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The Rostrum.

The Value of Phenomena in the Universe and in Spiritualism.

A Lecture Delivered at Everett Hall, Brooklyn, N. Y., Sunday Evening, Aug. 17(h, 1879, by MRS. CORA L. V. RICHMOND.

[Reported for the Banner of Light.]

MINVOCATION.

Oh thou Eternal Presence, thou Infinite Source of all knowledge, thou Inspiration, thou Truth, thou Everlasting Life and Light, unto thee we turn as to the central sun of light that shall illumine, vivify, glorify our being. Unto thee we turn as to the source of inspiration where souls derive knowledge, whence all knowledge must surely flow. From the supreme and absolute centre the guidance of the universe is performed, and all life derives its functions, all intelligence its potency and power. That shrine within, dedicated to the Infinite, receives the offerings of our souls. May each human spirit worship at that shrine, bringing thither all offerings of praise, all tributes of devotion, all aspiration, endeavor and earnest prayer. By thy guiding light, oh Infinite Power, the presence of thy life is made known in every form of being. By thy guiding light human footsteps are released from the thralldom and the fetters of the senses, and the mind is made free to bask in the immortal realm. By thy guiding light the power of its inspiration is made known to prophet and seer, and the past ages have revealed somewhat of the excellence of that truth. By thy light the present is living with testimonials and evidence of its power, teeming with the potency of spiritual worship, of the adoration that comes from knowledge, and the possession of divinest life. Oh thou Supernal Flame, within the heart kin dle the sacred shrine and offering of praise illumine the void and barren waste of time witl the overflowing splendor of that sphere wherein love, truth and harmony abide; make every human heart an altar, every human soul a shrine, every congregated assemblage of human ity a temple of thy worship, wherein the spirit alone shall receive divinest praise, and every form of life shall be the utterance of inspiration May each life, according to its spiritual needs receive the ministration of thy messengers; may guardian spirits, and those attendant upon their earthly friends, pour out words of consolation, of wisdom and instruction; may every heart be guided and uplifted unto knowledge, until the divine benediction of truth shall enter and abide in the temple of humanity, a permanent guest, a living oracle, the divine and chosen

messenger of thy word and love forevermore. ADDRESS.

The words of our friend and brother [referring to remarks by Dr. Samuel Watson, published in a previous number,] who has preceded us, have suggested a theme. We will make it general as well as special: "THE VALUE OF PHENOMENA IN THE UNIVERSE AND IN SPIRIT

Our attitude upon this subject cannot be mistaken, since, the highest expression of human life being spiritual, we value the spiritual as the basis of the structure of the universe. Most human beings dwell in a phenomenal existence. The sum total of human life, for the most part, is made up of a repetition of phenomenal phases that have no more relation to true existence or real being than has the feeble life of earth to immortality as a whole. In stages of existence, however, where the spirit is brought in contact with external matter, as it is in human life, we learn that no human being can exist from the spiritual outward or pervade the body by the spirit, until there is such experience and vanquishment of material circumstances and sur roundings as shall form the basis for entire spiritual conquest. Children are taught with alphabet in printed colors; with blocks of wood that shall suitably instruct while they attract; with small toys on which may be inscribed words of value that the child learns by repeated impressions upon optic nerve and sensitive brain. Childhood is the sensitive state of being, the phenomenal gradually unfolding to the existence of the child; and yet oftentimes children burst the barriers of merely external technicalities, and manifest superior thought, wisdom and intelligence, born of some other region and valued because seemingly exceptions; but they are not exceptions in the real sense of the term. The whole universe of matter is seen by humanity through the revelations of external

the common fly, you magnify atoms, physical existence becomes magnified by your own condition and necessities, and you value the manifestations of Nature and the surroundings of external life in exact proportion as you are tethered by them.

Science is of course the method of investigating and studying phenomenal existence in Nature. It may claim a larger realm and adduce from facts principles; but rarely is any science permanent in its place or position unless it is supposed to be securely founded upon the manifestation of phenomenal existence in Nature.

Religion on the other hand is clothed with supreme immateriality from the first; is of itself a statement, an impulsion into matter: something projected from an invisible and unseen realm, bearing its own testimony, its own witness, its own statement, its own manifestation. If it give phenomena, the phenomena are secondary to its existence. If it manifest itself in signs, tokens, wonders, workings of the spirit, those are but incidental to its higher career and nobler object. It however does not deny expression in any and every form adapted to human comprehension, but chiefly appeals to that which is highest and loftiest in humanity.

Science refuses to recognize this position of religion; refuses to accept the other realm from whence it must have come; refuses to consider the region of thought as a proof of the region of soul, as absolute existence, and consequently rejects in its own proper person everything relating to man's invisible, impalpable, intangible nature as belonging to supposition, theory, superstition, or other age of ignorance and degen-

Between the two conflicting forces Spiritualism has run the target of both forms of human thought; has been exposed to the assaults of science on the one hand for presuming to emanate from spiritual sources; has been exposed to the assaults of religion on the other for being a fact at all-for, if being a fact, it should be a act belonging to the infernal regions. Under these circumstances Spiritualism has pursued its own course; has entered the world uninvited, expressed itself in a manner adapted to the condition or circumstances of the minds with which it has come in contact, but always independent of them so far as methods and objects were concerned.

No form of mediumship has been discovered by man but unfolded from the spirit-world and developed according to the necessities, circumstances and organization surrounding the mediappeal has been made by spirit-life to both edge of the earth's motion, yet prone, perhaps, phases of human existence—to the phenome- to decline the evidence that he knew was not nal phase in man as appealing to that portion within the reach of their mental grasp, is an that can only discover through the senses and this direction, that expressions of force, manifestations of power, incidents of motion, forms and appearance, all methods of communication usually known to science have been interrupted, set aside; natural laws-so-called-have been contravened, and every manifestation produced through what is known as phenomenal Spiritualism has been a bafiling proposition to scientific bodies. In this respect the spiritworld have followed the indications of law and spiritual control and science: have adopted the method that was discovered by them and not by human beings; have manifested in accordance with the necessities, needs, requirements of the hour; have developed media for that purpose; have expressed those forms of manifestation that would be suggestive to the scientific mind, as well as convincing to the senses.

The object of spirit manifestation in a physical sense has not been merely a demonstration or manifestation. It has not been to do something for the sake of eliciting wonder, applause, or the marvelous approbation of man. It has been, first, for the purpose of expressing to man the intelligent existence of spirits beyond matter by their contact with matter, and capability of manifesting intelligence through unintelligent objects. Secondly, to call into requisition and suggest to the world of science the existence of other forces, unknown, undreamed of, in the scientific world, and to so employ those forces that science could neither deny the existence of the result nor the cause producing them; driving the scientific world in sheer selfdefence to proclaim the existence of these forces. in order to explain phenomena that they know exist, and for which there is no answering for

mula or process in accepted science. But if Spiritualists were to pause here; if the world of science were to accept the manifestations of Spiritualism merely as phenomena; if there was no other message, word or other result, the object would not be accomplished. This is impossible for two reasons: Human beings will not be satisfied with a manifestation without discovering its source, and the source of the manifestation in this instance being spiritual, will not be satisfied merely with giving a manifestation. The telegraph as a phenomenon is wonderful, and forms a theme of study for thousands of minds. But it is chiefly valuable to the world for its capabilities of transmitting messages; and the world is much less interested in the electrical manifestation coincident with sending a telegraphic message than in the fact that the message can be carefully and correctly conveyed. To the electrician, however, the whole subject is attended with profound study and with such other discovery as shall finally lead to most conspicuous and prominent results. The same may be said of every other human invention.

This also may be said of the methods of comexistence. You are at that portion of the revelations where all forms and objects are of such is a wonder for the time, as the phonograph, the from your departed friend, found crumpled or advance unless the whole world does. There is during, and man, abiding as the epitome of this

importance to your eyes that, like the vision of | telephone, or any other novelty or invention of | rolled up in a drawer, or secret hiding-place | no especial place set apart for ignorance in the science. It is not strange that Spiritualists, It has no lines of grace, but it was traced by a like all other classes of people, should have their dearly loved hand. The value of spirit meshobbics, their favorite methods, and the pecu- sages is in the fact that they come from depart- man spirit must feel somewhat the throes of liar manifestations, which are to them fraught | ed spirits. If they came from nowhere, or from with more meaning than other forms; but no the world of elementary spirits, or from the from whose vision light is obscured. Conse-Spiritualists sit at table, or in some, or receive | diakka, or impostors in the spirit-world, they spirit flowers, or receive flowers conveyed from | are of no other value than simply the tricks of | grade of human thought ; appeals to every form a distance, or clasp hand of a materialized jugglers or the manifestations of a prestidigitaspirit, or wait for other manifestation for the tor. If they are the messages from departed necessities of every human being. If you do mere sake of the manifestation. We claim that | spirits—as in most instances you are bound to this thought can be repudiated by every Spirit- | believe them to be, from lack of evidence to the | He who is above the alphabet, certainly is not ualist of any grade of intelligence, for each and | contrary | then | they contain the absolute value all are in pursuit of a message. They may prefer a scribed to them. Every message, the feeblest that that message shall come in a new form; but "yes" from the lips of a loved one passing out if they have seen or conversed with their spirit | of your sight, is more valuable than all the clofriend through any one of the various forms of quent words of orators and statesmen with manifestation, they prefer that father, mother, brother, sister, child or friend, shall convey them the message through every other form of manifestation; and it is not merely a love of the wonderful or the marvelous so much as it is the fact that the message may be repeated over and over again that they may be reassured of that which perhaps theology and science have given so little assurance of in the past. [Applause,]

The consequence is, that upon the surface of Spiritualism, and throughout the length and breadth of the land, there seems to be a seeking after wonders. But the truth is, that every well-attested manifestation is a nussage from the spirit-world, and any form, appearance, fact, idea, suggestion, from that world, is a fruitful theme for spiritual elevation and enlargement of knowledge; since every traveler to an unknown region can see something that others have not seen, so every spirit returning from the spirit-world conveys some new idea, fact, suggestion or manifestation that was not, perhaps, dreamed of before. We, therefore, desire distinctly to state, that while the phenomenal is the lowest portion of Spiritualism; while it is the outermost easing of the treasure, the outermost covering of the casket, and while it bears the same relation to Spiritualism that the outermost cover and the body itself do to the soul of man, it still is a valuable testimony; it still forms the external basis for that kind of testimony only that science will listen to, and science can never be met in any other way excepting by these methods.

For the value of phenomena in nature, we have but to turn to the whole history of the scientific world to prove that while each thought or principle in science has been an inspiration, the world, and even the scientific world, have never accepted those inspirations of the prophets of science until demonstration was possible. um and humanity. The consequence is that an Galileo, representing the full and distinct knowlillustration of the appearance of truth without manifestation of force or intelligence. This is the phenomena or instrumentality of observathe supreme answer to science. Supreme in | tion wherewith to affest it to inferior or to | other grades of mind.

We must bear in mind that the whole lesson of life reaches humanity through these two opposing and seemingly contrary channels; that it is now the fashion in the world to believe nothing that is not attested by the senses; and while this fashion is to be deeply deplored, if it is permanent, we are perfectly aware that those who insist upon it are the last ones to be bound by it. The Tyndalls, the Huxleys, the Carpenters, the Spencers—those who live in a world of material facts and phenomena-are the last to be tethered to those facts or bound to those phenomena. Darwin explains his missing links from imagination, not from knowledge. Huxley derives his propositions and principles from a region of mind far beyond what the material facts warrant, and from one fact presumes to state theories that will scarcely bear the analysis of critical reasoning. Mr. Tyndall is dependent upon a larger sphere of inspiration than the mere external formulas of science will warrant, and Herbert Spencer states not the formula nor the results of observation, but horrows from philosophy and science, from systems of inspirational schools the wherewith to bolster up his ystem, and then declares the region from which he has derived them to be "unknowable" ind incapable of being penetrated.

The whole system of the world of thought that reverts to the external proof as the essential evidence of immortality, is a wrong system. No evidence (per sc) of immortal life can be adduced by the observation of the senses of man. Whatever evidence may come to man through the senses, is valuable as an auxiliary proof, a test to the senses of something beyond; but if there were no responsive evidence within, if man had no spirit wherewith to comprehend the evidence, it would fall as meaningless as sunlight falls upon the blind eye, or as colors fall meaningless upon the vision of the colorblind, for their analysis.

To the artist all sights are beautiful; to the musician all sound is vocal; but to the deaf and blind these sights and sounds have no expression. So if man were incapable of spiritual comprehension, all spirits from their worldmight come with manifestations, signs, tokens, wonders, and no man would see and none would hear. The spirit within responds to that which gives evidence of something from beyond the senses, and you value the manifestation from the spirit-world, not because of the manifestation. but because of what it implies. You do not care for the table-dancing merely, nor for the rap merely, nor for the music of an instrument merely, nor for the written evidence, simply as written evidence. You care for the thought which it suggests; for the theme which it enforces; for the suggestion that it implies; for the realm of spiritual existence that lies beyond this form, and of which that is the feeblest atmunion in the spirit-world. Each new method | testation. How you value the written letter | thought that may come to man. You cannot | alone is valuable, the principles alone are en-

whom you are not in sympathy.

The next form of thought suggested by this is that the phenomenal and the spiritual have kept pace in this spiritual movement. There has been no time when the body has been without a soul; no time when the mind has clothed thought, leaving the spiritual unlooked for and undesired. From the very first rap at Hydesville there have been contemporaneous minds raised up for the occasion your Fishboughs, your Mapeses, your Edmonds, your Brittans, and scores of trance and inspirational speakers, who seized the philosophy and spirit of Spiritualism to bear testimony with the fact. For the last thirty years, running parallel with every form of physical manifestation, there have been inspired utterances, intellectual statements, religious devotees at the shrine of spiritual truth, who have stated that the body is not without a soul, and that the form is nothing without the the present, while new manifestations have multiplied, and while many might, perhaps, have been deluded into seeking for outward demonstration (they are persons who would seek excitement anywhere and in anything), we must not mistake the tendency of humanity. Even at this moment there are those who will travel cities and countries over for any change, Shall Spiritualism be exempt from these? There are novelty-seekers in every direction. Ask the many who through thronging street and glittering parade, in dance or revel, in pleasure by sea and land, at this hour are striving to release themselves from the emmi of existence, of what value at eventide, or in the morning, is their continued sight-seeing, pleasure-seeking and wonder-seeking? Considering of what material humanity is made, it is remarkable that within the ranks of Spiritualists are so few mere wonder-seekers. Considering that humanity, for the most part, lives a surface life, worships at a timony of others, and in religion also upon the same testimony, it is remarkable there are so many thoughtful, self-poised minds in the ranks

I do not say this to flatter. The reason is, Spiritualism is unpopular. Long may it be before it shall be said, on sea or land, in festal hall. or temple, that those who come for worship shall come for no higher aim than the pastime of an hour! [Applause.] Even public worship throughout the length and breadth of your land is reduced to ornament and entertainment, Even music is poised upon the balance of sensa tion. It is not Mozart; it is not Beethoven; it is no longer the grandeur of the Masters, but that which captivates and pleases the ear, while the other senses also are indulged. The style of thought to-day is that which drifts toward the sensational; and happy are they who, perceivin life, a more valuable lesson !

of Spiritualism.

Considering that science insists upon it that every form of existence shall be phenomenal, and that religion has drifted into the phenomenal-from the interior phase of the first authors of Christianity, and from the interior worship of Christ himself; considering that fashion, society, literature and art appeal more to the passing and fleeting sensations of man than to the lofty sentiment and deep conviction of truth, i is really remarkable that there is time for such profound thought upon this subject as is in the world to-day. And the reason is, that it has not originated simply with the external manifestation, but is born of an interior purpose, of a wisely managed and enduring construction of letters must be given, whereon is written the spiritual law: of a force-that can no longer be \ restrained—that is now ripe in the appointed time of fulfillment of a spiritual power, that within and without man, upon earth and in spirit-life, perceives the necessity of the hour and the absolute requirements of humanity.

In an age of Materialism, Spiritualism has manifested its power. As Socrates, in an age of demoralization and intellectual splendor, poured forth his wonderful philosophy upon the world, so, born of the necessities and growing out of the absolute tendencies of the time, this conqueror of the materialist, this actual counter-spirit to bigotry and theology, has poured its flood of light both ways into the world, illuminating alike the sanctuary of the priest and study of the sarant and scholar; illuminating alike the altar and the shrine, as well as the crucible and the severe test of scientific investigation.

Surely, beyond the ultimate fact of immortality, there is nothing greater than that which shall adequately and fully express it in human I time since the world began. life. The object of existence is this perfect expression. The rose is valued for its perfection as a rose; the lily for its fragrance, beauty and perfection of form. Humanity shall be valued in the coming time for a perfect expression of the soul within. Let us not deprecate any evidence of the expression of that soul. Let us not deteriorate the advantages of any form of

calendar of Spiritualism. There must be continual and gradual unfoldment, and every huagony of those in despair; the darkness of those quently, Spiritualism extends itself to every of human consciousness; reveals itself to the not require it, you are not obliged to receive it. hindered by it. He who is beyond the technical expression of any form of thought, is not impeded by the existence of it. It is only those who are still tethered that may feel themselves bound. The free soul is certainly beyond the impediments of any expression or form valuable to others.

We must have charity for every form of religion, believing that each form is necessary for some age of human thought, and unfoldment, As we must believe that every form of inspiraitself with glittering pyrotechnics of intellectual, tion, was adapted to the age in which it was given, so the stepping-stones of progress are valuable to the child, the adult, and even to the grown-up child, who is slower to learn or has not the quickened capacity of others. We must remember there are those that must have the multiplication-table repeated a thousand times before it can be learned, while others acquire it from one repetition.

The fact of immortality is not learned without great experience. That experience is a portion of each human spirit's growth. It is his own, not yours, that is valuable to him: the experiments, the testimony he witnesses may be unnecessary to you. You should consider message that it implies. From that time until from his standpoint, not yours, if you pass sentence upon it. Each human being must receive the testimony that to him or her is valuable. If the shrine is within and swept and garnished, and that testimony can come as to the prophets of old, the seers, the inspired teachers, those who give testimony from their own inward experience, these do not need the signs upon the wall, the wonder-workings that others require; but all who see, all who witness are in pursuit of a vaster ferritory, would be glad to have a vision opened; are pleading and longing for some more essential and absolute manifestation of spirit-power. When the world is sufficiently advanced to comprehend, that existence is not phenomenal; that human life is not the life; that all forms of organized being are but the stepping-stones to the loftier experiences of the soul; when human beings shall comprehend, as does the poet, that the world of thought lies in the realm of thought; that spirit existence in the realm of spirit; when they comprehend by surface shrine, believes in science upon the tes- growth that every form of expression is but the testimony of an invisible power, a potency, not like the, form' they see : when they are all able to know that spirit, is the real existencethat the body is but the temple, the external, superficial structure, the temporary abidingplace; when they shall understand that the unfolding cycles of eternity cannot be comprised within the narrow compass of human existence, but measured by vaster experiences that lie beyond this stage of human thought: when they cease to consider the sunvise and sunset, the various changes of existence as the only important factors in the universe: when they cease to consider the external form of man as the only evidence of his being, then, indeed, there will be no necessity for these forms

There are those of this day and hour who even perceive with the perception of the spirit; who ing this tendency, are aware of a sublime motive | see with the eyes of the spirit; who discern with spiritual understanding; who are inspired from the realm of spiritual mind. But these are exceptional; they form, perhaps, the best of what humanity may pray for. They are as the advanced pupils in a class, the graduates in a college, the exceptional few in the highest ranks of inspiration. Remember this, and that all human beings do value the testimony of the spiritual when it comes to them, and when their vision enables them to perceive it; as letters are given to the blind on raised surfaces, as colors may be detected by them from over-sensitiveness, born of their blindness, so there are those in human existence- and these constitute the majority of human beings-to whom raised word of immortality; whose spiritual eyes are not yet opened; whose souls are not attuned to lofty inspiration; who are not aware of the voice that may speak within.

of manifestation.

