that guidance he walks one path; it he does not obey it he walks it another. Be that path dark as hades, or he it direct to heaven, we are not responsible for it. Sometimes an individual feels as if he was bound to go his own way, no matter what impressions he gets, or what higher thoughts come to him deeping or waking. If he does that, are we to blame him? The stars have said he must walk that path, and yet there is a certain amount of strength given him, by which he can diverge, or he can keep that particular path. We can only say, do whichever you choose.

Q.—[By E. Morse,] A spirit controlled at this strele, May 28th, by the name of Charles Champlain, who said he "was killed by bad magnetsin." What is the best disinfectant to use to purify the air in a room that has been poisoned by bad magnetsin?

The spart Messages given at the Banner of Light Public Presenting Mechanist through the medianiship of Mist Public Presenting Mechans, through the medianiship of Mist Public Presenting Mechans, through the medianiship of Mist Presenting Mechanish Mechans, through the medianiship of Mist Presenting Mechanisms and the Presenting Mechani

Charles H. Bliss.

I will register my name as Charles II. Bliss, of Providence, R. I. I lost my life on board the Metis, several years ago. I have triends in Providence whom I would like to reach. I have tried to reach them through this channel and through several others, but it does n't seem to make any difference. There are parties, who shall be nameless who, if they see this message of mine, and will meet me. I think I can tell them some things that would be for their advantage, and for the advantage of mine, in the most investing fault with anybody. I think the best way is to take things as they come it bad back, take jit; if good luck, take it. All I've got to say is, I've lost my life, and there are certain matters I would like to have seen fixed in different shape from what they have been. I don't see any way to do it. I thought perhaps I might wake up a thought or two by coming here. Mr. Chairman. If this wakes perhaps I might wake up a thought or two by coming here. Mr. Chairman. If this wakes a them up, all right: I want to talk with them. They know who I mean; it's no use to call names. It isn't a good thing, always, to call names in public. They who see this will understand. I have get things that it's no use to talk. I teel hadly about; and it the parties most interested will grant me an audience and will listen to me. I shall be very glad. It they don't, then I suppose I can come here and tell the then I suppose I can come here and tell the whole story. Maybe I shall: I don't know. Life has been a mystery to me, Spiritualism has been a mystery to me, and everything connected with it. I have had some friends who believed in it, it. I have had some friends who believed in it, but I really don't know what to say about it. I know it is true, now, and there are a good many friends I'd like to teach. I've got some in the South, but I don't know as I shall be able to reach them: It Is can, all right; it I can't, all right. What's the use of worrying? This is the only place I know of where I can come and give the whole truth. It if don't answer my processed I sourcease I can come and any other than the property of the state of the can come and diverged I sourcease I can come and any other than the state of the source and diverged I source the source and diverged I source the source and any sixth source of the purpose, I suppose I can come again and give names and dates and everything corresponding. It they don't like the looks of it, who is to blame, it they won't hear me? Surely not L.

Samuel Williams.

A am an old man, sir. I don't know as I will be able to tell a v story; but I will do the best I can. I am over eighty years old, I haven't been gone a great while. I died in Rondout. A great many years ago I was a printer with Weed, you know who be is, don't you? It was as much as Sixty years ago. I was quite a young man then. Thave had various experiences since, and I had some strange things happen to me. I was invited to come here by some of my early

the distributed the state of the day of results of the day of the state of the day of results of the day of results of the day of th going when I get strength enough to be employed in that printing institution that they think is so good up there. I shall have a nice place selected tor me. I know I can print just as good as anybody, and I II send a spiritual paper down here. I want you to help me all you can. To the Chairman. Pray for me all you can, and do everything you can to make me grow larger and wiser. I don't understand myself. They told me I never should until I came here. My name is Samuel Williams.

James M. Morse.

Please say that James M. Morse, from Philadelphia, called here to send a letter to his father and mother. Alock and Margaret. I was thirty years old when I passed away. Thave but little to say, ewerpting to have them know. I have come, and understand that I can come, and to

Alvin Adams.

that light, and I would that everybody within
the sound of my voice could understand distinctly what "beyond the river" means.