But as there have been prophets and seeks in all times, the sublime hope of all humanity is in this prospect: that every thought will be awakened, and the consciousness of spirit-life more and more infused into it by contact with spiritual existence, and by looking within. This attribute of introspection, this consciousness that the outward does not afford the living testimony is increasing in the world, and among Spiritualists. The valued portion of all evidence is the intelligence that comes from within. The valued portion of all inspiration is that inspiration born of man's spiritual consciousness, the result of his alliance with the world of spirits, and these faculties are more and more awakened and enkindled, until now the realm of thought is projecting itself into the world of human existence in greater proportion, than in any other

How sublime this aspiration! Yet we will not neglect the flower because the man is imbued with sublime inspiration. There may be a time when the rose and lily will be outgrown, but the thought of love that abides in them will exist forever. How exalted, then, should be our contemplation of Nature! Instead of external form, shape, color and surface, the spirit of life both worlds, is familiar with both regions, dives to the lowest depths; exists in a realm of inspiration, but is tethered and bound to the senses by external dust.

The grandeur of the contemplation of this theme is what spirits aim to impress upon you. Nor the fact merely of existence; not phenomenal existence on earth and in the hereafter, but existence freighted with the spirit born of the living breath within, borne upon you with wohes that proclaim the power and triumph of spirit over matter, peopling earth with glorified forms and images not wroughtwof clay, but painted with the delicate tints of artist hand, whose sower and light can chisel the grandest pillars of lafty mountains, and fashion the delicate abresof therese from sun and air, with intricate ingers of intelligence and life. This is the name to of that themet and in proportion to mere existen d. life itself is the grandeur of the Infinite compared to the finite. Those who out chend in any measure, or who have Mine ses of this surpassing theme, believe that the present is but the one rude string, compared to the grandour of the orchestra of eternity; as one star-beam compared to the splendor of the heavens. And as, the stay-beam is valuable to the prisoner, as one breath of music to the earlong unaccustomed to sweet sounds seems like the voice of an angel, so, to souls immuned in materialism, or prisoned mind in doubt and fear, the one word that bears the message of immortality is the heralder of the grand anzelic chair the spiritual above the material

Critical Essay.

"THE SCIENTIFIC STUDY OF HUMAN and not at the beginning where we are presumably TESTIMONY."

CRY LORDING M. D.

La the Pality of the Ranger of Laster

The above is the title of a paper by George M. Beard, M. O. published in the Popular Science Monthly of last year, and in the July number of the Same commences, the "tutting of the Reconstructed Frinciples of Politices,"

Among the many things well-said, and which in themselves considered may be true enough, it is quite. obvious that the whole drutt and tenor of the article is almed at what are called spfritual phenomena, to getter With mesmerism, clarivoyance, psychic force, etc., and it is more than intimated that the existing system of losse and its methods are quite hadequate to deal with existing testimony on these points, and the alleged facts which underlie such testimony; hence the necessity of the proposed reconstruction.

The limits of a newspaper agricle forbid a very clabe orate treatment of the subject, but I shall omit no sallent point of the paper, and show that with all the peropstruction therein exhibited, one more reconstruction would not be amiss. Here is Dr. Beard's fundamicrital

mental.

I. The corner stander the reconstructed edule of the principles of evolution mostle the reconstitution of the necessity of the fistening only of expects in all matters ers time, and consequent absolute reaction of all testimans of non-expects, without reference to their sumber or the manner of cot their estimans.

Following this are three definitions.

Soleme Is systemalized knowledge?!

I have yet is ine gho cates a disades of a subsect.!!

An expect is one gho cates a disades of a subsect.!!

A capitary extrision who sees but one, or a few subsect that has not need to.!!

M. "The begin structed principles,"
M. "The begin structed principles of evidence remine that the greatest and quiting of evidence necessary for prior of any closus depend on the enture of
the element.

111 "Chair vers to finds or phenomena which have III 22 Chairs as to first are phenomenous which have not not not been extely ished by expected for the special seisment to a local trieg are to be expected for the interlement of the phase "".

IV. "Chains which from the limitations of the hundred for the hundred for the conservation of the hundred for the special we strong the distribution of the hundred for the special way to the period in the special distribution of the hundred for the special symmetric than the special symmetric than ""."

Many the special constant is the property of the special distribution to the special distribution in the special distri

The everywhere manifest dispersition to systematice. evinced by the paper as a whole, reminds, one foreitly, of Combella his Positive Philosophy. The straight wise encombered at or defeated greenecessful movements, or was modeled, , tree after a perfect humitaform, so that the wearer, be he hump backed or of curved spine, might be made perpect by its use. But it Is to be doubted if the right) whet maker or unexcep-fomable model have as yet put in their appearance, or whether, after 301, any) whet maker will do mere than cut the gartient to but an ideal model, and that much after his lown mental shaped and whether, moteover, after it is made, it will be of any use to the habitudes. of differently contoured intids from his own? Systems, therefore, to be desirable at all const be in accordwith Nature, which is the true togodetron of all selcurr, or that which it is the business of science to find out, to classify the facts, ascertain, if possible, the laws prevailing in her several departments, and let the

consequences take care of themselves. Included within the domain of that which we call Na ture is man himself, subjective and objective; that is, his mind or intellectual powers, with all his susceptibili ties of impression, together with the forms and principles of the outward world on which his powers are brought into play. This domain is not to be bounded by science, nor Is she to determine arbitrarily where it either begins or ends. It will not do for a scientific method which its founders design to be of permanent application to get conceited and presume to hold the keys of knowledge, or that the only key to the treasmy is one made by the school, having so many wards and of a given pattern. Neither will it do for this selentific method to declare that Nature Is only so many feet broad and thick, and weighs so many pounds avoirdu. pols, and that all outside of these limits and this weight is "supernatural," and, further, that, having declared the supernatural, proceed to give it the cold shoulder and refuse to look at it. Dr. Beard's reconstructed method offers the suspleion that in it are involved all of these possibilities and probabilities, and that it, with the old, which he proposes to supersede, will hasten that scientific reformation so much indicated in many directions, and which, despite of theological or materialistic propossessions, or theories of the "Unknowable," will apply its tools for the test of truth without stopping to inquire just where the intruder came from, as a prerequisite for scientific condescen

But looking at the definitions which follow the "cor ner-stone" of the doctor's system we have: "Science is systematized knowledge." Knowledge of what? Evidently it can have but two directions. Nature and

"An expert is one who can see all sides of a Again. . . while "a non-expert is one who sees but one, or a few sides of a subject that has many sides."

But who is to determine whether all sides in any given case have been seen? Are we to take the pre sumed expert's word for that? and if so, how is he to know with certainty that fact? And if he does not know of a certainty, he has either not seen " all sides " of the subject, or has misjudged the case, and so becomes a non-expert.

But further, is it necessary to see all sides of a case to determine whether there is a truth involved or not? Indeed, is it not almost invariable that in any complex branch of inquiry but few sides are seen at first, and often for long periods after the common-sense of mankind has made use of the imperfectly known facts? Did Wallaston and others about his time see all sides of the solar spectrum? Newton is reputed to have seen the first one side, Wallaston another side, Kirchhoff and Bunsen more sides, while others of recent date are finding additional sides, until no modest man would declare the limit to the sides in spectroscopy, or where the inquiry is to end.

Most notoriously is this true also of solar physics. Step by step only is the progress in knowledge in this direction, and so true is it of general branches, that it

visible and invisible structure, holds in his grasp - must be a simple-matter indeed of which the observer can, for the first time, see all sides.

But to be an expert the must " see all sides of a subthere are no experts, and so the logic of the new method

Perhaps the Doctor does not mean this rigid applicathon of his rule. Then his rule is no rule, and his reconstructed system is a failure at the very start, and might be left at this point to its fate.

This requirement, that an expert is one who can see all sides of a subject, being the fundamental factor in his "corner-stone" or first formula, and so manifestly at fault as a working element, vitiates, the formula to such a degree that what is left of it is not worth dis-

We have, following this 1. formula or "corner stone," some "tests of scientific experiness" which are just what every investigator thinks he is doing and what nearly all do to a greater or less extent, but in no ease perfectly. Nothing in this part of the article is new, and may be regarded as common place.

The test of scientific non-expertness, says the Doctor, is "a blind repose in the senses, the inability to eliminate or appreciate sources of error in observation, experiment or reasoning." Such indeed would be disqualineations for successful investigation, and may be true of some who make attempts at it, and eacht not to be the characteristics of scientists in any branch, and but few if any men of culture in scientific pursuits can be charged with these defects to any marked extent, masmuch as such disqualifications would have defeated their admitted attainments. That the wisest and shrewlest men may at times be mistaken in their inferences and reasonings is a fact not to be denied, as might be shown by numerous examples. Even Sir Isaac Newton, great as he unquestionably was inferred quite erroneously on the subject of light propagations, as is now well known. But he, not having seen "all sides" of the subject, must, according to Dr. Beard's rule, be classed as a non-expert. To eliminate all the courses of error with any degree of certainty, requires 4 a degree of perfection not possessed by mortal man, since to do this is to attain the final fact, which, if at-(tained at all, must come at the end of the investigation treading on comparatively unknown ground, and dealing with new facts.

We are told also that "expertness in one branch of science not only does not qualify, but in various ways may disqualify one to be an expert in another branch. That a doctor may not be a good judge of a jack-plane is quite obvious, but he must be too great a fool to be a good doctor if he cannot see, upon examination, that it has a bit in it, and the use of that bit. A practical builder would imquestionably be a more suitable Judge of the quality of a structure than a dector would be supposed to be . but a doctor who could not see a house on the spot, after it was built, or because of a foregone conclusion theorized that there was no house there, and would not look, is hardly fit to be either a doctor or a builder.

Sometimes, it is true, we stumble onto men who "re construct" theories, to evade the force of unwelcome facts, because old methods of logic are too weak to disprove that two and two make four, and so prove their expertness in showing how not to do things. That degree of practical acuteness which fits a man to succeed in a our suit where good mental qualifications are indistingsable, cannot certainly be aimss in cognate inquiries; and most certainly good as means to determine that which at first is a more question of fact, whether such and such thangs occur, and whether they were disconinected from other things at the time, and especially so when the road is open to him as to all others to learn the truth or falsity of the point in question. When a man buys a book slate at a store, cleans it, closes it at his house or elsewhere, seals it carefully, holds it in his own hands all the time, and without having any part disturbed until he opens it for examination, finds an intelligent communication written, therein, and cannot tell whether it is a fact or not without a reconstructed theory of testimony or logic to guide him, he is In a most lamentable state of Idiocy, and should immediately be placed in the care of a nurse and fed with a spoon. As if to crown the whole of this scientine? tom foolery there comes a man from the University of Edinburgh who, after confessing that he "has never gone into this matter professionally, or even as a scientific man," and therefore knew nothing about it, meaning Spiritualism disposes of the whole question by declaring it " σ discussed condition of the populty of a maler," and even Italielses it to make the announcement more ponderous by giving cap and bells to his clown. Such prefensions are nothing more nor less than scientific impertinence. acket method tought be well enough if it were certain. Possibly he may have read a paper on the "schottine that the packet everywhere just thred the body and heno - Study of Humana Testimono," and so become justified. That a man should thus set himself up as a laughingstock at so cheap a rate is surely wonderful!

The next article 11, of the formula is only as defeetive as the first. It is a rule that is no rule. It presumes that a thing alleged may be a tittle true or a lit the false, that if the thing be big, it must have big proof, or if it be little, tittle proof will do; speaks of quantity and quality in the companies of evidence.

Now, a matter or fact for examination is either true or not true; there is no half-way about it. It may not be true as a whole, while a part is true; then we have true parts and false parts, and no half-way here Truths are among the most uncompromising of all things, and though our judgments may fall, they will not. A white lie is a lie as absolutely as a black one, while the nature of its effects has nothing to do in the determination of its quality as to itself considered The new rule, the reconstructed one, is no better than the old for the purpose intended. It is simply the weight of ecidence" over again. Thus truth and falsehood are thrown into the scale-nans on either side. and, as in law cases, the jury guess at the weights, and so determine. We may be told that such is the best we can do. Possibly so. But the reconstructed system is to give us a rule of determination, and this alleged rule we find upon analysis to be nothing more than and in no wise different from the old, which in a word is quession at the state of the case. So far as testimony is concerned, no conceivable amount of it can make absolute proof. It still leaves the doubt in the minds of those to whom it is addressed, as to the accuracy of observation, mental blas or connecency, We may act upon it in given leases, as the next best thing to be done at the time, and so make it a convenlent expedient, which is all it is. Personal observation alone, when full opportunities are had, with such instrumental accompaniments as will serve to correct sensuous errors, if any appear, and a good judgment, are sufficient to give assurance to the mind on a matter of doubt. In this method, we of course leave out of the question the old problems of Idealism and Realism, and rely on the subjective and objective as the basis of procedure. Furthermore, I feel free to declare that there can be no rule constructed for the determination of the true and the false that does not only fit all external conditions, but the equally diverse subjective conditions of the man as well. And this would, in all probability, require as many rules as there are men to use them.

The third article of the formula revives the question already spoken of: Who are to be the experts? The article says: "Experts in the special science to which they are to be referred." But referred by whom? "But which may yet be proved true by experts of the future,' also says the article.

But the whole ground may be new, and no one having experience, a gradual approach must be made by observing and determining separate facts. These be coming more and better known, their relationship will be traced and coordinated as the laws of the branch of knowledge appear more fully. And such, in fact, has been the growth of knowledge in all the past, and with the probability of the same continuing in the future.

One cannot fail to be impressed with the idea, or reading Dr. Beard's paper, that the aim is to have an organized censorship, which shall exercise the prerog atives of a scientific Pope, issue its bulls, appoint its experts, and assign them their duties, and at the same time issuo its expurgatorial index, and declare what shall be scientific, after its pattern, and what not.

But we are told what class of claims are of such a nature that "no amount of non-expert evidence" can prove. Of this class, says he, "are the sea-serpent," 'odic force,"" psychic force," and "animal magnet

As to the sea-serpent, its objective existence is but a matter of sight, which may be just as good in a seaman as in a college professor, while its place in nature and

its anatomy may be better determined by a naturalist. But testimony, whether by a seaman or a professor, is testimony still, and from the quality of some of the selsect," says Dr. Beard. Then the probability is that entifickind in matters in which I have myself personal knowledge, it is not of sufficient value to convict a

man of petty larceny.
Of such a quality is the testimony of Faraday, Carpenter, Lankester, Hammond, Beard, and many others, on the subjects of clairvoyance, and what are classed as spiritual phenomena. The power of clairvoyance, clear-seeing or independent sight, is a fact 1 have tested so many times and in so many different ways, that it has become as much a matter of knowledge as that I am now writing, and all the combined learned ignorance on this point in the world, testifying against me, would not destroy a single fact of positive experience.

But I may be told I am not an expert. There is no hole for reconstructors and such testifyers as have been indicated to creep through. Thirty years of in vestigation in this line ought to bring some skill in an observer who has sought for the truth of the subject if it has not. We may be told again that it will be explained in the future, to which I reply that explanation is a secondary matter. Such is the fact, assign it to what source you may, no explanation can make the fact no fact. I can suggest what to me appears a very reasonable explanation, but It may not be the true one; yet it being in harmony with the facts in volved. Is worth more to the than that of ten thousand expert deniers of the phenomena, who have never witnessed 'them, and who, according to the word of some of them, would not look to see whether or not such an occurrence was possible. It is hard at times to help laughing at the pompous assumptions of a certain class of scientists who have blown themselves as large in vanity as Giftard's balloon, and will meet a similar fate. It is no uncommon thing also to hear such men dilate on religious bigotry and intolerance. Many religion Ists do not profess to be tolerant of opposing religions, and so far they are consistent; but the men of science are supposed or at least assume to be free from this folly, and any departure from the liberal course only makes hypocrites. It those who cut so foolish a figure. Next we have

IV, " Claims which from the limitations of the hu-

man faculties can never be proved or disproved." That there are questions which transcend the powers of man as at present conditioned cannot well be disputed; and in the degree to which he may be per suaded of the impossibility of solution of any given problem he may feel less inclined to give it careful at cention, but is quite unsafe to be dogmatic in any case Both Mr. Spencer and Professor Huxley have recognized the native bent of the mind in the metaphysical direction, and he cannot have been a careful student of human nature who falls to see in this impulse a natural tendency. No point in the history of man is free from examples of illustrious men giving their most profound efforts to metaphysical studies. Nor are any quite competent to decide just where the physcal ends and the metaphysical begins.

But it is manifest that this fourth article of Dr Beard's formula is intended as the sliding scale to lear into what he calls the supernatural, for he proceeds to divide all phenomena with which we can deal into three classes, viz.:

1. "The known in Nature.

2. The unknown in Nature. 2. The supernatural, or above Nature."

It is said the man manufactures most of his miseries

and it is quite as true that philosophers manufacture To assume that there is a sphere above Nature, and

call this the supernatural, and then, having given the region a bad name, rule it out of the legitimate sphere of Inquiry, is rather a trick of the trade. In the first place, to assume that there is a sphere of the supernatural is to assume a limit to the natural, and that all eyond this latter is to be relegated to the former.

Just how any one can know the limit of the natural s something a large and increasing number would like to find out, if there is such a limit. To one, a non-reconstructed expert, Nature is a term sufficiently comprehensive to embrace any conceivable region and condition of being. As we have matter in states vary ing from the grossest and most solid form to those that are impalpable, so Being and the conditions of Being follow the same order, so far as we know. As matter may be made supersensuous, so beings may, in like manner, have supersensuous grades and conditions and the one no more unnatural than the other.

One thing is quite certain, that any science that does not provide room enough for and is incapable of deal ing with all human faculties and attributes, is not large enough or true, enough to gain the acceptance of the more comprehensive scheme fast gaining a place in the world. That kind of science which finds its limitations in pulpable matter and its forms, and which sometimes vises high enough to deal with societary man, but refuses to open its eyes lest it might see 'ghost" and get seared, is both lame and cowardly Yet it is that kind of science which is busily talk ing about the "unknowable," the "supernatural," the "potency and power of matter," "protoplasm,"

and what not. We have no reason to believe that man, in any of his relationships, or in the manifestation of any power or faculty he possesses, can even reach to the border of the natural, but that, on the other hand, Nature is wide enough and deep enough for his most transcend

ent thought and most extended growth. Dr. Beard says we know nothing of the supernatural. Well, neither do I, nor do I ever expect to, but vet we mean two things, and widely different, or a least if not two things, two methods, with all the differ ences which they involve. Nature can be considered but as the order of the universe, in which order the mind may conceive all possible things and conditions to be embraced. To make the natural narrower than this is to make a distinction the most arbitrary, and while it may suit certain men for certain ends, is made without the least logical or scientific warrant, and is incapable of defence.

Finally, we come to Article V. By this rule we are told how to know that which is true from that which is false, without ecomination. And this is to be done by deductive reasoning. Deductive reasoning, to be of the least value, must be dependent on two things:

1st. Unquestionable data. 2d. Faultless reasoning from such true data.

Now, as if the Doctor would hasten his reconstructed system to inevitable destruction, he has given us the cruciál tests.

Among other things which, by his deductive reason ing, are proved false, are four well-established facts viz., teritation, mind-reading, clairvoyance and prevision. He may tell us that he knows nothing about these occurrences—and it is just and merciful to con sider him so innocent. But all persons are not in the same state of blissful ignorance on these points, but know of a certainty—if there is any certainty in human experience-that these are severally true phenomena; so that if the value of Dr. Beard's fifth rule is to be judged by what he attaches to it as results of its working, all we have to say is, that a fish-woman could fur-

nish a better one. There are but few scientific concepts of such a nature that no doubt may be reasonably offered against them. Even the doctrine of the indestructibility of matter. one perhaps the weightiest of the whole of them, is but inferential. So of the atomic theory: that of the interstellar ether and the conservation of energy While these appear so true that we cannot conceive how they can be otherwise, and while we accept them, no man is justified in declaring them as final. But there are no data even approaching the certitude of these on which to declare the falsity of the four classes of facts we have named. Herbert Spencer settles the question of Spiritualism (for himself) on "à priori grounds," and we have reason to believe that his reasoning is not unlike this: There are no spirits-there fore no spiritual phenomena. The two members of this logical equation balance exactly-" Nothing from nothing and nothing remains." If his data be true, his deduction is inevitable; but the value of such deduction is seriously damaged in the light of the experience of very many, not inferior in all the true qualities of expertness" to some who make large pretensions in this line.

Further, accepting the concepts above named, as we do, subject to further proofs or disproofs, there is nothing in them, either separately or collectively, which precludes the possibility of what are called spiritual and psychle phenomena. No reasoning or

deduction worth the name leads inevitably to such a conclusion. All of the spiritual school, so far as we know, recognize that a disembodied spirit is a substantial verity, impalpable to the senses in most cases, but not more so than are some forms of gross matter: neither is there a passing "from death to life," but a continuous life with changed conditions, that is all, Surely there is nothing in all this that need so rouse the ire of Materialism. It is not near so amazing that Being, once constituted, should continue. The wonderful part of the problem is past. That we should be at all, as we are, is truly amazing. But we admit that probability is not proof, and the Rational School, of which Spiritualists constitute a large membership, ask for more than probability; and by leaving the theologfeal or materialistic crotchets behind them, and looking all around the facts before them, so far as is possible, find substantial ground on which their feet may rest; theologians, and their unnatural allies the Materialists, to the contrary notwithstanding. No remark may be more fittingly applied to this fifth article of the "reconstructed" method, therefore, than that clumsy but wise maxim of Davy Crocket, " Be sure you are right, then go ahead."

Among the names mentioned by Dr. Beard as persons who have endorsed error, meaning spiritual phenomena, is that of Dr. Hare, for many years Professor of Chemistry in the University of Pennsylvania. Having been long intimately acquainted with Dr. Hare, and having many opportunities of seeing the devices be employed in his investigations of spiritual facts. both in the laboratory and elsewhere, I am competent to speak concerning them. Most of these were very Ingenious, and such as to leave nothing to the imagination, or to the senses alone. To describe these would take more room than is at our disposal, but I can say they were of such a character that they thoroughly isolated the medium from them.

Some of these upon being actuated not only proved an extraneous power beyond peradventure, but measured that power in pounds and ounces. I well remember how, in the commencement of his experiments, he set out to prove that table-moving was, as Prof. Faraday declared, the result of involuntary muscular action. For this purpose he had balls made, which he placed on the table, and over which he placed a metal plate, and on this plate required the medium to place her hands, by which device, if any motion of the hands and arms were made, the balls would roll over the tabletop without disturbing the table. But the table moved as before, and so did Dr. Hare's theory move, as well as the explanations of Faraday. Finding himself thus baffled, he went at the matter in earnest, being, as he was, a most earnest and true man, and with more courage than most of his compeers, he grappled with an unpopular subject, and in face of private influence and popular scorn, he, like a brave and honest man, declared the results of his experiments to the world, together with the convictions of his mind thereon.

Let those who would babble away the intellectual skill and acumen of Dr. Hare, and men like him, take a lesson or two from his illustrious example; commence a new and better course by "reconstructing" themselves, and find out what they are talking about

before exhibiting their folly.

These "reconstructed principles of evidence," as presented by Dr. Beard, are, therefore, for reasons named and many more that might be named, no better for the purpose intended than those they would supersede, and in several instances worse. They remind one of the blacksmith's boy who cut open the bellows to see where the wind came from, thus destroying the best opportunity he previously had for finding out the secret.

In conclusion it may be said that any system of rules of evidence or method of research for original facts must be ample for all possible contingents of the future; hedged in by no absolutes or finalities, but be provided with such sliding scale as will permit of indefinite extension in any and every direction whithersoever the field offers or promises a harvest. Such the new school may adopt, but whether or not, the investigaters in the higher or more occult departments of the Natural Order do not mean to be shackled by manacles forged in the fire of Materialism any more than by Bibles or the fabulous roarings of Shad.

> For the Banner of Light. ALL ALONE.

BY CARRIE SMITH.

In trusting youth and innocence, Uncared for and alone, A tiny walf upon life's sea, Is little Nora thrown; And rudely tossed upon its heaving breast. But never to a haven-home of rest.

No mother fond may hear at night Her simple, low-lisped prayer; No father's greeting kiss fall on Her brow so whitely fair; And the cold world the orphan child doth scorn, For tainted is the name by Nora borne.

So the child's birthright-tender love-Is stolen from her away; Neglected, scorned, yet angels keep Watch o'er her night and day, And guard her heart's pure temple, so that sin And wee and sorrow may not enter in.

When 'scaped the city's 'wild'ring din, Fair country paths she strays, From their leaf curtained, lofty homes The birds a welcome raise. And, pitying the poor child, unloved, alone. Fond Nature seems to make her all her own.

The sunshine's loving fingers stray Caressingly among The tangled beauty of her hair, Back from her sweet face flung, And many a sunny gleam they deftly braid Amid the dark locks of the little maid.

And glitt'ring raindrops soft descend With little, pattering feet, And tread for her the dust away From the hot and noisy street: And as she glideth by the traveler deems A ray of sunshine on his pathway gleams.

The sad-voiced wind, for all the flowers, Drooped 'neath the Frost's chill frown, Hath wove a gorgeous shroud of leaves, Crimson, and gold, and brown And now a robe of snow-fur round the cold And shiv'ring earth doth winter lightly fold.

Where is meek little Nora now? With autumn's violets frail-That, all untimely, but half ope'd Their tender buds and pale! Earth, kindly mother, gathered to her breast Her weary child, and hushed her to sweet rest! West Medford.

The German post-offices undertake to re-ceive subscriptions both for home and foreign newspapers, and a very large proportion of the newspapers and other periodicals are actually procured by German readers through the agency of the post-office. The latest "Postal Newspaper Price List" issued by the Imperial General Post-Office in Berlin for 1879, informs us that any one may now obtain through the German Post-Offices 852 French newspapers and periodicals (*i. c.*, in the French language, some of them being pub-lished in Belgium or Switzerland, 701 English do., (including papers from the United States, Australia, &c.,), 147 Italian, 98 Swedish, 83 Dutch, 69 Russian, 68 Danish, 63 Polish, 61 Norwegian, 35 Spanish, 32 Roumanian, 28 Hungarian, 18 Bo-35 Spanish, 32 Roumanian, 28 Hungarian, 18 Dohemian, 10 Greek, 6 Hebrew, 6 Wendish, 5 Flemish, 5 Portuguese, 4 Servian, 4 Slovenian, 3 Croatian, 3 Lithuanian, 2 Ruthenian, 2 Illyrian, 2 Armenian, 2 Persian, 1 Slovack, 1 Finnish, 1 Turkish—altogether 2,504 foreign newspapers. But it foreign newspapers exists in Germany at all commensurate with what these figures would suggest. During the year 1877 the German Post-Offices had 2,809,409 registered subscribers for home newspapers, &c., but there were only 30,870 subscribers for foreign journals, and 40,305 in 1875.

The young man who prides himself upon looking spruce should bear in mind that the spruce is ever green.—Boston Transcript.

Free Chought.

SCIENCE AND SPIRITUALISM.

To the Editor of the Banner of Light :

I have read with much interest Mr. Frederick Franeis Cook's able and eloquent article, the "Spiritual Rationale," etc., printed in the Banner of August 31st, and note the many brilliant "points" which it contains; but with your indulgence I beg leave to suggest a few thoughts of criticism relative to that part of the Rationale defining Spiritualism and science as distinguished from each other.

It seems to me, first, that Mr. Cook's conception of science is not sufficiently comprehensive; and if I judge correctly from his article he would confine science principally to the field of material phenomena (Physics) and their laws and causes. That we may not be "blinded by words" let us turn to Webster for a definition of the term. We read: "Science is applied or pure. Applied science is a knowledge of facts, events or phenomena, as explained, accounted for, or produced by means of powers, causes or laws. Pure clence is the knowledge of these powers, causes or laws, considered apart, or as pure from all applications."

Now, when Mr. Cook uses the word "Spiritualism," in any connection, does he have any reference to "a knowledge of facts, events or phenomena," which he, or any one for him, "explains, accounts for, or [which is] produced by means of powers, causes or laws," of a spiritual nature? If so, that knowledge is science. Is not Spiritualism "in its practical relation to life" made up of "facts, events and phenomena"? Otherwise how could we know anything about it except as matter of mere speculation? That these facts, etc., are treated empirically is no fault of the facts. All sciences have been more or less empirical in their inceptions, and would ever have remained so but for the scientific genius of the human mind.

Mr. Cook asks, "What sort of a science [is Spiritualism]? A physical science?" I should answer: A physical science, because it is encumbered with physical effects, and invades the realm of matter; a mental science, because it proceeds from and affects the mind of man; finally, the universal science, since spirit is the essence of being, the substratum of the universe, and "nothing so high and nothing so low" but it is permeated by it.

If Spiritualism is a science, Mr. Cook wishes to know "its data." Data are "grounds of inference or deduction." Spiritualists, I am proud to say, generally found their inferences upon facts, directly or indirectly; and have we not facts by the legion, both living and histor-

Mr. Cook seems, however, to adopt, as the chief touchstone by which to determine phenomena to be or not to be properly within the scope of scientific methods, substantially this formula: "Do they proceed from the volition of man?" If so, science has no business with them. I am quite well aware that the Church has claimed "the volition of man" as its own special property, and has assumed to dogmatize and dictate concerning it a but with the advance of metaphysical science, and the sciences of anthropology and sociology, I am one of those who hope that empiricism and theological quackery will be superseded by science even in this hitherto interdicted field for human investigation. Taking another view, "man" is a term which means men and women who have passed to spirit-life, as well as those who remain in the flesh; and will Mr. Cook say that one or more of the former may not conspire with Mr. Crookes, or some other good-natured selen_ tist, and a medium, to "repeat" the experiments? Let us trust that the terms of such contract will in due time be agreed upon.

Asks Mr. Cook: "Can Mr. Crookes produce a single phenomenon by scientific methods? Must be not al-ways wait upon the good will of the spirits?" Tested by the same rule, how would astronomy, for instance, fare as a science? Without meaning any disrespect to Mr. Cook or "the spirits" let me make the application: "Can Prof. Burnham produce a solar eclipse by this telescope? Must be not always walt upon the good will of the moon?" Perhaps it would be later to say, " Must he not always wait upon a conjunction of circumstances over which he has no control?" But passing that, when the phenomena do occur let them be carefully observed, the errors eliminated, the real phenomena classified and arranged, the process of induction applied, and general or specific laws and causes determined. Such method of procedure is the scientific method (of which, for some unaccountable reason, some Spiritualists stand in so much dread), and the results thereby obtained are scientific results and form the subject matter of Spiritualism.

I quote further from Mr. Cook: "What is the test of

scientific discovery? Repetition." Upon what does the science of geology depend? Not records possessed of the power to repeat the mighty transformations of matter from form to form, before the very eyes of the scientist. But a "power" had left its impress there that the faithful student of Nature might read and build up a science of inferences from indubitable evidences created in the past of ages and perpetuated to the present. The power of Spiritualism has been abroad in the land, and left its evidences on every page of human history, to be read by the impartial student of events, who shall trace them to their spiritual cause and mark the laws of their occurrence. No repetition of the spiritual appearances recorded in the Bible is necessary to the Christian; and the spiritual scientist, with mind prepared by personal experiences, is not at a loss to "explain or account for" these events.

Hoping that the next half century will have banished all empiricism and dogmatism from the science side of the Spiritual Philosophy, I am fraternally yours for the interests of truth, A. M. GRIFFEN.

Chicago, Ill.

Spiritualist Convention in Hempstead. We learn from Col. Wm. L. Booth, President of the

Spiritualist and Liberalist Association of Texas, that with the advice of friends in various parts of the State, he will soon call a Convention of Spiritualists and Liberalists to meet in this town. He will not fix the time for holding it until all danger from vellow fever is over. He thinks, however, he will call it for October 30th and 31st, and November 1st and 2d. We expect to publish the call in the next No. of this Magazine. In the meantime Col. Booth wishes all the friends who expect to attend, to let him know the fact as early as practicable. He wishes this information that he may be better able to make arrangements for their accommodation during their stay. The friends in this town will entertain free of charge as many as they can, some fifteen families having already signified their willingness to do so. All the hotels in the place will entertain those from abroad at reduced rates. Col. Booth expects also to obtain excursion rates on railroads for those visiting this meeting, of which timely notice will be given. We hope every Spiritualist and Liberal in the State will make an effort to be present at this meeting, with families and friends. A number of speakers and mediums will be present at the meeting, and all who wish will have an opportunity of witnessing the phenomena through excellent mediums, and to hear the philosophy of Spiritualism expounded by able speakers. Everybody is invited and will be made welcome. Spiritualists, mediums and speakers from neighboring States are specially invited "to come over and help us" to make this meeting enjoyable.

Some of our able speakers of the Northern States, who wish for new and fruitful fields in which to exercise their talents, could not do better than to attend this meeting, and afterwards, under the auspices of this association, organize the cause throughout the State. We have no doubt that a number of speakers might make arrangements with the Association that would be mutually satisfactory, and advantageous to the cause. There is room for at least half a dozen speakers in the State. Papers friendly to the cause will please copy.—The Texas Spiritualist for September.

The Wheeling Register gives an account of a woman who "laudanumed herself in the Eighth ward." We don't think we ever met a verb we were so taken with at first sight. There is something very winning about I laudanum, Thou laudanumest, He laudanums.

There is no man so bad but he secretly respects the good.—Franklin.

SEPTEMBER.

The golden rod is yellow; The corn is turning brown, The trees in apple orchards With fruit are bending down. The gentian's bluest fringes Are curling in the sun; In dusty pods the milkweed Its hidden slik has spun.

The sedges flaunt their harvest, In every meadow nook; And asters by the brook-side Make asters in the brook.

From dewy lanes at morning

The grapes' sweet odors rise; At noon the roads all flutter With yellow butterflies. By all these lovely tokens
September days are here,
With summer's best of weather,
And autum's best of cheer.
—[H. H., in Scribner for September.

A FEW MORE DETACHED THOUGHTS

BY JOHN WETHERBEE.

To the Editor of the Banner of Light:

The more I look at the subject under the light of my own experience, the more satisfied I am that Spiritualism, in its modern sense, is a matter of experience and not a matter of argument. I am a Spiritualist from experience. I never could have been converted into one by argument or even testimony. I have seen phenomena that I know were genuine, and that were the intelligent work of "disembodied" spirits, could not have been anything else, and which no testimony from any human being, however honest, reliable, eloquent, or astute, would have made me believe; I simply could not. I might want to believe it: I might from courtesy say to the relator, "It may be so;" but receiving the statement as actual truth, as experience has taught me, would have been an impossibility.

Now, after being satisfied from what I have experienced that such things can be, I am open to reliable testimony; and I am, therefore, very considerate to those who are not inclined to be converted on my testimony or argument. I would not be if I were in their place.

How glad I am that experience has been my portion, so that I am not now out in the cold of unbelief! Still if people are not inclined to wake up to this subject, I do not know as it is my duty to waste any time in arousing them, or "fret myself because of evil doers," I was going to say, but will say-because of the apathetic. It is written that Abraham, as a spirit, did not feel moved to disturb those in the form who were satisfied with material things, for he said, "They have Moses and the prophets, let them hear them." I think that was good advice, and so of people now-they have still Moses and the prophets, plus the future that is vaguely offered them in the Scriptures and from the pulpit, but it would be better if they listened to our more rational and Palestinian music; but it takes time to awake a world; I am awake, thank God for that! and can say: Blessed are they who are awake now, and are not waiting for the silent sister of sleep to open their eyes in the Summer-Land.

I know a nervous man who thinks Spiritualism is ignorant superstition, is prejudiced against it, and yet I know he is quite mediumistic and feels the influences, and don't know what is the matter, and will not be taught. To my surprise, one evening he was one of about a dozen who had gathered at a cheap circle; it was quite an accident that I was there, never had been there before, and this nervous man never had been before, or since; he had got in by accident, same as I had. I would not be surprised if the coincidence was an intelligent spiritual act, only the game was not worth the effort-so it seems to me. The medium who was attending to the spirits, or influences, was somewhat entranced, inclined to personate the departed; also had raps now and then, and at times some spirit said a few words through her. This friend of mine had his turn, and was asked to come and sit near her, by three raps by the spirit; he did so in rather an embarrassed manner, and the medium seemed to writhe in distress, and finally said explosively, "Open the window, Curtis; I want more air." Curtis (that was my friend's Christian name-not his surname, as would be supposed) left the room, sans ceremonie, hurriedly, and I did not see him again for some days; when I did I asked him why he ran off so; he said he wanted nothing to do with such foolish business; said one thing was singular, however, and he did not see how that strange woman got hold of it, unless I told her, for the last words his mother ever said were the words, "Open the window, Curtis; I want more air." I of course had not told her, for it was the first time I had seen the woman, or had ever heard the sentence. One would have supposed that a man hearing the last words that his mother ever uttered, and through an entire stranger, mentioning his first name, which was not a usual one, would have been food for thought; but it did not affect him so; it acted more on him as if he had seen her ghost at night in a graveyard, as something supernatural and to be avoided. Every now and then I meet with these outside incidents. What are they if not spirits as claimed? The wonder is that any one can help pausing, and tracing the matter to one's satisfaction. Well, it takes all kinds of people to make a world. I am not a Curtis.

I do not know as this is worth recording, but pictures require shade as well as light; this then, is my shadow. I take life very seriously, and yet I am often frivolous in my manifestations. I enjoyed very much the following incident at Lake Pleasant, where I was spending Sunday. Nothing gives me greater pleasure than to have the saints and the saintesses come and make my acquaintance, having felt acquainted with me through my writings. I could not write if I thought I had no readers, and vet for the life of me I do not see the merit that some do; it must be more from my simplicity than from my education. A man came to me on this occasion (as I was leaving a party of people) with rather an earnest countenance, but good address, and asked me if I knew Mr. Wetherbee-John Wetherbee and I said yes, I know him very well. The stranger then said, "I understand he is on the camp-ground to-day; I wonder where I can find him; I would like to make his acquaintance." I then, with no special motive but the fun of the thing, said, (having Bro. A. S. Hayward, who slept in the tent with me, in my mind,) "He is a little taller than I am, weighs about one hundred and eighty pounds, wears a white stove-pipe hat, and a clean white vest; he is the best dressed man on the ground.' I was hoping by this time that that magnetic healer would heave in sight, and I could have said, There is Wetherbee! pointing at Hayward, and waited results. Not appearing, I continued, and said, "What do you want to see him for?" feeling a little curious, as I was the Wetherbee he wanted. He said he had read his articles in the Banner of Light with much interest,

and wanted to know the man. I said, "Better not; he is a stuck-up concern; you won't like him as well after you have seen him." (Of course I did not mean that Hayward was stuck-up; that was a figure of speech; I was talking against time.) The stranger replied, "I never heard that said of him before!" and began to argue so in my favor that it was refreshing to have so strong a friend coming to my defence in my absence (?) that if I had not been to him incog., I would have blushed. By this time Hayward still invisible, I began to feel as the Western man did who had bitten off more than he could chew; so I said to him, "My good fellow, you are now talking to John Wetherbee." made it all right with him, and Boston and Woodstock shook hands heartily. It is pleasant to feel that one has friends who will defend him behind his back, and I hope I shall not bore the reading community so much that I will lose their estimation.

I meet a man of late who hungrily interviews me to get the base of the faith I manifest in the spirits as one of the factors of life. Although I tell him it is not wise to tie to them as prompters in mundane affairs, and he says, "Why not, if they are what they claim to be?" What a long conundrum that is with my knowledge and experience, or would be if I were proposing to answer it. This man has had an Evangelical education, and his child is dead, and the bottom has fallen out of his faith. I pity him, for he needs consolation. He comes to me hungry for our truth, as there is nothing else. "Good in theory," he says, "but not practically true." He finds the communications inconsistent, unreliable, ignorant on points that they should not be. He finds me happy and certain, and so interviews me, expects me to say in a few words, or in one short talk, what it has taken me over twenty years to obtain. To come to the point with him I can only say, "I know it;" but to make him see how and why I know it, is practically an impossibility. How glad I would have been in 1857 to have had the word dropped into my listening ear that is now there by the virtue of twenty odd years of experience! But that word is inexpressible to any one, even to myself. I have to take my whole experience of spiritual matters-inconsistent, unreliable, ignorant-with the good, and fuse them, and I appreciate the auriferous button of truth, small though it be, that I find at the bottom of the retort. I am sorry I cannot show it to my friend, but it refuses to be expressed. I can only say to him, "Seek, and ye shall find; knock, and it shall be opened unto you." But the man has got to seek and to knock. I had to, and have waded through slaughter to a throne (using the poet's language). "Am I shutting the gates of mercy on mankind" if I say to my sorrowing and hungry friend that my mission is not to open people's eyes by telling them in a concentrated statement why I know that spirits exist and communicate at times with us? It is an impossibility. I cannot show my "auriferous button." I can only say I know, and if the twenty years I have followed and studied the subject, at great pecuniary and social loss to myself, is not evidence that I have that knowledge, and am sincere, then he must knock at some other door. In the course of time, here or hereafter, everybody reaches the truth. Blessed are they that are in the lead now; early birds with the worm, they have the life that now is and the future as a matter of course.