Many years ago there came to me revelations
which no power on earth could ever blot out of
my mind or remembrance; loying communications from one I thought the world of; busimess advice from one whom I should have always beeded, and who probably knew more of
that and the laws of the United States, Mr.
Chairman, than any other man. Yet with all
my knowledge of the spiritual and the payor. That and the laws of the United States, Mr. Chairman, than any other man. Yet with all my knowledge of the spiritual; and the power the spiritual leanings of my nature gave me, there were times when the cares of the world choked me, like the tares among the wheat. With it all there, was occasionally a rebound, when my heart would grow sad, when my yery soul would say: Would that I could do more for Spiritualism! And when I entered the spiritworld as I did, and found that there was a work for one, not only in the material, for those world as I did, and found that there was a work for line, not only in the material, for those particularly connected with me, but for those that had nothing to do with me whatever, I booked around in amazement, and asked;" What

I have been sustained and supported, thank God, by many who believed in the Spiritual Philosophy, and who have never failed to speak words of cheer to me whenever I have been able Philosophy, and who have never failed to speak words of cheer to me whenever I have been able to control a subject; and although I may not have reached satisfactorily my immediate family and given proof of my existence, I know I have been benefited by speaking with those that believed it was me; and I now thank those individuals, for it yas, like lifting a great pack off my back and showing me a clear road. I was like somebody inquiring the way, who had been sent through various by paths, up hill and down, until he inquired of one who knew of the turnpike road, and was shown the way. So it has been with me. I have gained the turnpike road, I have lost the bundle off my back. I return, caring not whether I am received by my own or not. I know that I am telling God's truth, speaking from the inner nature of my soul. I know that I still live, and that I can and will help all those who are true to themselves. As the spiritual was good to ine, so will I be good to those who believe in the spiritual.

I see clearly that there are some hereabouts, in the spiritual path, who will soon be welcomed by

the spiritual path, who will soon be welcomed by us into our world, and I will do all I can to make them happy, to make them feel that they are do-ing earth's life-work in coming to us and working in the spiritual. Please say it is Alvin Adams. Sept. 12.

Patrick Macdonald Shay.

I got out one day by drowning in Boston har-bor, an' I come here by the help of a gentleman that comes here sometimes. I was on board of blome him? The stars have said he must walk that particular path, and yet there is a certarn amount of strength given him, by which he can diverge, or steep that particular path. We can only say, do whichever you choose, Q.—[1y E. Morse.] A spirit controlled at this plain, who said he "was killed by had magnetism." What is the best disinfectant to use to purify the air in a room that has been poisoned by had magnetism?

A.—[11 found a room charged with had magnetism." A should open the windows, and then with a towel drive out all the bad magnetism?

A.—[11 found a room charged with bad magnetism." Should open the windows and then with a towel drive out all the bad magnetism. The start of the provided in the plain of the provided in t

A Son to a Father.

In the great hereafter there is a work for all to do. Very many get discouraged, and ask the question, "What shall I do?" So, frequently in spirit-life I feel, as I come to earth, to ask the questions, "What shall I do?" How shall I benefit those that need my care? What shall I do for those that watched over me in my child-hood's days, who taught me, and who have been to me all that they could be? What shall I do to cheer and love them?" All I can do is to give that one great assurance: father, mother, I am with you, and though the days seem dark, through, and there seems nothing which can give vou strength, yet we are watching, we are waiting. Grandpa is ever feeling that he must do something for you, he is ever feeling we must help and guide. The old friend of the past time whom ye knew is also watching and waiting. Know that we have not forgotten our promise, we have not forgotten the words we gave you we will guide and guard you. Please waiting for you we will guide and guard you. Please wait is fram a contact a father. Wa well send it is from a contact a father. Wa well send it is from a port tare for her words we gave you we will guide and guard you. Please wait is fram a contact a father. Wa well send it is from a port tare for her words we gave you we will guide and guard you. Please wait is fram a contact a father. Wa well send it is from a port tare for a great assurance is a work to care to give the name of the gave your we mave not forgotten the words we say it is from a son to a father. We will send it forth, hoping that it may reach its destination. Sept. 12.

ward. I do not care to give the name of the say it is from a son to a father. We will send it forth, hoping that it may reach its destination. Sept. 12.

William B. Leonard.

I wish you would say that William B. Leonard, of Indianapolis, came here with a friend of his who came some time ago, and would like to send word to some friends of his in Denver City, that although they suppose him dead, he is still alive, and he wants them to attend to hold matter at once, or else he will for them. I'm just as matter-of-tact as I always was. I expect to look out for things. I don't like the wag, they use M. and N., neither Annie. If necessary, I can call names. If they want to be quiet, elst them do right; if they don't want to be quiet, I shall be round.

Mr. Chairman, this concerns a business affair that I wish to have attended to. I went out some two years ago, leaving my affairs in rather an unsetfled state. A promise was given me that they should be taken care of, whereas they are not taken care of at all. Now I propose to reinstate my rights, and take care of things. Tell them to look out for things, and I shall be much obliged. If not, I shall take care of them myself. That's all I care to say now.

Sept. 12.

William B. Leonard.

The neither do I care to the whither I was come friends of mine who may acknowledge the communication, or know it is I. I want to say to them it was a hard experience a complete wreck, a terrible wreck, and none on board lived to tell the tale. I return, hoping that I may reach some body, and I trust I shall get the car of some individual who will allow me to communicate. I will then tell all the particulars. It is a long story to tell, and a miserable feeling to bring, Mr. Chairman, but I trust I shall be round.

The matter at once, or else he will for them. I'm just a smatter-of-tact as I always was. I expect to look out for things. I don't like the wash.

Trance Mediumship.

By Wash. A. Danskin.

Desirous that the people of Baltimore should be privileged to witness all the bigher and

Abbie N. Wadsworth.

Abbie N. Wadsworth.

I am Abbie N. Wadsworth. I came from New York City. I am thirty-four years old. I have been gone three years. I went in September, 1855, about the 14th. I do not know whether I shall awaken thought with my people or not. Most of them are Catholies: a few are High Church Episcopalians. I want them to understand that I can come back; that I am not dead; that what they looked upon as the dead body was only an old dress which helonged to me, that I put on for convenience's sake, but which I have left off on account of its inconvenience on my birth into the spiritual. I want to reach very many friends in Brooklyn. I have some in Jersey City. I do n't know as I can reach any of them. I shall be glad to if I can. This seems to be the only post-office where I can put my letter in, and I suppose it will go from here as well as anywhere:

| Fig. | There is a lite and a light, as many have said, strength within me that must be felt beyond the river. I believed in that life and never felt anywhere. I thank you more that light, and I would that everybody within can express for the privilege of coming.

George Talbot.

I wish you would say that George Talbot, of Stoughton, Mass., called here. Call me fifty-four years old. I haven't got much to say—I only want to record my name here, to let people know that "I still live." Sept. 17.

John S. Morris.

Please say that John S. Morris.

Please say that John S. Morris, who passed out at these City, called. I went to Denver City, to California, and various other places, thinking to make my fortune. Tom Hart, an old friend of mine, perished on the way; he was shipwrecked before he got to Panama. I seemed to live on, and I scraped together just a little bit of money out there. I thought I'd come East—I'd godown and see some friends of mine—I hadn't any very near relatives. I wanted to come East. I wanted to see Boston—but I have never seen it except in spirit. It aint half so big a city as I supposed it was, and I don't think you do half the good here you might do. I don't know what I went away with—it was a kind of fever they have out there that takes folks off, and I suppose I got it into my system before I returned. After I came East I kept having it more and more, until it seemed as though I hadn't any life or strength, and I gradually faded out. I was fifty-one years old. I want to send word to friends of mine—Dennis Wallace and Joseph Macomber (Joseph Macomber was in Denver City the last I knew anything about him. I want to tell them that if they ber was in Denver City the last I knew anything about him. I want to tell them that if they want to prepare to live happily hereafter the best thing in the wide world they can do is to look into Spiritualism and try to understand lit. Sept. 17.

Lucy M. Armstrong.

I wish you would say that Lucy M. Armstrong, of Philadelphia, called to register her name, and desires to say if there are any friends that would like to speak to her she would be very glad to speak to them. There is John Armstrong, he is in a place in New York State—Ithaca; I would like to speak to him. I would like to him him something from the crisitud. -ithaca: I would like to speak to him. I would like to bring him something from the spiritual world, if it possibly could be, Mr. Chairman. Friend Hannah would like to speak, maybe, but it is not best that she should; then Annie—she was one of the grand ones of earth; she has spoken here several times—I will not ask her to speak again. her to speak again. Sept. 17.

S---

The spart Messacs are at the Banner of Light Paths
There is a magnetism may sometimes poison an individual and cause him to lose even life. There is a magnetism way sometimes poison an individual and cause him to lose even life. There is a magnetism way sometime species on which you trend.

The spart Messacs are at the Banner of Light Paths
There is a magnetism way sometimes poison an individual and cause him to lose even life. There is a magnetism way sometime species on which you trend.

The spart Messacs are at the Banner of Light Paths
There is a magnetism way sometime poison an individual and cause him to lose even life. There is a magnetism way sometime species on which you trend.

The path of the paths are the laws and ways of this country to look out for the like to reach him, and tell him I was even it like to inderground railroad that's springing up, an' if they don't heed what we've got tool say, if they don't heed what we've got to say, if they don't heed what we've got heel him I was no good at all. I could n't was no good at all. I could n't was no good at all went to the dispensary, and the

Say it is from John Manson. I was drowned many years ago-more than thirty, perhaps nearly forty. I was on board a vessel bound outward. I do not care to give the name of the vessel, neither do I care to tell whither I was going.

Desirous that the people of Baltimore should be privileged to witness all the bigher and better phases of Spiritualism, Mrs. Danskin and myself called on the youthful medium the morning after her séance, in the parlor of Prof. Mapes, and invited her to become our guest. The invitation was accepted, and she spent the following month with us. During her stay in Baltimore many of the most cultured minds were brought to consider a new problem in mental philosophy—the apparently unlimited knowledge of one whose intellect had matured without aid from books or schools.