A cold chill comes over me sometimes to think what a misfortune it would have been to me if my attention to Modern Spiritualism had been called three months later than it was, and I had retired in disgust, as I would have been likely to, and as many better and wiser men have. I do not think I could have waded through the spiritual experience of my first two or three years on the testimony of anybody. there was so much that was both unprofitable and unreliable; I see now I was to blame for some of it, though I did not then think so: now in retrospect I feel sure I would have found some gold in the diggings of early and unprofitable experience, if I had been as expert as I am now. One of the white days in my calendar, or record, is that of my first spiritual experience. [will not go into its details, as they are not required "to point this moral or adorn the tale." It was simply a clincher, I was caught for life. With my firm grip on that first experience all the various unwise solutions of the phenomena go through the meshes of my strainer-fraud, credulity, unconscious cerebration, mind-reading, and every other solution, pass through, except the one of a disembodied human intelligence. I have sometimes compared my early spiritual experience to going a fishing; I caught a nice salmon trout the first time. Many a weary hour I have spent since with no fish and no bites; still I know there are fish there when conditions are right, for I caught a good one once. So, not being discouraged, I have often been repaid by the return of luck, and I have not passed during the last twenty years any very great length of time without something to prove the "open vision," or the contiguity of the spirit-world. I do not know why I should have been so fortunate at the start, when so many better men and greater acquisitions have not been thus fortunate. It was fully a dozen years before I knew that, at the start, spirits had designs on me, and for a purpose, so to speak, "threw salt on my tail." I thank them for their pains, and in return will try to be hospitable to the influences, and have been, even in the lean periods that I have referred to, where for some reason "salt" seems to have been scarce.

Liberalists' Grove Meeting at Marcellus, Mich.

Mrs. L. E. Bailey sends us the following report :

Mr. D. C. Dunning, of Marcellus, Chairman of the State National Liberal League, merits the praise of successfully managing the first public meeting of Lib-eralists ever held in that locality, which commenced Sunday, Sept. 14th

Sunday, Sept. 14th.

A most beautiful grove, within easy walking distance from the village, furnished as convenient and delightful a place as one could wish. The morning dawned clear, sunny and bright. About three hundred were present at the opening. The genial, good-natured contenance of our active worker and brother, L. S. Burdlek, was the first familiar object that met our eyes; then we saw the radiant, bewitching face of our pet song-bird, Oile Child, and the matter-of-fact, commanding figure of our esteemed brother, T. H. Stewart, also the modest, retiring, but gifted speaker, Wim. Jordan, of Thornton, completed the list of the principal actors of the occasion. Mr. Burdlek presided over the exercises with aptness and satisfaction.

After a song of greeting by Mrs. Child, Mrs. Bailey gave an original poem, which was followed by another song, and an address by Mr. Stewart upon "The Outlook of our Country from its Position, Socially, Religiously and Politically," during which he dealt heavy blows at the evils of our present social system, money monopolies, Mormonism, polygamy as a bible-ordained institution, legislative frands, and the persecution of the people's rights in every form. He closed by urging the bursting of all superstitious fetters; bondage removed, the world would take care of itself.

At the afternoon session the audience had increased to over six hundred. Meeting opened with song, and A most beautiful grove, within easy walking distance

moved, the world would take care of itself.

At the afternoon session the audience had increased to over six hundred. Meeting opened with song, and a poem by Mrs. Bailey; then another song, followed by an address by Mrs. Bailey; subject, "The Rationale of Worship." Dr. Jordan gave also a fine address upon the "Demands of Liberalists as Loyal American Citizens."

zens." Mrs. Child sang, at each session of the meeting, songs

appropriate to the subject, and address of each speakappropriate to the subject, and address of each speaker, and drew from the andience hearty applause.
Saturday and Sinday eventures Mr. Slewart addressed large audiences at the Opera House, his subject on Saturday heing "Spontaneous Involution and Evolution," on Sunday, "Money, and Who has the light to Make 1t?" He also spoke on Monday evening at the same place on "Galvanism."

Mrs. M. E. French was present with a supply of Liberal books and tracts for sale. The meeting was every way a success, and left a pleasing result.

Michigan Spiritualist Convention.

(Reported for the Banner of Light,

The Semi-Annual Convention of Spiritualists and Liberalists of Michigan met at Nashville, Barry County on Wednesday evening, Aug. 27th, 1879, at the Opera House, the President, Secretary, and other officers of Honse, the President, Secretary, and other officers of the Association being present. The President, Dr. A. B. Spinney, gave a lecture to the officers, speakers and members of the Association. His subject was "Obstacles to be Overcome, and Hints as to Methods." It was replete with sound ideas and stirring appeals to become carnest workers in the cause of liberty, justice and truth, and was well received by the andlence; after which J. H. Burnham, of Saghaw City, spoke of the outlook of the Spiritual and Liberal movement in Mehigan, and was followed by J. P. Whiting, of Milford, and Geo. H. Geer, of Battle Creek. The meeting adjourned to meet at the grove on Thursday morning. The morning and afternoon sessions were held in a beautiful grove about one half infle from the town, owned by Lennel Smith, of Nashville, who kindly prepared and donated the use of the same to the Association for the holding of the Semi-Annual Convention. Thursday morning session opened at the grove with an invocation by J. P. Whiting, of Milford, and the singing of "Nearer, My God, to Thee." The morning was to be devoted to the Lyceum interest, and Charles Andrus, of Flushing, and Mrs. M. E. French, of Greenville, were expected to address the andlence, but Bro. Andrus had not yet arrived, Mrs. French stated that she was not prepared to speak, and Mrs. L. A. Pearsal, of Disco, Mich., was called upon, who responded, and was followed by Mrs. Severance and Dr. Arnold, on the subject of "The Training and Education of Children," after which a song was sung by M. C. Vandercook, of Allegan, entitled, "The Age of Light has Come at Last." The meeting then adjourned fill hour's conference, after which Mrs. Many C. Gate was introduced, and addressed the audlence, taking for her subject, "Right and Wrong." She was followed by Dr. W. Jordan, of Thornfon, on the same subject. Charles Andrus, who was to have spoken in the morning, having arrived, was called upon, and taking the subject for the morning, spoke with twe interest for about the Association being present. The President, Dr. A

Jordan, of Thornton, on the same subject. Charles Andrus, who was to have spoken in the morning, having arrived, was called upon, and taking the subject for the morning, spoke with live interest for about thirty minutes to an interested andience. After the close of his address and a song, the meeting was dismissed to meet at 7 P. M., at the Opera House.

From 4 to 6 P. M. scances were held in the tents on the ground, which were arranged for that special purpose. Outte a mumber camped on the ground, and remained there during the entire meeting. There was also on the ground a stand for the sale of books, where was to be found a large and well-selected assortment of Spiritual, Liberal and Scientific works, and where subscriptions were also taken for six different Spiritual and Liberal papers.

Evening Session, 7 P. M., at the Opera House.—One hour was devoted to conference and general business. There were present delegates from the following different societies: Samuel Moore, Adrian Liberal League, No. 81; David Brown, North Nankin Society of Spiritualists and Liberalists; Mrs. Sarah Graves, Mrs. Kro.

No. 81; Paylo Brown, North Naikin Society of Spirit utilists and Liberalists; Mrs. Sarah Graves, Mrs. Kvomer, and Robert Munder, Grand Rapids Society of Spiritualists and Liberalists; Mrs. Mary C. Gale, Film Society of Spiritualists and Liberalists.

S. B. McCracken offered the following resolution:

Resolved, That this Association will accredit one or more elegates to the National Convention of Liberals to be hele a Chichmath, Ohio, on the 13th and 11th days of Septembe

next.

J. P. Whiting rather questioned the propriety of a Spiritual Association sending delegates to a Liberal Convention. He was followed in his remarks by S. Moore, of Adrian, and L. Smith, of Nashville, who claimed that all Spiritualists were liberal (or ought to be). T. H. Stewart said he could understand how a man could be a Liberal without being a Spiritualist, but he could not understand how a man could be a Spiritualist and not be a Liberal. The matter was referred to a Committee on Resolutions.

Ist and not be a Liberal. The matter was referred to a Committee on Resolutions.

The hour having arrived for the evening lecture, Geo. If. Geer, of Battle Creek, was introduced, and enterstanded the audlence for over an hour. His subject was "Human Progress." His discourse was deep, logical, and well received. After the close of his lecture the President announced the following named Committees:

On Resolutions: T. H. Stewart, Kendallylike, Ind.;
J. H. Burnham, Saginaw City; Giles B. Stebbins, Detroit; Mrs. L. A. Pearsall, Disco; and Mrs. Dr. Purple, Ionia.

Committee, an Signess: Mrs. A. A. Whitney, Battle

Ionia. Committee on Scances: Mrs. A. A. Whitney, Battle Creek, and Mrs. J. Dexter, Evarl.
The evening session then closed with a song by Mrs. Child, of Kalamazoo.
Friday Morning Session at the Grace.—The hour from 9 to 10 was devoted to conference and general business. The Committee on Resolutions reported, recommending the adoption of the Resolution offered by S. B. McCracken the previous evening, relative to recommending the adoption of the Resolution offered by S. B. McCracken the previous evening, relative to sending delegates to the National Convention of Liberals at Cincinnati, and that S. B. McCracken, J. H. Burnham and A. B. Spinney be appointed such delegates, each delegate to have power to name his own substitute in case of his inability to attend, which report and recommendations of the Committee were adopted. T. H. Stewart offered a resolution in reference to the utility of holding quarterly meetings, said meetings to be under the auspices of the State Association, and to be held between the annual and semi-annual meetings. Adopted. The following resolution was then offered by T. H. Stewart:

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Resolved. That we invite Liberal Leagues and all Liberal Societies to cooperate with us. [Adopted.]

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E. Chipman, of Nashville, S. L. Shaw, of Saranae, and A. A. Whitney, of Battle Greek, were chosen committee on tents. The committee moved to take contributions and subscriptions to raise funds to purchase a large tent then on the ground and for sale, to be the property of the State Association. Said motion was accepted. Onlife a liftle time was consumed in discussing the camp-ground interest, but as the committee on camp-grounds were not all present the matter was deferred. After a song by M. C. Vandercook, Mrs. L. E. Batley recited a poem, and afterwards gave an address, taking for her subject "Glimpses of the Past, Present and Future of Spiritualism." Mrs. Batley was followed by Mrs. Sarah Graves; of Grand Rapids, who spoke upon "The Needs of the Hour, or What is Our Duty here as Spirinalists?"

At the close of her lecture and after the audlence was dismissed, there was a call for J. H. Burnham. Five dollars toward paying for the tent were offered if Bro. Burnham would speak for ten minutes, the subject to be chosen for lim. As he ascended the rostrum the whole auddence scated themselves and were all attention. The subject given him was "The Method and Origin of the Bible." After speaking ten ulnutes the offer was made to double the money and make it ten dollars if he would speak for fifteen minutes. Its short address was listened to with marked attention and deep interest by the audience, after which they were dismissed fill buil-past one.

Friday afternoon, after the usual conference, Dr. S. H. Thomas of Sturgls was introduced. He said he had intended to speak upon "The Religion of Spiritualism," but had changed his mind since listening to the brother who spoke fifteen minutes for a ten dollar bill. "Why," said he, "I have spoken many a time-for an hour and did not get a quarter of that." He took for his subject "Spiritualism and Materialism," and was followed by Mrs. Seve

stand, and gave an interesting review of oid ideas in a new ilress. The afternoon exercises closed with a song.

Friday Evening at the Opera House.—J. H. Burnham was the first speaker for the evening. He spoke on "Spiritualism and Materialism," and was followed by J. H. Harter of Auburn, N. Y., who took his text from the Bible. Exodus. x. 14. after which the exercises closed with a song by M. C. Vandercook.

Saturday Marning.—The camp-ground interests were again discussed, and the President. Dr. A. B. Spinney, made some remaks full of practical hints for future work. The claims, importance and great needs of the same were fully explained, with advice not to resolve on subjects of vital inoportance without due consideration and careful discussion; and further, the impracticability of introducing for consideration subjects intelligity within the scope of this Convention was pointed out—particularly while so many factors existed, and all in such an inflammable state. "Educate on all subjects from this free rostrum, until the people know how to resolve or vote." S. B. McCracken read a full report of the late camp-meeting, held at Lansing, and stated the object of holding the meeting, viz., with the view of realizing a possible fund to aid in the establishment of a Spiritual and Liberal paper; having acted under the sanction of the Association extended upon the condition that the net inancial results of the enterprise should be devoted to a specific purpose, and leave it to the Association to determine what proportion, if any, of the proceeds are properly net proceeds, after making allowance for the time necessarily given by me to the enterprise. George H. Geer then offered the following resolution:

Resolved, That the proceeds of the Lansing Camp-Meeting, remaining in the bands of S. B. McCracken, as shown

Resolved. That the proceeds of the Lansing Camp-Meeting, remaining in the bands of S. B. McCracken, as shown in his report, be deemed no more than an adequate compensation to him for his time given to the enterprise, and that he have the power to use said funds as he may think proper or desire.

The report with the resolution was accepted and manimously adopted.

Glies B. Stebbins was then invited to give a report of his attendance this season at the Lake Pleasant, Onset Bay, and Sunapee Camp-Meetings, which was full of interest.

The report of Committee on Camp-Cranada was de-

The report of Committee on Camp-Grounds was deferred till the evening session.

The Chairman on Resolutions requested a vote on the location for the next annual meeting; several invitations had been extended from different points. J. M. Potter of Lansing, Levi Wood, Kalmazoo, J. H. Butler, Grand Rapids, Mrs. P. O. Hudson, Detroit, and Mrs. Fuller of Nashville, were appointed committee to decide on location for next annual meeting.

Dr. J. D. Seelev of Ruchanan gave the first address.

Dr. J. D. Seeley of Buchanan gave the first address,

and was followed by J. P. Whiting of Milford, and the foremon exercises closed with a song by Mrs. Child.

Saturday Micrimon.—After a song, S. B. McCracken gave the first address, and was followed by T. H. Stewart of Kendaliville, Ind. Subject, "For the invisible things of him are clearly seen, being understood by the things that are made." Mr. Vandercook then closed the afternoon session with a song.

Saturday Evening.—The Committee on Resolutions reported: "The Beard of Trustees by a vote have reduced their number to three, to decide upon location of camp-grounds, and have clothed the said three with the full power delegated to the whole number by the Association to said committee." L. Shaw, Saranae, James H. White, Port Huron, A. A. Whitney, Battle Creek, committee.

Giles B. Stebbins gave the first address of the evening, and was followed by Mrs. L. A. Pearsall, who gave a very interesting and instructive discourse, and a song closed the exercises for the evening.

Sunday Morning.—Conference opened at nine o'clock. Five minute speeches were in order, and S. Moore of Adrien, Mrs. Severance, Dr. Crocker, Mr. Dunwell and Mr. McCracken were among the many heard from. Charles Andrus was the first speaker for the morning who took for his subject, "Religious Ideas of the Past and Present." He said the Christian churches were afraid of Spiritualism. They say "H. Se creeping lato all our churches," and he wished them to understand it had cirpl in, and it had come to stay too. Mr. Vandercook then sang a song after which there was a general call for a song from Mrs. Child. She cheerfully responded, and the meeting then adjourned to partake of a "piente dinner on the grounds." Simday Micrimon. L. o'clock.—The Committee on Resolutions reported:

Resolved, That a vote of thanks be extended to Lemae! Smith, of Nashville, for his extra effect in preparing and

Resolutions reported:

Resoluted, That a vote of thanks be extended to Lemmel Smith, of Nashvilla, for his extra effort in preparing and donating his beautiful grove to the State Association of Spiritualists and Liberallsts of Michigan, for several days, for the holding of our Send-Annual Convention of 1879. Accepted and adopted. Also that a vote of thanks be extended to the triends of Nashville and vicinity for their kind hospitality hestowed on visitors during the Convention. Adopted, Also that a vote of thanks be extended to Col. J. C. Rumdy for his generous donation of subscriptions to the Religio-Philiosopheal Journal, and all other contributions for means or money toward purchasing our medianasticut. Adopted.

After a soung by Mrs. Child, Giles B. Stebbins again

thous for means or money toward purchasing our medianas' tent. Adopted.

After a song by Mrs. Child, Giles B. Stebbins again addressed the andlence, taking for his subject the "Pocasset Tragedy," and went on to prove that it was the result of theological teachings. He was followed by J. H. Burnham, of Saginaw; subject: "Where and to Whom Shall We Look for Guldance?" He spoke to an affentive and deeply interested andience, for those who have heard him speak once are ever anxious to instent to him again. After a song the meeting adjourned till 7 P. M., at the Opera House.

Sunday Evoning.—The report of committee on tents was presented and accepted, sufficient funds having been secured to pay the amount in full for the medianus' tent. The committee on location for the next Annual Convention reported Battle Creek as the choice of committee. Said report was accepted. The following resolution was then offered:

Résolutif, That we tended a vote of thanks to the *Resilighty*.

Resolved. That we tender a vote of thanks to the Religio-Philosophical Journal, liounic of Light, The Tradh-Socker, Mind and Matter, and all Splittual and Liberal pa-pers for publishing the reports and notices of our Conven-tions. Adopted.

tions. Adopted.

Mrs. L. A. Pe result was then listened to for a short time, and, after a song, was followed by J. H. Harter, who, in his peculiar style, amused and entertained the audience for a short time and closed by reading a poem written by Mrs. Harter, which was very fine. A song by each of the singers, Mrs. Child and Mr. Vandercook, closed the last evening session of the Convention.

tion.

There was a niceting called at the Opera House on There was a meeting cancer at the operations of Monday morning, but as most of the official board were obliged to leave on the early trains, no particular business was transacted. There was a general hand-shaking, and good-bys were exchanged, and the Convention adjourned to meet at Battle Creek March 19th to 23d, 1850

1880.

It was subsequently decided to hold the First Quarterly Meeting at Film, and the Sceretary was instructed to correspond with the officers of the society there and arrange for the holding of said Quarterly Meeting in the city of Flint, the last Friday, Saturday and Sunday, the 28th, 29th and 30th days of November, 1879.

Miss J. R. LANE.

800 y Michigan State Association of Spiritualists and Liberalists,

Banner Correspondence.

Pennsylvania. PHILADELPHIA.-Ed. S. Wheeler (1112 North 11th

street), Corresponding Secretary of the First Association of Spiritualists, writes as follows, Sept. 12th 'The last rose of summer' is in bud on the standards midway along the garden walk, where the wall faces the south; roses, so delicate the too ardent sun of June

midway along the garden walk, where the wall faces the south; roses, so delicate the too ardent sim of June and July always blights them in the half-open bad, bloom in this more temperate air; are they not like certain virtues born of experience mostly, say sagaetly and pattence with those who seek to infure us basely? The grapes on our trellis hang bligh—and purple; but not to ripen. I have let morning-glories and scarlet-rumers elimb among them, and now they overtop the trellis and bury the grape-viae, blooming in variegated masses of color, on a level with some of the housetops. There is a chill in the air at morn and eve; the gladlo-lus has ceased to bloom, the inherose perfinnes the garden and the house; lectures have begun at Academy Hall, and by all these signs we know the summer has ended—it is autumn.

My last letter except the correction you kindly made for me) related to the camp meeting of the First Association of Spiritualists of Philadelphia, in part. The camp-meeting came to a full stop the 18th of August, as prefirranged, but on the 31st of August Mrs. Cora L. V. Richmond and Mrs. R. Shepard spoke at Neshaniny Falls Grove to a large audlence of a thousand or more, mostly the intelligent people of the country round about. The railroad advertisement of the meeting referred to it as a 'Special Session of the Spiritualist Camp-Meeting,' and the usually accurate Public Ledger noted it as a 'Supplemental Camp-Meeting by the First Association of Spiritualists of Philadelphia.' The truth was not in these advertisements, but rather in the columns of Mind and Matter, which stated that the entire credit of this last successful meeting was due Col. S. P. Kase, who managed the meeting and indertook the financial support of the same, in case of a failure to meet expenses, from collections, percentages, &c. I am told the meeting was successful financially as well as otherwise.