One of the most interesting incidents occurred at a public meeting held in the assembly rooms. The hall was one of the largest and finest in Baltimore. A large audience had assembled, among them a considerable number of church people, accompanied by the Rev. Mr. Harman, a somewhat celebrated mathematician and astronomer, who came expressly to show up the fallacy of Spiritualism and the superiority of his own scholastic acquirements.

He awaited the close of the lecture, and then presented a series of scientific questions. His air and manner indicated an anticipated triumph, but were greatly changed when the answers were given. There stood a mere child before him and that large audience, who thoroughly analyzed every proposition laid before her, and not only astonished, but puzzled the learned gentleman by the replies given to his numerous questions.

The medium carried the whole audience with

other of the advanced minds of past ages—and must decline my proposition.

This was sufficient. I called upon the audience to mark the gentleman's admission—his avowed belief in spirit intercourse—and expressed my pleasure that the Rev. Dr. Harman was now convinced of that great truth which we deemed essential to the spiritual progress of humanity.

Thus an uneducated child—for Mrs. Richmond was then but a child—confounded one who ranked among the learned and the wise.

[To be continued.]

Robert Rankin.

Robert Rankin.

I was buried from the Presbyterian Church in Newburgh. I was in my seventy-third year. Thoughtshowever spiritual, will revert to home, kindred, and the past. Though it is far more beautiful to be in the realm of eternal life where glory shines, still the soul in its silent moments pants and throbs for home. "Home, home, sweet home! there is no place like home!"

I can speak individually: there are no terrors in death. It is likened unto the calm sleep of an infant; when it first awakes it looks around for some familiar face. And thus it is in the change called death; when our eyes are opened on the other side of life and we see those whom once we knew, then comes gladsomeness of the heart. You speak, and a voice gently echoes back, "Thou didst pass from earth—thy earthly condition thou hast left behind thee, and now thou mayst partake of the spiritual, that which belongs to the spirit-land."

Those are the laws, those are the conditions under which you are expected to act, and this brings your salvation. And, oh, how beautiful it is when we have gained that point and can see others as they see us!

Heaven is a scene of beauty. You are sur-

see others as they see us!

Heaven is a scene of beauty. You are surrounded by green fields, flowers, waters and warbling birds. All things, soft and low in accent, speak of the great Creator and his will. Thy will be done, oh, master! I am thy servant, in thy vineyard! bid me go where thou deemest best, and I will obey. It is more beautiful to be in thy kingdom than to have ten thousand years added to us in the form on earth. Robert Ranadded to us in the form on earth. added to us in the form on earth. Robert Ran-

Isaac Hallock.

Is there a man, a woman or a child who has reached any age of understanding, that can honestly deny the existence of a First Cause, that can honestly deny the existence of the spirit after physical death? I say, there cannot be one. When one looks out and views nature in all her departments, he must think it came not by chance; that laws intrinsic are lying back of it all.

Grace be given to the soul that passes under the name called death; patience and resignation be given to the mourners, those who loved me, who nourished and cherished me. This is the outflowing prayer of my soul. I have been favored beyond the many. No sickness now pervades my spirit; it is free; as gay, as happy as the little birds that flit from branch to branch, and warble out their songs of praise to the source of life. I am Sarah, wife of Nicholas Williamson, and eldest daughter of Williams Cook. I died in Brunswick, N. J., of typhoid fever.—

Cook. I died in Brunswick, N. J., of typhold's fever.—

Though passing out with a disease that locks up all the external senses, still how beautiful it was for me to realize that I had spiritual ones; those that earth could not give or take away. While growing into consciousness I felt my loneliness. I missed the familiar faces of an everyday life. Soon my spiritual senses grew in rapport with the angels of light, then came my great happiness and my eternal glory. Father, thou hast been merciful unto me, unto thee I give all the honor and the glory. Thou hast housed me from temptation, thou hast taught me thy law and thy will, and under it to-night I commune with those whom once I knew and loved.

MESSAGES TO BE PUBLISHED:

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

JENNIE S. RUDD.

Sept. 19.—Mary Christie; John Dowlan; John Kay; Mary A. Stanley; Deborah Manning; Dr. Cooley; Sister Inez. Sept. 22.—Sally Lewis; Julius Norton; E. H., to his friends; Exther Framy Riley; Anonymous; John Dobson; Wealthy Munroe; Harry, to his friends, Sept. 21.—James Ryan; George Noble; Charlotte A. Admis: Maria; John D. Morse; Felix Murphy; R. H., to J.—: Elizabeth M. Manson. Sept. 23.—Joseph Keene; Martin Lillis; Julia Asbury; James Mahon; Robert Rantoul; George A. Gilmore; M.

GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN.

Win, Reed; Henry Fairburine; Park Lane; Sarah Mitchell; Henry Robinson; Little Minnie Warren; Alfred Moore,

A DREAM OF A DEAD FACE.

Dizzy with ocean's roar

I wandered by the shore

Where sullen, heaving waters rose and fell;

When on the wave's green edge,

Switt o'er the sandy ledge.

Up to my feet there rolled a delicate shell—

A pale pink shell, dashed with the ocean's dews,

And painted fair with morn's divinest hues.

So beautiful it lay
In the last light of day,
Close to its pinky cells I held my ear.
The hollow marmur stole
Into my troubled soul.
"Tell me," I cried, with rivaling hopes and fear,
"Oh shell! that moanest by the lonely shore,
Where are the friends that come to us no more?"

The passionate question died
Along the ocean side,
Spurned by disdaining waves to quick disgrace;
When lot a stream of light
Dazzled my mortal sight;
The pale pink shell became a pale pink face;
And eyes I fondly knew, with light divine,
Smiled gentle memories as they looked in mine.

The nurmur now which came
My restless soul to tame
Was music sweet of softly whispering lips:
"Oh friend, complain no more!
Safe on a happy shore
Rests the dear freight of all thy sunken ships,
Whether these freiful waves recede or swell,
To us who dwell beyond them all is well!"

The Watkins Convention-Money Required to

The Watkins Convention—Money Required to pay the Expenses.

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

I urgently request every Liberal who reads this announcement to at once forward me any amount he or she may choose to assist me in paying the unpaid expenses above mentioned. If more than \$20.49 shall be paid in I will just the balance into the hands of the Treasurer of the New York State Free Thinkers Association.

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

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

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

Selements of Markey and Markey 1975.

year. Salamanca, N. Y., Aug. 20th, 1878.

Annual Convention.

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

The Susquehanna and Chenango Valley Association of Spiritualists

Will hold their third Annual Meeting at Binghamton, N.Y.
In Leonard's Hall and Grove, on Saturday and Sunday, Octobra and State and State and State and State and State and Interest in the ovening of each day. Glies B. Stebbins, of Detroit Mich., and Lyman C. Howe, of Fredonia, N. Y., will be present, and other prominent speakers and mediums are expected to be present also. All Liberals are invited to participate, by order of the Committee. A general good time is anticipated.

E. C. LEONAID, See y.

Free Religious Convention.

A two days' Meeting of Spiritualists and Liberals will be held-at Garretsville, Ohlo, on Saturday and Sunday, Oct. 5th and 6th, 1878. Able and eloquent speakers will be present, among them, A. B. French, Hudson Tuttle (one or both expected), A. J. Fishback, Fred K. Gillette, and others. Arrangements will be made to accommodate those who come, and a cordial invitation is extended to all. It is intended to make this a pleasurable and profitable gathering of the earnest-minded who seek fellowship in wider thoughts and nobler hopes than are contained in old theology.

Per Order.

Passed to Spirit-Life:

From her residence in Plainfield, Conn., Philena A. Cornell, widow of Mason Cornell, aged 81 years and 9 months.

Our dear departed friend had long been a constant reader of the Banner of Light, and greatly enjoyed its contents, which corresponded with her views of the right way to live in order to secure happiness here and hereafter. Her parents were Quakers (but very liberal in their views). In early life she was taught the obnoxious doctrine of further endless punishment; and the idea of a person being unable to merit anything by good conduct, to her seemed perfectly inconsistent with reason. At the last she was anxious to depart and be with her dearest friends, who had nearly all gone to the spirit-world, but desirus to stay only that she might comfort and care for her unfortunate son, who is deformed in body and mind, and unable to care for himself for more than forty years. A painful illness of two weeks was borne with great patience, and she passed away as secreely as the mellow beams of the setting sun.

J. S. Smith. nell, widow of Mason Cornell, aged 81 years and 9 months.

From Nashua, N. H., Aug. 23d, after a long and painfu sickness, Nellie Frances, wife of Manuel Moar.

She longed to depart, although strongly attached to her friends; and we believe that "our loss is her eternal gain."

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

The bread of life is love; the salt of life is work; the sweetness of life, poetry; the water of life, faith; its completeness, knowledge.

Advertisements.

BALTIMORE ADVERTISEMENT.

SARAH A. DANSKIN

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

Office No. 701 Saratoga Street, BALTIMORE, MD.

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

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

Application by letter, enclosing Consultation Fee, \$2,00 and two stamps, will receive prompt attention.

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

Is an unfalling remedy for all diseases of the Throat and Lungs. TUBERCULAR CONSUMPTION has been cured by it. Price \$2,00 per bottle. Three bottles for \$5,00. Address WASH. A. DANSKIN, Baltimore, Md. March 31.

DR. J. R. NEWTON,
The Celebrated Healer.