At Academy Hall the season's lectures began Sunday, Sept. 7th, with a discourse by Mrs. Sarath A. Snow, so

ages, &c. I am fold the meeting was successful financially as well as otherwise.

At Academy Hall the season's lectures began Sunday, Sept. 7th, with a discourse by Mrs. Sarath A. Snow, so long and well known to Spiritualists as a speaker. She was greeted by a remarkably full and fine audience for the season, and by her manner and matter gave, as I am told, great and general satisfaction. Her subjects, 'Our Duty' and 'The Religion of the Body,' are of a series she has amnounced, which have awakened much interest among very sensible people. I shall not report the good things I hear of Mrs. Snow as yet, because as she speaks all this month, I hope to refer to her work some time hereafter. That it will be very successful all agree; at least all I have heard speak on the subject.

Having several useful societies of Spiritualists in this city, we are promised another still. Perhaps more will be done of good the more we multiply organizations; it is only necessary to prove them essential. We all cannot see allke or work alike, our demands are not the same; but we can cultivate fraternity, and coöper-

will be done of good the more we multiply organizations; it is only necessary to prove them essential. We all cannot see allke or work allke, our demands are not the same; but we can cultivate fraternity, and cooperation may aid progress.

Our Board of Trustees have nearly completed arrangements for speakers for several months. Mrs. E. L. Watson, of Titusville, Pa., succeeds Mrs. Snow, and will speak, through October. We hope to announce a distinguished gentleman and scholar as a new speaker in November, and J. Frank Baxter will be with us in December. Beside camp-meeting and other work this summer, we have thoroughly and well reorganized our Association, and I shall be able soon to forward you particulars of general interest and great innortance.

By the way, what ignorance of Spiritualism and Spiritualists is shown in the last issue of The Popular Scinalists is shown in the last issue of The Popular Scinalists asserts, as he declares, that he knows of that which is above nature, that is greater than nature? It will take much playing upon definitions to make a charge like that good! Dr. Henry Mandsley classes as Spiritualists all who 'hold that mind is an independent spiritualists all who 'hold that mind is an independent spiritual essence. The criticism of Youmans may be thir against Christians, &c., but the Spiritualists, Bke those many called 'progressive,' every well informed person knows, are incapable of the twaddle reported, being Naturalists altogether. Prof. Youmans, and the greater Wilhelm Wundt, have simply mistaken the limitations of their knowledge for the horizon of natural law. 'There be more things in heaven and earth than are dreamed of in your'-selence, Professor!

Since the aist of August your scribe has spoken on Sundays in New York for the Second Society. This society seems to have grown out of the First Society, altogether from a desire to hear a variety of speakers; the great and continued popularity of Mrs. N. J. T. Brigham making the managers of the First Society, altogether from a des

HARRISBURG.-W. A. Roberts, 1218 Market street. writes: "I derive great pleasure in reading the Banner of Light. I have loaned it to non-believers, some

ner of Light. I have loaned it to non-believers, some of whom have since become converts to our glorlous philosophy. The cause is stiently progressing here. Some good mediums have been developed, and others are being prepared for different phases of spiritual manifestations. I am delighted that you have seemed the services of Mr. W. J. Colville to answer questions in your free circle-room.

In the Banner of Light dated August 9th, there is a spirit communication, through the mediumship of Mrs. Sarah A. Danskin, from a little girl who passed over from the residence of her parents, Vernon street, Harrisburg, Pa. She gives the name 'Hattle Brightville,' but her name is 'Emma Brightbill.' With these exteptions the communication is correct. Her age, and

the names of her father (Benjamin), and mother. Mary the name of street and place, are all correct."

Ohio.

UNIONVILLE, -P. Pixley writes renewing his sub-CNIONTILLE. 11. PIXICY writes rehewing his subsectipation, and at the same time expressing bis views to some degree regarding the position taken by Dr. Buchanan. He says: "What I liave particular reference to now is that Dr. Buchanan, in barmony with Bible teachers generally, makes no difference in his demands upon those faculities which are, and those which are not, subject to the will-power. Love is not a subject of command, although a refusal to love be threatened with all the penalties an infinity can devise. A command to love is unmistakable evidence of its own finite origin. The affections not being subject to the control of a third person, cannot therefore be amenable to law. Jacob could not love Simeon and Levi as he did Joseph and Benjamin. Let us look a few moments at the kind of love that Professor Buchanan describes as Christian love. Self, like the tove extracted by Moody and Sankey in their wonderful successes, is manifest in all its features. It is proposed by its exercise to exchange a poor character for a good one by proxy! Is this the situation we as Spiritualists occupy? I think not! Spiritualism, as I understand it, is the natural outgrowth of native faculties, subject always to physical and mental conditions. My view is that every intelligent being makes bis own bed hard or soft, and will lie on it until attracted by some superior aspiration. The idea either of gift or of force is of finite origin and must die a natural death." scription, and at the same time expressing his views

CLEVELAND, All, writes and Chas. E. Watkins has located here permanently, and Is giving some wonderful tests, rarely failing in answers to the ballot or pellet test, white his independent slate-writing is truly marvelous; in several instances to my knowledge slates have been written upon without his being in contact with them at all-held by the visitor. In one instance of this kind the slate was covered with communications from father and a brother of the sitter, the writing throughout a perfect true simile of theirs while living. In the presence of these telegraph operators answers to some of their questions were given on the slate by raps, using the Morse code. Skeptles are falling fieto the ranks by dozens." ful tests, rarely failing in answers, to the ballot or pel-

Illinois, 13

QUINCY, Wm. Brown writes, Sept. 10th, as follows: "At the time of my becoming a Spiritualist (twenty-eight years ago we were few in numbers, Since that date we have had some add in the way of lectures, scances, Se., but to the outside world there has been apparently little progress. However, there has been apparently little progress. However, there has been arbitrary undercurrent in this differetion, which must sometime make its way to the surface. Now seems to be the period when the truth will beam forth as a sun, and disperse the darkness. There has been a struggle, but we are encouraged, belleving the struggle has not been fruitless. The uninds of the people are awakening in the cause, and we anticipate a largest, a struggle, but we are encouraged, belleving the struggle has not been fruitless. The minds of the people are awakening in the cause, and we anticipate a harvest after years of toil, with little assistance from the visible—though much from the instable—world. A hall is now being erected by Mrs. Dr. Merrick, of our city, wherein we may freely meet; and we expect the departed spirits of our loved ones to join us. Its dimensions are too by 20 feet. It is a very meat, substantial-looking building upon the outside, and when completed the rooms will be very tastefully arranged. There is a basement room for a Children's Lyceum, entertainments, sociables, xe. The main befure room has a scance-room behind the platform, also caldnets. Mrs. Merrick has creeted this building as a monument to her deceased husband, br. Merrick, she tecling this would be a greater tribute to his memory than any monument of marble or stone which might have been placed over his lifeless, remains. She fully realizes be is not in the toud, only the cast-off grament is there, but the spirit is with her, and can come into this room and commune with her, and can come into this room and commune with her, and ean come into this room and commune with her, and ean come into this room and commune with her, and can come into this room and commune with her, and can come into this room and commune with the cant-off grament is there, but these costly edifices rearred for the two ships? of God. We feel that God can be worshiped in the counting sor the good of humanity, not the 2 marship of God alone.

We anticipate holding a convention when it is completed, which will be some time the last of the month, and should be pleased to meet all good. Spiritualists, and those who want to be."

New York.

WESTBURY.- L. Hakes writes: "4 read with much Interest Bro. A. E. Newton's admirable comments on Dr. Child's theory of 'Whatever 1s, is Hight'; and I have been somewhat amused in reading the attempted review of that article by Taylor Buzzell. If the theory is true, of 'Whatever' 1s, is Right,' then to my thinking the old Calvinistic doctrine, 'All things are forcordained,' is also right, and no one has any control over his actions. I admit that whatever is in notione is right, but I do not believe that nature ever created one man for the express purpose of killing another or committing any other so called crime. If it is all right, tor instance, for one man to kill another, then he should not be punished for it, and the only argument that can be brought up to sustain the right to punish, is the same which was used by an old Calvinistic deaceon when asked: If God Interordained all our acts, why do you punish one of your children when he does anything you think to be wrong?" The reply of this worthy was, 'Oh, God ordained is should punish him.' Lame logic indeed! Mr. Buzzell asks, Will not truth and error, as they ever have in this world, run parallel? But if old is right, why talk about error? I admit that every effect has its legitimate cause. If a man becomes intoxicated and comes home and shamelully abuses his family, the act is the legitimate result of his dissipation; but is that act just and fight? I never talked with a man who along the all-light dorthine who did not use the terms 'right' and 'whong' vice and Dr. Child's theory of 'Whatever Is, is Right'; and did not use the terms 'right' and 'worng,' 'vlee' and 'virtue,' as freely as others; but who do they use those terms if they believe what they profess to?"

BROOKLYN,-M. P. writes that seeing a paragraph in a late issue of the Banner of Light concerning Mrs. C. E. Dennis of Cincinnati, he sent a communication to her for the purpose of testing her psychometric powers, and was very much pleased with the result at-

Massachusetts. BOSTON.-A. S. Hayward writes us that while at Onset Bay he met with a veteran Spiritualist, Joseph Dimmick by name, of Pocasset, the scene of the Freeman tragedy; Mr. D. informed our correspondent that when, years ago, be first took the Bonner of Loht, the citizens thereabouts attempted to get up a remon strance against its being brought into the village, but did not succeed in their "plous" intentions. Mr. D.'s father, who was once a class-leader in the Methodist Church in his carlier days, withdrew from fellowship in time with that system of religion; he passed on Aug. 6th, '79, at 87 years of age, and his funeral was conducted by Mrs. A. P. Brown, of Vermont. The neighbors attended in large numbers, and all were pleased with the nature of the services at this, the first "spiritualistic" funeral ever held in the place. Mr. D. stated that, in his bellef, Freeman was perfectly honest in doing the deed which has attached so sad a reminiscence to the village, and that he (D.) had assured a infaister who called on him and asked his opinion concerning the case, that it was only a legitimate outgrowth of the teaching of the sacrifice of the himocent for the guilty, as known to the Christian "scheme of salvation," so-called. Dimmick by name, of Pocasset, the scene of the

New Jersey.

MILLBURN.-A. A. Thurber writes that he consulted Mr. Mansfield, of New York, recently by a scaled letter, on a personal matter of much importance to him (T.), and that Mr. M.'s reply—or, rather, that or his guides—was every way satisfactory.

Springfield (O.) Notes.

To the Editor of the Banner of Light:

As one of many expressing their appreciation of the Banner of Light, I would, at this time, refer to the Correspondence Department, and the use that Spiritualists should make of it to inform each other concerning the local interests everywhere. Only a few make frequent reports: among them I note Bro. Thomas Lees, of Cleveland, Ohio; he sends a summary in a few lines If that was made a rule by correspondents, and more interest taken by the friends to write for it, this department would gain in usefulness. Since forming our society last winter we have

kept up meetings with local effort except in мерь up meetings with local effort except in May, when we had Bro. J. M. Peebles here and at Dayton, London and Piqua. At each of these places the Spiritualists organized a society upon a religious basis, as Bro. Peebles is wont to have them all do. We are soon to have flev. A. J. Fishback and others from a distance to labor with us, and with the services of our local speakers, James Cooper, of Bellefontaine, Mrs. E. Coit, of Columbus, Bro. A. E. Adams, of our society (whom we have lately called to the spiritual rostrum, and can recommend as another soriety (whom we have lately called to the spir-itual rostrum, and can recommend as another good speaker,) we soon expect to have a genu-ine revival spreading in this section. We are marching for higher grounds. The children are being looked after, and our Lyceum is coming into favor, and will keep in step with the move

ment in advance.

Bro. Adams and I had our spiritual strength renewed at the recent Alliance Convention.

"It was good to be there." Other sections of Ohio need such meetings. This is one of them.

Fraternally yours, J. P. Allen.

Springfield, O., Sept. 10th, 1879.

TO BOOK-PURCHASERS.

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SPECIAL NOTICES.

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Manner of Light.

BOSTON, SATURDAY, SEPTEMBER 27, 1879.

PUBLICATION OFFICE AND HOOKSTORE. No. 9 Montgomers Place, corner of Province street Lower Floor.

WHOLESALE AND REPAIL AGENTS: NEW ENGLAND NEWS COMPANYS 14 Trong in stoot, To tout

THE AMERICAN NEWS COMPANY. to east M. Chambers Street Sec. York.

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A POBLISHIRS AND PROPERTIONS. 184 to 18, 116 th Briston's Manager. topic W. Day.

Fig. 16; the explorate chieff, be addressed to Issaer B. RICHE Breeze of Ingert Penershear Hessel Relich, Messal Roller and Continuous at the soluted below with the little Hills Cortain.

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Volume Porty-Six:

With the present number the Branes of Light. commences its corry-sixth volume, and it is therefore dosing in rayielly upon the latter half: of the awenty-third year of its active and useful, existence. We say useful, because ascribing to its angelic guardians all the praise for what this that are gone, we can, almost in the character them as in the sensitive media themselves. of a speciator, look back upon its past career with feelings of satisfaction, and with a promember I conviction that the Borner has been an instrument's forear and extended usefulness. increasing age, instead of epocating in an inverse and contractile degree upon that usefulness efferable rather, new, broader and more

Standing as it were at this the c. in company with you acaders, on the threshold of another definite peri due fudit sid work ou corpait and of intelligent perus dand criticism on their c we desire to safe, in passiful on, at least a point or two with a ference to other Breaky of Light. And the course at strikes to follow newscale by week dier ist vydra myennan, eddyblie rhedjarblier appears. Teach rights wind of its minagers, teranos ao degived in a live anstant service in the sin beloanse of Schiller User in its Themomental and philosophical places. We place the term plaction and in a lyange of that of phic Josephical a bisedly, since the foundation-principle of the chicital discensation is spirit-renomena/with a are duly presented by properly developed needla, the possibility of that return and the attendant fact of the capability of communion between spirits yet in the form and those who have been set free from its contining limitations could never be demonstrated to the acceptance of the thoughtful and redestive.

Through and by the philosophic phase the chords of human sympathy might be struck, and a trembling hope aroused concerning the existence of an immerial attributed resident with the interior managed of a kirdred line of procedure the chareles have taken advantage in the system of blind foith which they have erected upon the substratum of this well recognized longing on the part of humanity abut in the stern court of Dason the case would be dismissed at once for want of evidence in fact, materialisti; Science, and critical if for cynical Free Thought were its presenting attorneysthe ene operating throughout repeated discovereries, and the other through the ever-widening researches made by been and analytical minds -- making rapid advances toward obtaining from the jury of the jublic opinion a verdict relegating, even in the general mind, the mere large of a life beyond death to the shades of that oblivion whither have been deported so many of the whilom cherished ideals of the world, when lo! Spiritualism in its present form appeared on the scene as a witness whose statements (backed as | they were by tangible experiment; were not to be gainsaid: the tide was then turned-immortality received the endorsement of an actual and individual demonstration, and millions of human hearts have since, by its blessed unfoldings, been clothed in "the garment of praise" in lieu of "the spirit of heaviness." Therefore early days of the movement called us to do battle it seems to us that the phenomena, mental and physical, coming primarily as they did through no invention or invitation on the part of man, but freely volunteered at the outset, and since freely continued by the denizens of the spiritworld for the benefit of humanity, demand the first place in the esteem of Spiritualists; and such they will ever be accorded in the columns of the Banner of Light.

Not that we would stop there, not that we would deride culture on the part of speakers and people, not that we would put on record a disparaging word against the valuable and unremitting services wrought by the normal advocates of the system of thought, or philosophy, which has been to a great measure the out growth of the revelations made by the manifesting intelligences-far from it; we would recog- derful manifestations of spirit-power through nize those services, and bid those who render the instrumentality of Mr. Powell in the next them "Godspeed"; but we must accord the issue of the Banner. The evidence of this mewhich the philosophy is but an ultimate. We I the most reliable sources.

recognite the joint importance of the plactom. The Course of the Popular Science enhand the philosophy, but if called upon to choice between the two would present our adherence to the first named, unlessitatingly. We suchnowledge and welcome those who feel it their special province to labor in the philosophic. field to the exclusion of other ideas, as brothers working toward the same end which all true friends of the movement should ever have in view, but we cannot recognize them as some of their number seem to conceive themselves to be as the representatives of a dawning system. which holds within itself the germ of an order of unfoldment under which the spiritual phenomena, no longer necessity, will be supplanted by the utterances of self-appointed "high priests" as no atal "head lights." We have to fears that the human race the nelividuals conposing which are but the publisher the next scheme of life swill ever outstrip its to chars, and reach a veri d when it can dictate to them the terms and conditions under which it will or will not receive that which they seek to reveal. The true method in the premises to our minds All for the disciples of In the physics (Phenomena) and Phile sophicals to work in harmony for the advancement of a knowledge of Spiritualism among men, neither looking astance at the other, knowing that as co-workers in this great and plotious mevement each class will magnify itself only as it hambly and sincerely devotes its efforts to the upbuilding of the common cause. And in due course, since the phenomena occu-

py so important a place in the spiritual dispensation, it is but just that we speak a word in defence of these sensitive instruments which have been chosen by the higher powers to act as channels of communication between the seen and the imseen. These individuals, though abnormally sifted in Certain directions, are still Luman, and filled with all the attributes and characteristics common to our race; and they should be dealt with, therefore, in the light of this fact, in leving sympathy, and in negordance with spiritual laws as fast as the nature and score of these laws are discovered and codified, Mediumship is indeed the golden bridge which spens the rulf between the numbane and supernameline Worlds. It is something not to be regulated by conventions or, assemblages of individuals, for it might as well be expected of natural laws that they should operate through human rules; therefore the individual media, the integral portions of that bridge, should be protected when recklessly assailed by the enemies t of Spiritualism outside of or within our ranks, and if after unprejudiced inspection found realto wanting, should be repaired and corrected. rather than crucified and destroyed should be to drop the metaphor by kindly counsel and sympathetic aid elevated in their sentiments and enlarged as to their views of what constitutes right dealing, rather than be untityingly crushed for faults which after all may find their inspirpaper his been able to accomplish in the years, inc spring as much, in the investigators around

Thus reiterating our adherence to views which we have often in the past taken occasion so express regarding the relative importance of the Phenomena and the Philosophy in the work in the bands of the spirit-world, and than its of advancing the spiritual cause, and of the importange of Joth wines to the movement, and also the companion fact of the importance of both working together in brotherly harmony expanded deportunities for the doing of service, for the accomplishment of the great end in view, we pass on to speak a word concerning matters particularly bearing upon the Banner of Light. spations and its future. In sadding we desire to return our sincerestlanks to those in the thesh who have tell to continue their pecuniary. aid as subscribers, advertisers, e.g., by which mouns on the material plane this paper has About here tof are sustained. It gives us pleasure to be able to state that never since its founda-Property of a solvent and defender of what thousand the prospects of the Bennier of Light establishment been more cheering, spiritually, spiritual and namehane, this fearing handes and them news and though we never for a single claim to the popular attention. All the weight amount lose sight of the potent aid and guidance of its induced a sold all the north acts of its utfeel grateful to our kind friends all over the civilized world for the many encouraging words that have been from time to time wafted to us from sympathizing hearts.

We would announce in the connection that the excellence of mechanical execution, and the turn, and without the physical and mental plac-valuable original matter-from the pens of Epes Sargent, Esq., A. E. Newton, Prof. S. B. Brittan. Dr. J. M. Peebles, and our many correspendents, thus far characterizing the weeklyissues of the Banner will be continued. Special attention is called to the messages given through the mediumship of Mrs. Sarah, A. Danskin of Baltimore, as printed on our sixth page; also to the new "Questions and Answers" Depart ment presided over by the spirit guides of W. J. Colville, the first installment of whose utteratmes in this direction will be found on the same page of the present number. This new and attractive feature will be hereafter continued for the gratification of our numerous readers. spiritualists visiting Boston are respectfully invited to attend the Friday afternoon scances told by this medium at our Public Free Circle-Room, and thus arrive at an adequate concep-. tion from tersonal investigation of the peculiar. powers of his controlling intelligences ! The Message Department which has been for year's a distinguishing feature of the Bonnay of Light will in due time be recommenced. Other improvements will be added hereafter as occasion and opportunity shall arise; and we trust that in view of the efforts making to render this paper of increased interest, our readers will a lend us a helping hand by endeavoring to extend its circulation in their immediate neighborhoods, and among those who have not as yet formed an acquaintance with its pages. And now, with a renewed sense of the re-

sponsibility placed upon us, we proceed afresh to the discharge of the important requirements attending the post we were so long ago appointed to occupy. By the unfailing strength which havever been vouchsafed by those who in the in their service, we have fought almost innumerable conflicts with error, and overcome obstacles otherwise insurmountable - we have been privileged to aid and advance others in anxious only that the discharge of the fullest measure of duty on our part may be successfully acheived.