CURES all Chronic Diseases by magnetized letters. By
this means the most obstinate diseases yield to his great
healing power as readily as by personal treatment. Requirements are: age, sex, and a description of the case, and a P.
O. Order for \$5,00 or more, according to means. In most
cases one letter is sufficient; but if a perfect cure is not effected by the first treatment, magnetized paper will be sent
at \$1,00 a sheet. Post-Office address, Fonkers, N. Y.
Oct. 5.

Dr. F. L. H. Willis

May be Addressed till further notice GLENORA, YATES CO., N.Y.

DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease by hair and handwriting. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching Clairvoyance.

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrofula in all list forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp. Send for Circulars and References.

July 6.

DR. C. D. JENKINS, Astrologer,

MEMBER OF THE MERCURII, AND OF THE BRITISH ASSOCIATION FOR Astral, Corebral and Mesmeric Science, No. 67 Dover street, Boston, Mass. TERMS.

Life-Reading, with advice for Future Di-

THE object of a Nativity being calculated, is to obtain a knowledge of the constitution and mental character. Thousands are in pursuits that bring them neither honor nor profit, hecause they have no natural talent for their calling. It is necessary to know, as near as possible, the time of birth, also the place.

It is necessary to know, as near as possible, the time of birth, also the place.
Dr. Jenkins having made "Medical Astrology" a great part of his study, will give advice on all matters of sickness, and will supply medicines in accordance with the planetary significations. Those given up by other physicians are requested to try him.

The most sensitive need not hesitate to seek information, his aim being to caution and advise with sincerity, and with the most scrupulous regard to the feelings and interests of all. Send stamp for Circular.

Feb. 16.

A S Planchette writes replies to questions and astonishes by its revelations, this Mirror acts on the vision and mysteriously brings to view the faces of friends and strangers, distant places, life-like scenes and events of varying interest. It is a peculiar crystallic jot mirror, that strengthens and increases the clairvoyant powers of those already skilled in second sight, develops that power in others, and reveals its existence in many who had not supposed they possessed it. It has been thoroughly tested and found to possess all the merits claimed for it, being the result of many experiments instituted for producing an article of value for the purpose for which it is made. Price, with directions for use, one dollar, upon receipt of which it will be sent by mail. Address ADAMS & Co., 3½ Beacon street, Boston. "VISIONS IN MIRRORS," by an English writer, and "EXPERIENCES WITH THE ORIENT MIRROR," will be sent free on application. DR. J. E. BRIGGS'S

Magnetic Wonder!

FOR THE EFFECTUAL, SAFE AND SURE CURE OF ALL DISEASES OF WOMEN.

These Powders, by their unequalled Tonic Properties, preserve from disease those deficate and complex organs, upon the perfect and healthy action of which so greatly depend the general health and happiness of all women. They are truly Woman's Friend, being a Certain Local Cure for all the complaints incidental to females. They are put up in boxes; may be sent by mail on receipt of price, \$1,00 per box, or six boxes for \$5,00.

For sale by COLBY & RICH.

SOUL READING,

or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, sike will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married, Full delineation, \$2,00, and four 3-cent stamps.

Address.

Address.

Oct. 5.

White Water, Walworth Co., Wis.

THE Boston Investigator,

THE oldest reform fournal in publication.
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Now is your time to subscribe for a live paper, which discusses all subjects connected with the happiness of mankind.
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Boston, Mass.

THE SPIRITUALIST NEWSPAPER

A RECORD of the Progress of the Science and Ethics of Spiritualism. Established in 1809. The Spiritualism. Established in 1809. The Spiritualists of Europe. Annual subscription to residents in any part of the United States, in advance, by International Postal Order, the fee for which is 25c., kayable to Mr. W. H., HARRISON, 38 Great Russell street, Bloomsbury, London, is \$3, 75, or through Messrs, COLBY & RICH, Banner of Light office, Boston, \$4,00. ANNOUNCEMENT.

THE VOICE OF ANGELS, edited and managed by spirits, now in its third volume, enlarged to twelve pages, will be issued semi-monthly at 5 Dwight street, Boston, Mass. Price per year, in advance, 41,50, postage 15 cents; less time in proportion. Letters and matter for the paper (to receive attention) must be addressed (post-paid) to the undersigned. Specimen copies free.

D. C. DENSMORE, Pub. Voice of Angels. Jan. 5.

PSYCHOMETRY.

POWER has been given me to delineate character, to describe the mental and spiritual capacities of persons, and sometimes to indicate their future and their best locations for health, harmony and business. Persons desiring aid of this sort will please send me their handwriting, state ago and sex, and enclose \$1.00, with stamped and addressed JOHN M. SPEAR, 2210 Mt. Vernon st., Philadelphia

PHOTOGRAPHS

COL. ROBT. G. INGERSOLL. We have received from the studie of Mr. Sarony, of New York City, an excellent photograph likeness of Col. Robt. F. Ingensoll, the celebrated lecturer. Cabinet, 35 cents; 'arte de Visite, 20 cents. For sale by COLBY & RICH.

English Spiritual Magazines.

We have on hand a quantity of back numbers of the Lon-DON SPIRITUAL MAGAZINE and HUMAN NATURE, which we will send by mail to any address for 15 cents per copy— retail price 30 and 25 cents, respectively. For sale by COLBY & RICH.

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ONTAINING seven sections on Vital Magnetism and illustrated manipulations, by Dr. STONE. For sale his office. Price \$1,25; cloth-bound copies, \$2,50. Express only.

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A NGIE MUNN-GLOVER, Test Medium and Soul Reader, with savice. Terms: By letter, handwriting, with \$\frac{1}{2}\$ and stampod addressed envelope, 50 West State street, Springfield, Mass. 7w—Sept. 14.

Mcdiums in Boston.

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AT NO. 60 DOVER STREET, BOSTON. THIOSE desiring a Medical Diagnosis of Disease, will please enclose \$1,00, a lock of hair, a return postage stamp, and the address, and state sex and age. All Medicines, with directions for treatment, extra.

July 20.—338*

DR. H. B. STORER.

OFFICE 29 Indiana Place, Boston, Psychometric ex-amination of disease \$1. Remedies adapted to cure all forms of disease, sent to all parts of the country, April 29,—3m

MRS. E. A. CUTTING has taken rooms at 52 Vilage street, Boston, where she will continue her business as Healing Medium. She has been very successful in her specialties, Ladies suffering from nervousness and general debility will do well to consult her and learn her mode of treatment and its favorable results. Mrs. Cutting gives Vapor and Medicated Baths at her house or at the residences of patients.

Mrs. M. J. Folsom, MEDICAL MEDIUM. Many remarkable cures have through her. Office 329 Tremont street, Boston, Mass.

MR, AND MRS. HOLMES,

LATE of Philadelphia, now at No. 8 Davis street, Bos ton, will hold soances every ovening at 8 o'clock. Sept. 7.

I. P. GREENLEAF,

Medical Glairvoyant and Homeopathic Physician.
Office at 8½ Montgomery Place, Room 4, Boston, Mass.
Oct. 5.

Susie Nickerson-White,

TRANCE and MEDICAL MEDIUM, 130 West Brook line street, St. Elmo, Suite 1, Boston. Hours 9 to 4. Aug. 17. DR. A. B. WEYMOUTH, the wonderful heal Der, removes Tumors without operation. Diseases diagnosed from lock of hair for \$\frac{1}{2}\$. Female Diseases a specialty Advice free to the poor on Wednesdays. Office hours I to No. 66 Church street, Boston. 4w*-Sept. 28.

MRS. V. M. CEORCE WILL give Magnetic Treatment at her office, Room No. 8/4 Montgomery Place, Boston, Oct. 5. MRS. JENNIE POTTER,

MEDIUM—Test, Medical and Business—136 Castle st. 13w*—July 6.

MRS. KENDALL, TEST AND BUSINESS MEDIUM, 814 Montgome Oct. 5. MRS. NELLIE NELSON, (formerly at 730 Washington st.,) Business and Test Medium, Hodel Norwood, (2d suite,) cor. Oak and Washington sts., Boston. Sept. 14, -13w*

MRS. JENNIE CROSSE, Test, Clairvoyant, Business and Healing Medium. Six questions by mail to cents and stamp. Whole life-reading, \$1,00 and 2 stamps, 37 Kendali street, Boston. MISS C. W. KNOX, Clairvoyant and Test Medium, No. 1 Wyman Place, from Common street, near Washington street, Boston. Circles Sunday evenings.

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MRS. H. D. CHAPMAN, Clairvoyant and Healing Medium, No. 28 Winter st., Boston, Room 37. Sept. 21.—4w*

FRANCES M. REMICK, Trance Medium, Spir-trust and Physical Healing, 65 Charendon street. Sept. 28.-5w* CLARA A. FIELD, Magnetic Physician, Inspirational Speaker, Pellet, Test and Business Medium, Montgomery Place, Boston, Mass.

SAMUEL GROVER, HEALING MEDIUM, No. 40 Dwight st. Dr. G. will attend funerals if requested. Ang. 31.

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Pocket Disinfector and Inhaler PREVENTS all contagious and infectious Diseases, such as Small Pox. Cholern. Yellow Fever, Typhold Fever, Chills and Fever, Scarlet Fever, Diphthe-ria, &c.

It is a certain cure for Catarrh, Bronchitis Asthma, and all Thron Diseases. Put up in a neat box, containing a Disinfector, nickel-lated and shaped like a watch, a Pipette, and a bottle of Vincontagium.
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Spiritual Notes.