We shall give a full account of the won-

Monthly in Regard to Spiritualism.

The following admirably reasoned article in regard to the unfair and unscientific course of Editor Youmans, of the Parellar Science Monthle, in excluding Ulricits article in favor of Spiritualism, while he paralishes that of Prof. Wundt in opposition, is from Heller of Sept. 18th. The objections to Mr. beamans's position are just and philosophical, and we hope he will be hed to reconsider what seems to us a very unautherited and bigoted course on the part of one claiming to be a truth-seeher.

fied tone." It is shall wand full of misstatements. It falsely charges Shale with lying, and this on the most dimey grounds, and evidently through misconception or imprance of facts. It charges, by insimuation, Bellachini, the celebrated juggler of Berlin, with insincerity: for Bellachini had investigated Slade's phenomena and had made eath before a notary that he could find no trace of juzzlery in them. To one acquainted with Spiritualism Wundt's article fails in truthfulness, and makes no one strong point against Spiritualism. It will be an easy matter for Ulrisi to expose his errors and misrepre-

There is no "anti-the dogical bias" in Wundt's article, as the writer in The Index intimates; but the pre-theological bias crops out in many places, as any critical detective will readily see:

"SPIRITUALISM AS A SCIENTIFIC QUESTION," This is the title of a letter lately addressed to Prof. Herman Unici, of Halle, by Prof. Wilhelm Wundt, of the University of Letpste, and which we have only seen as translated and published in the Sepanher number of the Popular Science Monthin. It appears that Mr. Slade, the American "medican," has been giving seas translated and published in the September number of the Popular Science Mantilo. It appears that Mr. Stade, the American "medican," has been giving sciences in different parts of Germany, and, among others, has converted Prof. (This), who now comes out boddy and enthusiastically espensing the cause of Modern Spritandism. We have not seen his letters, and cannot speak of them; but the reply of Prof. Wundt, if not convincing to the converts of Mr. Stade and German Spritaalists generally, mais challenge their respect for the author by its candid, Lair, and dignified tone. It exhibits little of that "anti-theological blas" which indispelly is too commonly seen in men of science when discussing religious questions—for Spritaalism, we suppose, may be called a teligion. Furtualism, we suppose, may be called a teligion of Moderaka, asks that the letter of Prof. Urief be also published. The citien declines to do this, on the ground that it is an anti-scientific paper. "Our magazine," says he, "was started expressly to represent this side of things, and we have no tight to publish the other side sthat its, anti-scientific papers; it would be a breach of contract with subscribers." No double, Mr. Editor, your subscribers expect papers on scientific subjects, but they expect them on both sides of scientific subjects, if there are two sides. It is true, you believe there is only one side to rule their contributions on as "anti-scientific." He might, indeed, be justified in refusing to receive a paper in defence of Curistlanity, fo steaming awstigation. Let us rave it, and it its layer the testimony of scientific men on both sides who have investigated these phenomena. "We have no right to publish the other side." No, you have no right to publish thash on the other side; but it is a fair presumption that sich a letter as Frof. Unci would write would be something that might at least entertain if not instruct the readers of the Popular Science Monthin, We think the editor has a "tright to publish the other side." His subscribers would consider it no "breach of contract" to give an able paper from some celebrated scientist in detence of the spiritualistic origin of what Prof. Wundt ascribes to legetidemain. That seems to us fair; and to decline to publish such a paper on the ground that he has "no right to peblish the other side," aspears to us very like the spiritualistic originals when she puis on the "Index Expurgatorius" every book that mint possibly sow the so of observes in her dominions. Is science to have an hadex Expurgatorius? It would seem so, The truth is, science, of rather scientific men, have inherited somewhat of the old dognatistic of the dorrans. Egotry is a plant indigenous

satistic of theodograms. Eightly is a plant indigenous ty all neutral clings.

That you say, we have a right to be bigoted; that is, see I that to truth. Yes; but what is truth? It is pre-The second of the second with the last many spiritualists, are quite as for the second with a second with the last many spiritualists, are quite as for last second with the last many spiritualists, are quite as form between high order of Nature. The plant as we understand them, such Statitualists as Thie, at least many spiritualists, are quite as form between high the individue order of Nature. They believe, if we made stand them, that spiritualistic phenomena are in a perfect accord with the laws of Nature. They repaid the idea of mirreles and all sustance of the second with the laws of Nature. They repaid the idea of mirreles and all sustances of violations of law. They claim simply that these strange phenomena are in harmony with higher laws than science has yet discovered—laws which have to do with intelligences more suited but no more invisible than these which of craft through the physical body to do with interior care through the physical body ble than these which of crate through the physical body

to do with intelligance's more subtle but no more invisible than these which of crafte through the physical body and brain.

"We confess we do not see how, if Spiritualism were true, it could ever be brought within the domain of positive science; but whether or not it could be, is not the question. The point is, ought not science to patiently investigate the problem, and ought not a scientific bournal to publish the verdict of scientific men on both shors of the question? "Science postulates an inflexible order of Nature as the foundation of all its work. It starts to this principle, and assumes it at every step in every direction," says the editor. True, and it is a useful working principle; but we must not forget that science "assumes" this inflexible order. So that as we have investigated Nature, we see an order that we call a "law"; but it does not therefore necessarily follow that-somewhere beyond our investigation there may not be something different from our present idea of law. It is true we may not believe that anywhere in the wide realm of Nature there is an inch of space or one moment of time where and when phenomena do not proceed according to an inflexible law; but we do not think we are justified in saying that because law rules all, the scen law must rule all the unseen.

If the theologian can be accused of making a God after, his own mance, of projecting his own nature upon the serven of the heavens, and, like Narcissus, falling in love with himself, the scientist does essentially the same thing when he assures us that Nature most do thus and so. Why must? That "must" is all subjective, a little part or our own thought of recling projected upon Nature outside ourselves. We have a right to say, "We have observed this to be an order of Nature thus far, and we believe that the same order continues beyond the investigations we have evermade or ever will make. We see that Nature has done thus, and we family believe that she will ever continue to do so, world without end, amen?" That much the scientis

More White Man Rascality.

Advices were received at Winnipeg, Man., Sept. 17th, from Wood Mountain, Sept. 3d, that a fight had occurred between Indians, who had crossed the line" after buffalo, and United States soldiers, the result of which was that nine Indians were killed and three Americans and two chiefs wounded. These Indians, it seems, were not on the "war path," but simply out to provide food for themselves and families. their work, to help the fallen to arise, to put heart into the despondent, to instruct the ignorant, to sow the seed of spiritual truth in gradually broadening fields, and to grow stronger like to know what is? How long will this pro
[Ishall attend the Vermont State Association of Spiritualists at Danby, Vt., on the 26th, 27th and 28th insts. Will speak in New York City the Sundays of October in Republican Hall. Will receive calls to lecture in any part rather than weaker for the service; and, still fessedly Christian government allow such outtrusting in that strength, we go forward in the rages? The Washington authorities should at service of the spiritual cause, fearing no vicissi- once investigate in the most thorough manner tude that mundane forces-may bring forth, and such infernalism. If it does not, the great Lombard, Dupage Co., Ill." spirit-world, which rights the wrongs of the oppressed, will, and in a manner, too, that shall blanch the cheeks of the whites. That it has the power to do so we are well aware.

> announcement that "The Dawning Light" and "The Orphan's Rescue" at two dollars.

Professor Huxley Discovers An Honest The Materializing Manifestations at Man-Mr. W. I. Bishop is the Fortunate Individual - Dr. Carpenter is Made Happy.

will create very general surprise. It is due to genuine, they had no interest for him. When very great interest. The other astounding discovery is, that Mr. Bishop's "demonstrations" viously made to that of sight. proved conclusively Dr. Carpenter's theory of gow News of Aug. 15th, 1879;

Mr. Washington Irving Bishop before Professor Huxley and Dr. Carpenter, the former stated that it was well Mr. Bishop was 'an honest man, for, with his gifts, he might have been the greatest rascal amongst Dr. Carpenter's interest in the experiments was exceptionally keen, because the demonstrations proved conclusively his theory of unconscious cerebration, which he has uniformly set up in opposition to all the professions of the notorious Spiritualists who have during the past few years visited London."

We congratulate both these eminent and astute sarants, Huxley and Carpenter, on the satisfaction they have got from Mr. Bishop. The fact that the latter, " with his gifts, might have been the greatest rascal" amongst them, but heroically abstained from the temptation, is interesting in connection with the escapades related of him in this country, not excepting that told of him by Mrs. M., a respectable boardinghouse keeper in New York. Huxley, being a man of science of course his endorsement of Bishop's honesty comes to us with a sort of scientific importance. Carpenter may well felicitate himself on having his Unconscious Cerebration" theory confirmed by so high, disinterested, and conscientious an authority as Bishop; a youth who, a few years since, went round elad in female attire among the feminine mediums of Boston, and whose photograph, taken in that disguise, is now in the hands of a wellknown Spiritualist in London.

It is soothing to know that Dr. Carpenter has at last got his mind set at rest in regard to the verification of his great theory "in opposition to the professions of notorious Spiritualists." Some ten years, ago William White of London hit off the worthy Doctor so neatly, that we must quote his words as strictly applicable to the case in point of Dr. Carpenter's scance with Mr. Petticoat Bishop. Thus biography, as well as history, repeats itself:

"Dr. Carpenter was never an inquirer, but only an expectant detective, satisfied that what was not illusion was knavery, and what was not knavery was illusion. Moreover, having taken out a patent for Unconscious Cerebration, he is. like the generality of patentees, remarkably indifferent to all considerations that do not tend to the promotion of his invention. His interest in Spiritualism has been purely selfish. He resolved to annex its phenomena as illustrations

man nature is concerned) is expanded to the uttermost and applied to discredit what cannot otherwise be impugned.'

This is an accurate description of Dr. Carpener's course toward Spiritualism. In all his attacks, and with all his egotistical pretensions, he has not shed the first ray of light upon the least of the phenomena. The fact that he has found anything in Bishop's monkey-tricks to confirm him in his foregone theories, shows the utter incompetency of the now venerable Docfor to conduct a scientific investigation. Bishop would not scruple to fool him wherever he thought it for his interest to do so. That he has made dupes of both Huxley and Carpenter is not to be wondered at, when we consider that they are utterly ignorant of the first rudiments of Spiritualism, and of course unqualified to know how far Bishop imitates, or fails to imitate, the actual phenomena.

The Pocasset Tragedy.

Prof. William Denton has received the following note from James Parton, which fully explains itself, and is a marked compliment to the new namphlet which Mr. D. has just brought out. Parties desiring to know more of the work will find it on sale at the Banner of Light Book-

store: NEWBURYPORT, MASS., Sept. 9th, 1879. My DEAR SIR-I have received your discourse upon the Pocasset Tragedy, and read it with pleasure and gratitude. It seems to me to be well adapted to deliver benighted men and women from the infernal and bloody superstitudes which ladded to the control of the c tions which led those poor people to their ruin. I hope you will be able to give it a wide circulation.

Very truly yours,

JAMES PARTON.

E. V. Wilson on the Mending Hand.

It gives us pleasure to be able to place the following announcement before our readers, by which it will be seen that this veteran seer and than when we last referred to his case. The epistle bears date of South Schroon, N. Y., September 19th:

of the country during the winter.

My health is regained and I am able to work. I will have my books and photograph for sale at the Convention at Danby. Address me at

William Emmette Coleman, Secretary, forwards us a report of the Bismarck Grove Liberal and Spiritual Camp-Meeting, together with the information that "We had a splendid time, Read on fifth page R. H. Curran & Co.'s and next year hope to have the grandest meeting ever held in the West." We shall not have (Fox House picture) will hereafter be sold at one room for the report, we regret to say, until week place of honor to that which is the source of dium's genuineness is daily accumulating from dollar per copy-half its first published price- after next, our columns are already so heavily taxed.

Terre Haute, Ind. We had the pleasure last week of meeting at our office Mr. Robert H. Hare and wife, of Phil-Two remarkable events have recently oc- adelphia, Pa., who informed us that they had curred in England. "Mr. Washington Irving | recently devoted a period of five weeks to a visit Bishop," who showed an extraordinary genius to Terre Haute, the object of which was the for peculiarly sharp practice, first in Boston, eritical investigation of the surprising phenomand afterwards in Glasgow, by affecting in a ena occurring there in presence of Mrs. Anna somewhat princely way to exhibit his powers | Stewart and Miss Laura Morgan. In the course as an exposer of Spiritualism for purely charita- of the experimental inquiry thus instituted they ble objects, and then grabbing the lion's share | beld some twenty séances with these two media, of the proceeds which had been got together by and saw, and unmistakably recognized, twenty-We think the writer errs in complimenting the lure of single-hearted charity, has been dis-one of their spirit relatives and friends-to Wand's article for its "cardid, fair, and dignisacovered to be "an honest man." The discovery which recognition they are willing to make solemn affidavit before any competent authority. no less distinguished a person than Professor Not only did they hold sustained conversation Huxley, the same gentleman who proclaimed with these materialized spirit friends, but for that even if the phenomena of Spiritualism were | twenty minutes at a time these forms were unshrinkingly in their presence, and submitted to not genuine, it would seem that they have a be handled, that they might add the testimony of the sense of touch to the appeal they had pre-

During one scance held at Miss Laura Mor-Unconscious Cerebration. The whole story is gan's, the spirit daughter of Mrs. Hare came told in the following paragraph from the Glas- visibly forth from the cabinet and seated herself at the piano to play: Mrs. Hare, in order to sat-"ANTI-SPIRITUALISM .- Dr. Joseph Parker states isfy herself beyond doubt of the fact that it was In the Foundaire that at the conclusion of a scance by a spirit shape before her, and nothing else, put her hand upon the shoulder of the form, when Miss Morgan, the medium, came out of the cabinet at once, and put her hand upon Mrs. H.'s shoulder, so that as the lady stood, she could view at the same time on one side of her the materialized spirit, and on the other the medium berself.

Mr. and Mrs. Hare also inform us that they obtained at Mrs. Stewart's séances some thirtyfive pictures of spirit-friends and relatives-they furnishing their own materials, and Mrs. Hare, herself acquainted with photography, managing the details: these likenesses they regard as having been obtained under circumstances which to them appeared entirely satisfactory.

We are authorized by Mr. and Mrs. Hare to make the above statements in regard to Terre Haute and what was seen by them while there; and we hope that at no distant day these earnest investigators will feel to furnish us with a more extended account over their own signatures.

In this connection it is pertinent to state that Mr. Hare and wife subsequently visited Rochester, N. II., and had several private sittings with Mrs. Pickering, the materializing medium, and they permit us to make public the fact that there is no question whatever in regard to the reliability of this medium; that they had indubitable evidence of the genuineness of the spirit manifestations; that several of their departed friends and relatives who appeared were fully recognized, etc., etc. Mr. Hare is a very intelligent man, a lawyer by profession, and therefore his statements are assuredly worthy of all credit.

It is a singular fact that while scientific societies in the old world and individuals belonging to our colleges are privately investigating the spiritual phenomena with zeal, certain avowed Spiritualists in this country are ignoring these very phenomena. The latter would feel considerably abashed, we opine, should the former at a future day formally admit the phenomena . to be in their estimation bona fide. There are clear-headed individuals members of these societies, who have already endorsed the phenomena, and we therefore anticipate favorable results in this direction at no distant period of time, more especially as highly educated people in nearly all departments of life are becoming interested in the all-important subject of direct spirit return and communion.

"No Proscription."

Speaking of the case of Mr. Kiddle, the whilom Superintendent of the New York (city) public schools, the Syracuse Evening Herald of a late date, and under the head cited above, speaks a plain, blunt word for justice, which ought to receive the widest circulation. From its editorial utterances on this topic we select the following sentences as specimens of the drift of the whole. [In this connection we would inform our readers that the New York Board of Education at its last meeting voted to proceed to the election of a successor in place of Mr. Kiddle, at an adjourned meeting to be held early in October

next]:

"At the time when the furor was at its height flast summer] we expressed our views very plainly on the subject of dismissing an opticer whose antecedents were excellent, and whose administration had won praise on all sides for its efficiency, simply because of his avoical of a religious erect which chancet to be impopular. The question at issue is not whether Spiritualism is a truth or a delusion; so long as its maintenance has no bearing on domestic, social or political morality, and its professors do not drag it into their vocations in any way, we do not see on what ground exception can be taken to it rather than to Hebraism. Catholicism, Methodism, or other forms of belief. There are persons of a practical turn of mind who stand ready to show gross inconsistencies in every creed of Christensons of a practical turn of mind who stand ready to show gross inconsistencies in every ereed of Christendom or the Orient; there are others—members of respected religious denominations—who pratend to know quite as much of the spirit-world as Mr. Kladde, and on no hetter faundation. Why he or his class, therefore, should be singled out as the objects of especial animadversion is something which will not be readily understood by unprejudiced minds. It behoves all lovers of fair play to see to it that no proscription is exercised to his injury which would not be applied to a man of another religious calling. Our common school system is unsectarian in theory; let it be so in practice as well."

The Psychological Review for September has the following table of contents: "Mesmerism," S. E. de Morgan; "Popular Errors and Objections to Spiritualism Explained and Answered;" "The Jewish Kabbalah," J. W. F.; "Spiritualism a New Basis of Belief," J. S. Farmer: "Memorable Relations-Ghosts in Tyrol," A. M. Howitt Watts; "Notes and Gleanings: Spiritualistic Contracts, Mr. Spurgeon versus Modern Society, Prof. Gairdner on Spiritualism, Spiritualism and Morals, Exposures of Spiritualism, Shelley's Religious Convictions, Spiritualism the Up-Builder of a Rational Faith, Scientific Claims of Spiritualism"; "Sonnets-To a Sister of Mercy," J. T. Markley. London: Edward W. Allen, 11 Ave Maria Lane, E. C. platform orator is much better as to his health | Glasgow : Hay, Nisbet & Co., 52 Ropework Lane. For sale by Colby & Rich, No. 9 Montgomery Place, Boston.

> Thomas Lees writes us an installment of his "Cleveland Notes," from which we make the following extract. The remainder of the article (treating of Charles E. Watkins, whose mediumship Mr. Lees uncompromisingly endorses) will appear next week:

> "The bright and genial countenance of Frank T. Ripley, the test medium, was visible here one day this week while en route for London one day this week while en route for London (O.) to fill an engagement; he hopes and expects to be in Cleveland during the month of October. Efforts are being made to secure Parker Pillsbury for one or two lectures prior to his return home—probably the last Sunday in this month, Sept. 28th, and the first in next, Oct. 5th."

We shall print next week the reportprepared specially for our columns—of a "Ten Days' Camp-Meeting" of Spiritualists held at Sharp's Grove, Kansas, Aug. 22d-31st.

BRIEF PARAGRAPHS.

SHORT SERMON .- The best thing to give to your enemy is forgiveness: to your opponent tolerance; to a friend your heart; to your child a good example; to a father deterence; to a mother conduct that will make her proud of you; to yourself respect: to all men

Is n't the Banner of Light erammed with good things to-day? First comes a report of Mrs. Richmond's splendid lecture in Brooklyn. Then just see how nicely Dr. Relm has extracted Dr. Beard's "Popular Science Monthly" teeth! And then with what vivaelty John Wetherbee talks! While the sixth page glistens with columns of grand thoughts beautifully expressed through the inspired lips of Mr. W. J. Colville. The correspondence from various States informs the reader how our cause is getting on, and other matters of interest are presented by the friends. The eighth page con tains a very interesting epitome of the contents of our monthly foreign spiritualistic exchanges, by Dr. G. L.

Two things command my veneration—the starry universe around me, and the law of duty within.—Emon-

It is expected that eighty thousand tons of wheat will pass through Walla-Walla the present year.

CLOSE OF FREE THINKERS' CONVENTION. - The Chautauqua Free Thinkers' Convention closed a five days' session, Sept. 21st, with an attendance of 5000, The principal speakers were George Jacob, of Holyoke, R. G. Ingersoll, Elizur Wright, A. B. Bradford, Judge McCormick, Dr. A. B. Spinney, Miss Colby, of St. Louis, Prof. Tooliey, of Boston, Prof. Bell of Massachusetts, and some twenty others. By a unanimous vote the liberal league platform adopted at Cincinnati was endorsed.

A terrible incendiary fire occurred in Kiev, Russia on the 3d instant, the city being fired simultaneously at various points. The conflagration raged for two days, destroying an enormous amount of property, and many lives are reported lost.

> Tear down the old! Build up the new! The mass shall rule. And not the few!

The "Gathering" at Sallsbury Beach, Mass., or Thursday, Sept. 11th, was 20,000 strong.

Civil war has recommenced in Cuba. No wonder, if the rumors from there of the cold-blooded murders of amnestled officers of the former rebellion by the Spanish authorities are true.

The Boston fire department is the finest and most efficient institution of its kind in the world.

Nantasket beach is to be railroaded. So, you see, next summer Bostonians will be able to see the sea in less than half an hour.

A volume that will bring tears to your eyes-a volume of smoke.

Never give all your pleasant words and smiles to strangers. The kindest words and the sweetest smiles should be reserved for home. Home should be our heaven.—Hill's Mannat of Social and Instness Forms.

An attached couple—Oyster shells.

If every one who's played the fool Had died and turned to clay, How many people would be left Alive and well to-day? —[Steubenrille Herald.

The Indianoptis News dotes on congregational singing, and desires that cultivated choirs may be banished the creedal Zion. In the course of a column on this theme, in which sad retrospect mingles with present invective, it publishes the following paragraph, which it seems to us if it had appeared anywhere else would have been stigmatized as an attempt to "poking fun" at the whole system of church music:

"Life on the ocean wave," when a man gets blown out of a steamboat, is rather precarious.

And now that staid and sober publication, the Hamp shire County Journal, "comes into court" and, under the heatings of "Our Saturday Night-Christian Feeling," gravely affirms that "The source of unbelief is immortality," and, further, makes the unhappy Meyer responsible for the statement! It is to be presumed that something of the real "Christian feeling" ose in the heart of the editor of that namer when he perused the ludicrous error of his "printer man": while the writer, who really meant "immorality," and thus strove to unite independent thinking with evil living, has gotten his appropriate reward.

An exchange advertises a cure for "apple worms," Never knew them to be unhealthy before, and if they are what is the use of curing them.—Idaho Enterprise.

REMEDY FOR MOSQUITO TORMENTS.—An exchange asserts that if the leaves of Artemisia (wormwood) be dried, twisted into wisps and set on fire, the smouldering torch thus formed will, if earried through sleeping (or other) rooms infested with mosquitoes, banish these midnight pests by the penetrating fumes it sends out. Worth a trial, anyway.

The yellow fever is still decimating the population of Memphis, Tenn. They call for pecuniary aid from

A little boy was dreaming,
Upon his nurse's lap.
That the pins fell out of all the stars,
And the stars fell into his cap.
So, when his dream was over,
What should that little boy do?
Why, he went and looked hislde his cap,
And found it was n't true.

The American rancheros in New Mexico so ill-treat the Indians there as to make them hostile, then telegraph the government of Washington for ammunition with which to kill them. "There is money in it!" Of course there is.

Cetewayo, the South African Zulu chief, has been captured by the British. He is to be sent to London.

The Afghans are on the war-path, worse than ever. It is with them now "war to the knife, and knife to the hilt." But the British arms will subdue them at great cost of men and money.

It is granted that Gen. Grant is the best ovated man in the world. Allo Wendell Philips, we ask, "After Grant-What?"

I am coming; by-and-by You will hear my plaintive cry, In accents mild and gentle as a lamb; Ere long I'll be on deck, Bringing ninety cents a peck, Sing hey! the sweet potato that I yam,

The man who went out after dark, got plenty of it before morning.

Lead pipe thieves are numerous in Boston. They enter buildings when the occupants are at dinner, and cut and slash at the waste pipes with perfect impunity. If you do n't believe it, ask the old junk dealers. They played their "little game" at this office recently. The next time one of these petty thieves tries it on, it is possible he may get a piece of lead without any hole in it —the hole being somewhere else. That is, if our printer's devil happens to be round.

Trnly says the New York Sun concerning the iniquitous business referred to in another column under the heading, "More White Man Rascality":

"Such a policy tends to make nominally hostile Indians really hostile, and to make nominally hostile Indians really hostile, and to make hunger a crime. . . . Cockney tourists may come here, and, under army escort and companionship, slaughter huffalo by the scores, for pure amusement, leaving the carcasses on the plains; but when Indians born in the buffalo region and accustomed to kill these animals as food, attempt to pursue their game, to keep their wives and children from starving, they are to be shot."

The Post says that the man who talked his jaw out of joint has been taken to the city hospital. This is the most "serious joke" the Post ever perpetratedbecause founded on fact.

"The Value of Phenomena in the Universe and in Spiritualism."

Be sure and read the lecture on our first page delivered by Mrs. Cora L. V. Richmond's guides | has printed a small pamphlet, for private circuin Brooklyn, N. Y., in August last, and specially Lation, entitled "Spiritualism Defined." This reported for our columns. We have no question admirable little bundle of "Definitions" is sure that this impressive and thought-laden discourse is an emanation from intelligences in the spirit-world, and we fully endorse the statements it puts forth concerning the spiritual phenomena and their importance to the denizens of

Dr. G. L. Ditson writes from Albany, N. Y.: "I am very sorry to say that E. B. Fish, who has resided here for several years, and who has been one of the most successful-marvelously so !-- of magnetic healers, has left us to operate in other regions, where his services are more in requisition, and where he will doubtless be more highly appreciated. Under great obligations to him personally for what he did toward curing me of an obstinate cough, and knowing that our community has lost one of its really most valuable members, not only on account of his great gifts, but as a Spiritualist, I cannot but request the Banner of Light to give him the benefit of this short notice."

We copy the following complimentary notice from the Boston Commonwealth news-

"Colby & Rich publish in pamphlet form the Parker Memorial Lectures on 'Salvation,' 'Prayer,' 'The Methods of Spirit Influences,' and 'The Nature of Death,' delivered by J. M. Peebles, M. D., in the latter part of last year. Mr. Peebles is one of the more eminent of the exponents of Spiritualism, and these discourses show a tendency to a better religious culture and a broader charity than possibly have hitherto actuated advocates of the new faith. Boston, Colby &

Mrs. Louisa Andrews, our occasional correspondent, has gone to Germany, with her son, where he is pursuing his scientific studies. Mrs. Andrews has made many friends during her stay in London, says - Spiritual Notes, and has rendered, as she always does, service to the cause of Spiritualism by her pen. One of the most valuable papers in the last series of discussion meetings at Great Russell street was contributed by her.

Messrs. Lee & Shepard will immediately publish Jules Verne's new book, "The Tribulaions of a Chinaman in China," which has just appeared in Paris. The book is intensely interesting and amusing, and many of the popular features of the day, such as the Phonograph, Captain Boyton in his Rubber Suit, Life Insurance Companies, Banking Speculations, Advertising Schemes and various other eccentricities of the time are woven into the narrative.

By a note from Cleveland, O., in another column, it will be seen that Mr. Watkins, the independent slate-writing medium, is doing good service there in proof of spirit communion, as the invisibles through Mr. W.'s mediumship are giving perfect fac-similes of their hand-writing while denizens of earth.

Dr. Ira Davenport has returned from Lake Pleasant Camp-Meeting to his old office, 31 Indiana Place, where he will be pleased to see all spiritual friends, and mediums who need medical treatment.

The report of the Schroon Lake (N. Y.) Camp-Meeting intended for this issue will be printed next week.

Read the card in another column entitled

A Plea for the Jews."

Movements of Lecturers and Mediums.

[Matter for this department should reach our office by Turadity morning to insure insertion the same week,]

Dr. L. K. Coonley spoke last Sunday afternoon and evening before the Free Lecture Association of New Haven, Ct. The evening discourse on "Colors, and the twenty-fifth anniversary of his journey in cardiatheir Effects on Health and as Manifested in the Development of Mankind," was highly applauded by a good-sized and very intellectual audience. He will be at the State Convention there, the 26th, 27th, 28th of this month. After that his address will be at Vineland, N. J., until about the 10th of October. Wishes engagements for the winter months in New England.

Rev. Norwood Damon will speak for the Spiritualist Lyceum of Rockland, Mass., on Sunday, October 5th. He will answer calls to lecture wherever his services are desired. Address 62 Warrenton street, Boston.

Owing to sickness, Dr. W. L. Jack will defer his visit to Boston, as contemplated, in November, "until further notice," or till he is sufficiently recovered to attend to business, of which due mention will be made in the Banner of Light. The Quincy House, on Brattle street, will be his headquarters when he arrives.

Mrs. L. E. H. Jackson's address is now at Bartons-

Mr. Frank T. Ripley, test medium, having just closed a successful engagement in Northeastern Ohio, desires to secure engagements for the fall and winter in Southern Ohio and the West. Please address him at once at London, Madison Co., Ohio, care D. Clark.

Bishop A. Beals spoke in Whittier, Ill., Sunday, Sept. 21st, and will lecture there again Sunday, 28th.

Geo. A. Fuller will be at his home in Dover, Mass. for a few days. Would like to make arrangements to lecture week evenings or Sundays during the coming season. For particulars address him at Sherborn

Dumont C. Dake, M. D., has removed his office to 12 East 17th street, near Broadway, New York City.

Association of Co-operative Spiritualists." Philadelphia.

An adjourned meeting was held on Sunday, Sept. 13th, at 2:30 P. M., to perfect the organization.

The committee appointed to nominate officers made the following report, which was adopted: President, S. Wheeler; Secretary, Dr. T. B. Taylor; Treasurer, J. B. M. Fifield. The same committee also suggested as a name for the new organization the "Third Association of Spiritualists," but after considerable discussion, which was participated in by Messrs. Rhodes. Bliss, McCauley, Taylor, Roberts, and Hoover, and Mrs. Cora Symes, it was agreed that the name should be "The Association of Cooperative Spiritualists." Messrs. Bliss, Wheeler, Roberts, Taylor, and Mrs. Symes were appointed a committee to draw up a constitution and by-laws for the government of the Association; also to suggest names for an executive board. Interesting addresses were made by Messrs. Wheeler, Taylor, Roberts, Bliss, and others, after which the meeting adjourned to meet Sunday, Sept. 27th, at such place as should be designated by the hall committee.

The interest in this new movement is increasing, and it is understood that it is the intention of the Association to procure first-class Spiritualistic lecturers and mediums to occupy their rostrum the coming season. All the meetings thus far have been very harmonious. and this Association bids fair to take a leading place among our Spiritualists of Philadelphia

JAMES A. BLISS, Sec'y pro tem.

APPROACHING MARRIAGE OF MISS SLADE.—A letter from a correspondent received by the last Australian mail says: "Miss Agnes Slade is about to be married to Mr. E. C. Haviland, of Sydney. He leaves for America by next mail to bring her back as Mrs. Haviland."—London Spicificalist

London Spiritual Notes.

George Mowbray Sutherland, Esq., an artist of celebrity as well as a gentleman of rare abilities, to do great good, as it deals with the more religious phases of the subject, and answers the questions that are continually suggesting themselves. Mr. Sutherland says that he has been a medium for eleven years, and finds in Spiritualism the hand of God pointing toward the better life, but also considers that the power may be very greatly abused.

There is in Brighton a Mrs. Ackworth, who has for many years been a most remarkable medium. Being removed by circumstances from every necessity, she has only used her mediumship when the spirit directed, and has thereby secured the very best results. Among the phenomena is that of making pearls. The circle sit around a table in the full light, and gradually? a little white speck is seen; it grows larger until it becomes the size of an ordinary seed yearl. which, upon examination, it proves to be. As many as three have been made in an evening in the full view of every one. Emeralds and rubies have been brought a few times, but pearls are usually the result of the sitting. It was through this lady's mediumship that Spiritualism has been introduced to the growned heads of this and other countries.

The British National Association's Rooms open Sept. 7th for the coming year. Arrangements are being made for a brilliant season Despite the efforts of some of the so-called Spiritualists, it has never been in better condition.

The Spiritual Jubilee is fixed for October, None but English mediums are to be allowed to assist.

Alfred Firman, Esq., the medium to Comte de Bullet, is in London for a few days. He is giving no séances whatever.

The Whitehall Review announces an "Interview with Mr. J. William Fletcher, the Spiritualist," for its next issue. The Whitchall is the leading society paper of London, and has an enormous circulation. The Daily Telegraph, then the University Magazine, now the Whitehall Review! What next?

The American drama in London is not a success. Frank Mayo at the Olympic has not proved successful, nor has Genevieve Ward at the Lyceum-the real trouble being that the support was so bad. FIDELITY.

NEW Music. - We have received from Arthur P Schmidt, music publisher and dealer, 146 Tremont street, Boston, the following choice productions: Whether My Heart be Glad or No," song, words by Nelly M. Hutchinson, music by Walter Kennedy · Lonely," song, words by Amelia Edwards, music by G. W. Marston; "Oh, Heart of My Heart," cavaller's song, words by L. A. Johnstone, music by G. W. Marsston; and "La Fleur de Mai" and "La Favorite," selections for planoforte, by Henry Strauss. He also furnishes us with the September number of Litaly's Musical World, edited by Clemens Schultze (and which can be obtained at the store of Mr. Schmidt, by whom it is published). The number before us presents four instrumental selections of a varied order of interest, and brought out on excellent paper in the highest style of the music printer's art.

The lime water used with milk in the treatment of nervous diseases is made as follows; Place hydrate of lime in about one hundred times its weight of water; in a short time a saturated solution known as lime water (liquor caleis, B. P. and U. S. P.) results. It contains about 16 grains of hydrate of calcium (Ca2HO), equivalent to about 11 or le grains of lime (CaO) in one

To Correspondents.

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

W. O. P., NEW YORK CITY. - Send h.

AUBURN, N. Y., September 15th, 1879. DEAR FRIEND-On the 1st day of November, 1879, the undersigned, Rev. Jacob H. Harter, of Andurn, N. Y., will

Now, masmuch as he has by numerous reverses lost his home and turned out his life insurance policies and all other worldly valuables save his library, household goods and furuiture (which, by the way, are yet under a mortgage), and masmuch as he has no financial Income, not being settled over any special church, but, like Jesus, "going about doing considering himself pastor of Jacob's branch of the clurch of Divine Fragments, located wherever a fragment of humanity can be found, he will be happy to receive now or then, or at any time, from friends, philanthropists, liberals, reformers or others, such donations, birthday or sliver wedding presents, as they may feel disposed to send him or his wife, Achsah Barter. He has resided in Auburn, N.Y.. nearly twenty-four years, and desires to purchase there, for his wife and children, a home worth \$2500, \$700 of which sum have already been pledged by one man in Auburn, in case the balance can be raised. Now, dear reader, how much will you, your friends and your neighbors send for this purpose?: Mr. Harter will publish in January a book of his life, which will also contain the names of donors and the imounts glyen:

Mr. Harter is still carnestly, zealously and eloquently engaged in advocating Spiritualism, temperance, prison-reform, anti-gallows, anti-war, equal suffrage, and in facevery reform having for its object the physical, social, lutel lectual, moral and spiritual elevation of all classes and con ditions of humanity, and he hopes and prays to be kindly and substantially remembered.

Address him, JACOB H. HARTER. No. 26 Sheridan St., Auburn, N. Y.

P. S.-Also attend the spiritual meetings in Auburn, N.Y. November 1st and 2d, to be addressed by Mrs. E. L. Wat son and others. J. II. II.

During the year 1876, 8,382 death claims for \$22,702,740 were paid by American Life Insurance Companies 2,959 policies for \$6,771.435 expired by limitation; 33,004 for \$84,548,242 were purchased for a cash or paid-up value; while 49,549 policies, insuring \$123,652,153, were forfeited by the non-payment of premiums for which those insured received no allowance or value for the sum accumulated from previous payments made to the companies. Hence the importance and merit of the plans of the Union MUTUAL LIFE INSURANCE COM-PANY, by which its policies are protected by the Maine Non-Forfeiture Law, and a definite and fair contract of insurance value in case of discontinuance.

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TO SPIRITUALISTS ONLY!

TMIL would disapped to meet the Steel Linuxying. The Downling Light. Textically also as extended the Market Lights of the Article No. are more extended, and third and seem of the following the poor, but a less give shall be deather part and off them at the Downline of copy, positive tree, and "The Oophans' Research at 22, as we had, Addition

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Sept. 27.

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A PLEA FOR THE JEWS BY A GENTILE.

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This has not been bound in a next Pongoder. Our He-brew trienets of boilds will do well forced this Tract for the Thieseard logists if a wide circulation. Since copies 8 cents; Sachoper Januard; or previous tractionistics. For sale by COLGY W. RICH. THE SICK CURED

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Awalening pervous energy tools in the great never remissional throughout the adaptaintly reers. Everyfilm of the bedy participals in the large velocity of the large velocity and thus different velocity of the large velocity of the large velocity and velocity and velocity of the large velocity.

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Che Free Circle-Room.

REPLIES TO QUESTIONS.

W. J. COLVILLE.

Banner of Lieft Pres Carde Boom. atterns in at three closes, place for some a most of conserva-ing atom one hour, repeats of whom we put indeed on the page of the Ban servich week.

Mor We mall: written questions from all parts of the world, and give free opportunity to a verbal questions from remain a sittle audien

Invocation.

Then Divine, Infinite Spirit, thou Almighty and All-pervading Soul, thou Omnipresent Source of Life and Intelligence, thou Eternal Fountain of all Wisdom, Truth and Love, we' thy children here assembled would at this hour lift upour voices unto thee with heartfelt adoration. We would praise thee not with our lips alone, but with the soul. We would present unto thee the offering of our being; we would consecrate our powers to thy service; we would worship thee and praise thee in serving whomsoever may cross our pathway. By our endeavors to uplift the fallen, to exalt the sad, to cheer those who are in darkness and in gloom, to hold out the hand of sympathy to those who are down-trodden and of pressed, we would praise thee new and evernore. May those loving Spirits who for long years, have been associated with this place make their presence felt at this hour. May those who have earnestly worked and struggled for human freedom be known unto us inspiritual presence to-day. May those who have been instrumental in giving to mankindsth eights of the spirit-spheres, who have bassed into the world beyond, be present, so that we all may recognize their presence; not with the certward eye, hot with the external ear, not with the senses of the physical body, but with the senses of the soul, with the perception of the spirit, with the assection of the heart. May the message which the spirit-world, may deliver at this hour be a well mandaessage. to every spirit, and may those in the earthly form and these in the splitting the minde toding, may and followerm see Amen.

Questions and Answers.

Control (INC. SPIRITE Weremmence this afembon our stated ministrations in this places We shall endeavor briefly to reply forthese questions which may be presented to us by the chairmain by writing on by wembers of the present supporty verbally. The order which we shall observe this aftern on will be the same order Which we intend to observe every Friday aftercon as long as our ministrations with you are Continued. We shall answer the chairman's questions, first. Mony of these questions are sent by elect that or stattle Bonner of Light Circ clost som from various paits of the world. Then, when these questions have been answered, so far as time permits we will like you all an opportunity to ask questions in your own way, by word of mouth. Non will kindly bear in mind. that questions of a jurely personal nature canbut be entertained, but that your questions must be somewhat benefit in their bearings. Provided agers and question may give rise to an answer of general interest, then a personal question will be welcomed; but if a personal question a money legitimately call forth an answer which relates to the person who asks the question, we shall be obliged to leave it. You kindly understand that we'do not wish to curtail your privileges in the slightest degree; we do not wish to place undue limitations, but our

Quis Is that which a ent in an each siastical sinse?