A MONTHLY EPITOME of the TRANSACTIONS OF SPIRITUAL AND PSYCHOLOGICAL SOCIETIES, and Auxiliary to the SPIRIT CIRCLE, the MEDIUM and the LECTURER, and containing Articles and Reviews by experienced writers, with concise reports of proceedings, brief Notes of the month, programme of arrangements of societies and mediums, and other interesting information for reference purposes.

Published on the first of each month, Price twopence, Annual Subscription 2s, St., of E. W. Allen, il Ave Maria Lane, London, E. C., England, Orders can also be sent through Messrs, COLBY & RICH, Banner of Light Office, Boston, Annual subscription, 75 cents, postage free, Aug. 24.—17

PHOTOGRAPHS

"Death and Ascension of Little Violet, Death and Ascension of Little Violet, And her reception in spirit-life, '' This work, as explained by him who executed it, is intended to show the philosophy of spirit-nower, how the spiritual body reaches out its psychie tendrils and comes in rapport with corresponding currents from those encased in fiesh, and produces all spiritual phenomena; how magnetic healing isaccomplished; also how clairvoyance, inspirition, mind-reading, &c., are brought to pass. It dolineates the destiny of the two bodies, physical and spiritual—one going down to the bats and worms, while the other, rising through psychic power, soars away a bird of paradise. This picture is the culmination of sixteen years' patient labor of Mr. Milleson as a medium artist.

ist. The original painting is six feet by five, and contains an excellent portrait of Benjamin West. Nine portraits in all compose the groups, all life-size—two are full-length figures. Photographs of this painting are for sale at the Banner of Light office, or sent by Express only at the expense of purchaser. Price: 14x16, \$1,50; 10x12, 75 cents; cabinet size,

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MR. ANDREW JACKSON DAVIS Writes: "Dr. Briggs's
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Ach Nooks.

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

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Dr. Taylor's Lecture,

Delivered at Constitution Hall, Topeka, Kansas, Nov. 10, 1872, in review of Capitain King's editorial in the Commonwealth, on the Woodhull-Riecher Imbroglio, in which the Doctor skins the Capitain, and then twats him, not to a coat of tar and feathers, but salt and pepper.

A Defence, not of Mrs. Woodhull, nor of Mr. Reccher, but of the true doctrine of the Harmonial Philosophy.

Parsey, Recents, parting a continuous Paper, 15 cents, postage 2 cents. For sale by COLBY & RICH.

MY EXPERIENCE: Or, Footprints of a Presbyterian to Spiritualism.

BY FRANCIS II. SMITH. Au interesting account of "slitings," with various mediums, by a Baltimore gentleman, which led him to reject Prusbyterianism and embrace Spiritualism. Many interesting messages are given.
Cloth, 75 cents, postage free.
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THE INNER MYSTERY. An Inspirational Poem by MISS LIZZIE DOTEN, This Toem was delivered by MISS Doten at a Festival commemorative of the twentieth anniversary of the advent of Modern Spiritualism, held in Music Hall, Boston, Pello Zignits, awaters from Price 35 cents, postage free. For sale by COLBY & RICH.

THE ALPHA;

A Revelation, but No Mystery. BY E. N. DENNYS.

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To may these to the CAT Decoration Though the care the of the day my side Death could not not me of the love, and thou Art yet, as cast, my father, and my suide.

Our home is not when we are but where we wi

NATIONAL COMPLESSALION

As a fond no their when the day is o'er. Leads by the dailed for little child to bed. Half willing half reluctant to be led. And leave his broken phythings on the floor Shill gaving at them through the open door or wholly reassured and condented By promises of others in their stead. Which though more splenged, may not please tringmore So N drare deals with its and bakes away.

Our playthings, one by one and by the hand Scarge knowing if we wish to zo o stay Reing too full of sleep to understand. How tar the sucknown transcends the what we

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by the Learned, "which is no some of what the Liverpool "Pools, Post had to say respecting the psychic phenomena monifold in the presence of Mr. Studer and such as Incheseen sustained by the able writers, Messis Crookes, Walliger, But-Jerow, Morgan, Here, Nichols, Brunger, et also The next article, "The Philosophy of Spiritualism," is a learned analysis of what bears upon our faith, pro and box, it the works of Herder, Amper, Conte, Planmarien, what Arago said-regarding the examination of any new proposiflon, and how many truths are rejected upon the same principle that the king of Siam denied the possibility of ice and snow. Following this is an interesting consideration of what the Bible that to say against "establishing relations be-fixed the living and the dwid." If can find stage for only one of its many judicious teplies; The Bigle does not prohibit this confinumion except through those who have the espicito de Pithon When the relation was established through the medianishing of a priest, as in Saul's

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