And Mands and also live force a ent within a limited of edge, set this limited birdle of man's free agegy viscoust undoubtedly contained within the infinite vitele of the sovereignty of the Djeine mind. The hadnet lie lie lie, knowing the end from the description, and having power to control all orders of life in any universe, has und abteally predestined the outcome of all things, yet at the same time has made it a perticularly at the same way in which a chained dog may be free to run to the end of his rope, and he further. Man is placed here on earth with a will of his own, not as a slave, but as a co-partner with Deity, and thus, as the Deity can do as he pleases with the entire universe, of which he is the centre, so can man do as he pleases with the limited universe of which he is the centre. Just so far as you are acquainted with the use and a use of thin scan you be free to use or abuse them. You are not responsible for your talents—you are responsible for the talents that are born in you. for your falents—you are responsible for the use you make of the talents that are born in you. You are not responsible for the circumstances which surround you, but you are responsible for doing the best or the worst under the circumstances. You are not responsible for possessing a certain kind of yaw material, but you are responsible for making a judicious use of that raw material which nature has placed in your way.

Q.--How is electricity connected with magnetism? And what are the relations of the

A.—Magnetism is the positive power, electricity is the negative power. Magnetism and electricity are the direct opposites of each other; they balance each other. If you were entirely a magnetic person your would have absolute sway in the sense of an absolute attractive force. If you were purely negative to exercise sway averaged and absolute attractive force. eise sway over others. You would then be subject to the control of whatsoever intel-ligence or force was near you. The electric person is born to serve, the magnetic person is born to rule. Magnetism is the operator, elecborn to rule. Magnetism is the operator, electricity the thing operated within or upon. The successful preacher will be of strongly magnetic temperament, the successful servant of strongly electric temperament. This does not relate to the strength of the mind, or the strength of the physical body, as much as it relates to the peculiar forces which are in the ascendant. No one is entirely magnetic, no one is entirely electric; you are both magnetic and electric. Those who make successful statesmen and politicians have more magnetism in their composition than electricity; those who never could fill a leading position will have more electricity than magnetic sition will have more electricity than magnetism, but both are equally useful. The magnetic physician may give you vital force, may infuse a new element into your being, which will re-pair waste, and cause disease to be thrust out as by some powerful hand. The electric physi-cian will rather compose and tranquilize, but at the same time can impart nothing—he will simply take away disease; and thus may leave the way open for nature to work a cure.
Q.-What is magnetism? And what connection (if any) has it with darkness?

A.-Magnetism, as we have stated in reply to the last question, is the positive element in nature. Magnetism in the human body is principally centred in the eye. Thus if you are in a circle-room and your magnetic force is directly against the will of the controlling spirit, in the light you can effect a sensitive person more light you can effect a sensitive person more than you can in the dark. You can look at him, concentrate your force upon him, make him feel it more intensely than in the dark. Darkness is a non-conductor for magnetism. The

or con. There are no minian some so upprayed but that God's image is expressible within them. If one soul whom God has created can ever be a child of the devil for eternity, then God must yield supremacy to a mightier than he, and the devil must be mightler, because he has drawn away a soul, whom God has made, from that soul's creator. Not recognizing the existence of an almighty devil, we consider that every way is some Cod and almighty deviled the consideration of the constant of th of an almighty devil, we consider that every man is a son of God, every woman a daughter of God. There is another particular sense in which the term "son of God" has been employed; but there should always be a qualifying adjective before the word son when it is used in that limited sense. The adjective has too frequently been left out. It should be dutiful, obedient, loving, or some word which conveys a similar meaning. Those disobedient "sons of God" spoken of in Genesis, who are said to have intermarried with the "children of men," merely represent individuals in a subsecior sairitual conintermarried with the "children of men," merely represent individuals in a superior spiritual condition, with greater privileges than the majority of mankind, who had been called by the shirtworld to do a great work in the world. What was their sin? Their sin consisted in this: that they voluntarily relinquished their high privileges, voluntarily descended from their exalted plane, in order that they might gratify an earthly nession. For this they were their exalted plane, in order that they might gratify an earthly passion. For this they were willing to give up their spiritual work. Those who are sons of God in any particular sense, are those who are specially set apart, spiritual ized, inspired, and have special qualifications for accomplishing a great work. They are the elder brethren in the Father's house; they may be called the first born sons of God by reason of their relationship to ancient orders of intelligence in exalted spiritual spheres, but the work of these special sons is to bring in those who are somewhat less favored. Every one capable of influencing society very greatly for good is a influencing society very greatly for good is a "son of God" in the special biblical sense. -How will Spiritualism unite science and

A.-Spiritualism has already united science and religion, both in the past and in the present, therefore we need not teply to the question as to how Spiritialism will continue to unite science and religion, except by stating that those agencies which have already been employed will continue to be employed and be developed to greater perfection. Spiritualism is a science and it is a religion. It is a religious sci-ence; it is asscientific religion. Spiritualism unites science and religion by demonstrating spiritual truth to scientific minds in scientific ways, thus rendering it possible for Wallace, Varley, Crockes, and many other scientific men, to investigate the question of human importality just as they would investigate any other problem in natural science; yet when they have come to the end of this investigation, Spiritualism has yet another side. It appeals to the intuition, ir gratifies the religious instinct, it can satisfy the religious mind, and be appro-ciated from the religious side of life as well as from the scientific. 🗈

n the scientific. The second of the Luman race, trace, while in the body, or only for a few

A .- There is unquestionably progress for the human race while in the body. The race has progressed. Were you to pick out the very lowest specimen of humanity in Boston to-day, you would discover that this lowest specimen of humanity in Boston was very far in advance of humanity in Boston was very far in advance of the lowest specimen which scientists may tell you was to be found upon the earth several thousand years ago. The race has progressed undenbtedly as a race, but its progress is most clearly shown to you in the exceptional condition and attainments of the few. What the few have accomplished, they have accomplished to prophetically speaking) for the many. That which may be predicated of a mountain may be the centre of the sphere that desus may be the centre of the sphere to which the individual communicating intelligence belongs. As he had communicating intelligence belongs. predicated of a mountain may be predicated of a mountain may be predicated of a single atom which goes to make up that mountain; that which may be predicated of the ocean may be predicated of one single drop of water which helps to constitute the ocean; that which is attainable by one human souls. You may not all progress rapidly in this life, but there is another life in which you will undoubtedly progress; and as the earth becomes more and more perfected, those spirits who lived upon it in ages gone by, who had not the, opportunities for progression which you life such as may have appeared upon the earth who lived upon it in ages gone by, who had not the opportunities for progression which you have will refuse the organist to favorable will be asset the organist to favorable will be said to the carth, and by forming the said for a few moments, then we do first the work of the said for the algorithm and the first meant to give us the favorable will be said for the algorithm and the first meant to give us the favorable will be for the algorithm. They are through mediums and talk to you in what hour at a time. They are learning, they are designed in the same way that the earth and other planets proceeded from the sun the same way that the earth and other planets proceeded from the sun the same way that the earth and other planets proceeded from the sun the same way that the earth and other planets proceeded from the sun the same way that the earth and other planets proceeded from the sun the same way that the earth and other planets proceeded from the sun the same way that the earth and other planets proceeded from the sun the same way that the earth and other planets proceeded from the sun the same way that the earth and other planets proceeded from the sun the same way that the earth and other planets proceeded from the sun the same way that the earth and other planets proceeded from the sun the same way that the earth and other planets proceeded from the sun the same way that the earth and other planets proceeded from the sun the same way that the earth and other planets proceeded from the sun the same way that the earth and other planets proceeded from the sun the same way that the earth and other planets proceeded from the sun the sun the sun the same way that the earth and other planets proceeded from the earth and other planets proceeded from the earth and other planets proceeded from the sun the sun the same way that the same way that the earth and other planets proceeded from the sun the you sometimes regard as a senseless way, for an hour at a time. They are learning, they are developing, they are progressing. Those spirits who came into this circle-room through Mrs. Grant and Mrs. Radd, did not come merely to interest you; they came because you gave them an apportunity to develop their own condition. They imported to you knowledge concerning certain states in spiritual life, they received from you greater development, a power which gave them an impetus to go forward with greater velocity. The human race will ultimately become so perfect that there will be no disease, no suffering, no received you carth.

10.—By Dr. William O. Page, to spirit Thomas Paine. Will you please give the number of When they develop into the interstellar worlds,

become so perfect that there will be no disease, no suffering, no rerocity on earth.

'O.— By Dr. William O. Page, to spirit Thomas Paine. Will you please give the number of Spiritualists in the United States? Some years since, when Mrs. Conant was the incedium, (in 1867, I believe,) you then gave the number, which was over thirteen millions.

A.—When I gave the number through Mrs. Conant as thirteen millions, I gave the number of those whom I was able to discern spiritually. To-day I would give the number as twenty mil-

Fo-day I would give the number as twenty millions, at the very lowest. I do not mean twenty millions avowed Spiritualists, I do not mean twenty millions of people who have ever sat in a spiritual circle, but I mean to say there are at least twenty millions of human beings in the United States of America who in their own inner consciousness recognize Spiritualism to be a fact. I call you a Spiritualist, if in your in-ward soul you admit Spiritualism to be true. In this sense only, is the statement which I made true. I am Thomas Paine.

Here the Chairman said he had no more questions to read.

CONTROLLING SPIRIT .- The audience are now requested to put their questions. We will be

glad to reply, to the best of our ability. QUESTIONS FROM THE AUDIENCE.

Q.—Can a person psychologize himself when he becomes intensified in thought upon any

special subject?

A.—You can scarcely psychologize yourself.

When you think you do so you are psychologized by persons in the form, or by spirits out of the form whose opinions may be closely allied to form whose opinions may be closely allied to your wishes. Provided you have any strong opinion to-day, you are not the only being in the universe possessing that opinion. When you are intensely bent upon the furtherance of a certain idea, you place yourself in communion with spirits who are intent upon furthering the same idea. If you imagine that you are the inventor of the theory, you may be mistaken, because while the theory may have been expressed upon the earth for the first time through you, it may be but the externalization through your may be but the externalization through you, it may be but the externalization through your mediumship of a spiritual discovery. When you are psychologized you are under the influence of another mind; you cannot influence your own mind, you cannot take up yourself and carry yourself out of the room in the same way in which you might take up a child. Your spirit which you might take up a child. Your spirit may control your body, but your spirit does that every time you walk or talk. When you speak every time you walk or talk. When you speak of self-psychology you undoubtedly use the term which conveys the idea that your spirit can control your body more fully than it usually does. Self-psychology is hardly an admissible thing, because when a person is psychologized he is operated upon by outside intelligence. These outside intelligences do frequently operate upon you, and psychologize you when you are not even. outside intelligences do frequently operate upon you, and psychologize you, when you are not expecting or realizing such a process. Those spirits who are in sympathy with the predominating ideas in your mind are very often the parents of these ideas; they gave them to you in the first place, unconsciously to yourself.

Q.—Did ever any person benefit humanity more than Jesus of Nazareth?

A.—We can safely say we know of no one who

A.-We can safely say we know of no one who

electric condition is the condition of darkness, the magnetic condition is the condition of light. That is the way we view it spiritually.

O.—What constitutes a person a "son of God"? What is the true definition of that term?:

A.—There is one general, grand universal sense in which you are all sons and daughters of God. There are no human souls so deprayed but that God's image is expressible within them. If one soul whom God has created can ever be a child of the devil for eternity, then God must yield supremacy to a mightier than he, and the not necessarily raise him spiritually above all algiving and taking will always continue nega others. It would place him in a position of perfect equality with them. We do not wish to be dogmatic upon this point: we consider that the ological disputation frequently engenders strife, and little else. Whoever uttered the words which report says fell from the lips of Jesus, was undoubtedly one who was acquainted with the inspiration of days gone by, and knew how the inspiration of days gone by, and knew how to gather together the precious pearls which had been scattered through the ages—to gather them and present them to the world in the setting of the pure gold of a noble and disinterested life. If you were to try to live in accordance with the teachings of Jesus, you would find that when you injured your fellow-man it was not when you obeyed those teachings, but when you did not obey them. A life in perfect harmony with the teachings of Jesus probably has not been tried, therefore it has not proved a success been tried, therefore it has not proved a success or failure. Jesus undoubtedly represented nothing more than the possible attainment of man, life, you are drawn by irresistible force into the If Jesus is more than a mere man, he is simply society of those who are naturally your commore than an ordinary man. Many others have panions. When you come into this room this more than an ordinary man. Many others have been more than mere men.

> system. Exalted spirits are not omnipresent in any local sense of individual presence, but the light which emanates from their sphere is omnipresent so far as all the worlds beneath them are concerned. One spirit is never locally in more than one place at a time, yet the influence of the spirit is never their sphere. ence proceeding from one mind may reach many places simultaneously. And further, spirits have pupils in spiritual life, they have disciples, schol-ars, messengers; and very often, when the name of a distinguished spirit is given, it is the name of the central spirit in the sphere to which the spirit immediately communicating belongs, Supwering questions this afternoon? We should be telling a falsehood if we intended to convey the idea that Jesus of Nazareth in his own individuality was controlling the organism of this medi-um"; but if we were to say the spirit who was controlling the medium was one of the multitude who received their instructions from the sphere of which Jesus was the centre, then we might be telling the truth. This requires to be borne in mind. You are frequently told that Jesus Christ communicates through a great many mediums. It is not direct, it is indirect communication, it is in the sense that Jesus may be the centre of the sphere to which the individual communicating intelligence belongs. As he had many disciples on earth, he has now more in spiritual life. The same is true of all great

spheres immediately connected with the carth. When they develop into the interstellar worlds, when they rise above the necessity for communion and contact with the earth in order to gain experience, they find themselves associated with spirits from the various planets in the solar system. Thus if you wish to communicate with planetary spirits you must learn sufficient respecting your own earth to develop above the caudition which will confine you to above the condition which will confine you to it. When you have mastered the problems connected with your own orb, then you may

take another enward step, and communicate with beings from another orb. Q.—Does the spirit of Jesus ever come into the earth-surroundings, so as to be seen by the spirit of the medium?

A.—The spirit of Jesus has not left the earth-surroundings. There is meaning in the words "Lo, I am with you alway, even to the end of the world," meaning the Dispensation.) Jesus to-day is connected with the earth, and provided your spiritual eyes can bear the light which radiates from the spiritual sphere of Jesus, you can see him. Provided your spiritual eyes can bear the light which emanates from Plato, Socrates, or Pythagoras, you can see them. Let one of these philosophers come into this room to-day these philosophers come into this room to-day and some clairvoyant might see him, but other clairvoyants would only see a shadowy outline of a brilliant form, because the spiritual eyes of one clairvoyant would be sufficiently strong to hear the light from so exalted a soul, while the spiritual eyes of another could not.

Q.—Can spirits take matter through matter?

A.—Certainly, by disintegrating it Whet you

A.—Certainly, by disintegrating it. What you term solid matter is really porous substance. There is space between every atom and every other atom which makes up the solid masonry of this room, and this space is filled with what scientists designate the film of attraction. When spirits have power over matter, they disintegrate spirits have power over matter, they disintegrate the particles of which any material object is composed and then reunite them. You can perceive nothing which is accomplished in a shorter period of time than the sixtieth part of a second, and Spiritual velocity may be greater than this. A spirit, therefore, might disintegrate a flower and reunite it while you were looking at the drawn all the time and disperse. looking at the flower all the time and did not know that such a thing had been accomplished because it was accomplished in a period of time so short that your eyes were not able to observe

it. Probably in the future it may be possible for man to gain such a perfect control over his body that he can disintegrate it, as we were told Jesus did after his reappearance on earth, appearing in full materialized form, and then dematerializing. Materialization is nothing more nor less than the process of gathering together from the atmosphere such particles as, when aggregated together, will compose a physical form; and if it be possible for the spirit so to draw them together and arrange them for the first time into a body, and afterwards disintegrate this body, it would not be so great a task to disintegrate and reunite a body which is already fully organized.

tive and positive.
Q.—Is there a social system in the spiritworld?

A.—The social system in the spirit-world could not be dealt with, at all fully, unless we were to deliver an hour's discourse. We will deliver a Berkeley Hall, in the morning. To-day we will reply to this question briefly. Your social condi-tion on earth, when it is inharmonious, is inharmonious because you recognize the ties of earthly consanguinity, but do not recognize the ties of spiritual relationship. When you pass into spiritual life you do not necessarily live with your father, mother, brother, sister, uncle or aunt; you are not necessarily married to the person who was your husband or wife on earth; but in spirit-ual life you are at once attracted to the society of those whom you can benefit and who can bene fit you. Thus, when you enter into the spiritua afternoon you may see one person in the audience who attracts you, and feel that were you been more than mere men.

().—Are spirits in any degree omnipresent?

A.—Certainly not, in the full sense of the term omnipresent, which must mean present everywhere and present in all power. When a spirit communicates with you in this room, and that same spirit communicates with a medium in another part of the world, it does not prove that the spirit is locally present in two places at once; it merely proves the spirit to be in a sphere or condition which enables him to throw an influence which may be felt in more than one place at a time. There is only one sun in your system, but the influence of that one is felt upon all the planets. Some planets, however, respond more fully to the sun's rays than do others. The sun is not omnipresent in the solar system. Exalted spirits are not omnipresent in the solar system. Exalted spirits are not omnipresent in the solar system. Exalted spirits are not omnipresent in the solar system. Exalted spirits are not omnipresent in the solar system. Exalted spirits are not omnipresent in the solar system. Exalted spirits are not omnipresent in the solar system. Exalted spirits are not omnipresent in the solar system. Exalted spirits are not omnipresent in the solar system.

Message Department

We publish under this heading reports of Spirit-Message given each week in Baltinore, Md., through the mediumship of Mrs, SARAH A. DANSKIN.
These Messages indicate that spirits carry with them the

characteristics of Their earthly life to that beyond—whether for good or cyll—consequently those who pass from the earthsphere in an undeveloped state, eventually progress to a

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

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

Eveline Turnbull.

With a gladsome heart I return to make known that the one who passed from sight physically now stands revealed spiritually, with ittributes that belong to the human frame. In attributes that belong to the human frame. In-dividuality is not swallowed up in immensity; we stand revealed, knowing ourselves and re-cognizing others; understanding our true rela-tionship to God and to nature: There are no stings in death. When the spirit is passing out, it ofttimes makes contortions without any feel-ing of pain. To me the thought is most heavit ing of pain. To me the thought is most beautiful that we are able to reveal our sentiment and our condition. Who is ashamed of the name of Spiritualism? Let it be he or let it be she, they are unworthy of receiving the divine light that flows from this source. Who is it that comes? Our dear departed who once walked and talked with a state of the source. Our dear departed who once warken and tarken with us; then why ashamed of them? There is pity for the one who expresses himself thus, and when he enters the spirit-land, instead of having the glass turned by which he can see himself, there will be a darkness overshadowing the

Ada, the youngest daughter of Samuel and Ada Doda. I died at Denver, Col., with diphtheria, ten years of age. Not having much experience in spirit-life, but having much anxiety, and wishing to communicate with my mother and my father, I return and through a stranger's lips speak the truth of a life given to me beyond the grave.

Yes, my sufferings to external seeming were

Yes, my sufferings to external sceming were severe, though in the spirit-world I cannot recall one feeling of pain or distress. I am as happy as the pretty little birds that I 've so often seen flying from branch to branch and caroling forth songs that seep-to-make every one happy who can hear and appreciate them.

It would be out of the way for me to say, grieve not any longer, for I know my footsteps are not heard on the floor any more, nor is my presence seen or felt, although I am there. The spirit-world is a place that is peopled with those

presence seen or felt, although I am there. The spirit-world is a place that is peopled with those from where I once lived: some I know, some I know not, but each one is kind and tender and considerate of me; for this I feel happy and contented, and have no desire to come back to earth and be as I once was. I am content to be a little girl, to learn and know more of God and his ways

ways.
I've told my story as best I can, and now I will go back again to that beautiful spiritual home from which I came. There are many waiting on the shore for me to return; their faces are all ablaze, I see, with delight to find I've told

my story all correct.

Mother and father, when you think of me, think of me as a living being, able to see and hear and love you.

Joseph Smith.

Joseph, the son of Nathaniel Smith, of Chelsea. D. T. I met with an accident. My father and I were Spiritualists. I thought in coming back it would be the reunion of thought; pleasant to drift into new realms and new life. After having found the interior world to coincide in thought, in look and in feeling, with that of the external world, I am now speaking to those I left behind when I passed over the river of life. Let not false pride or superstition sway your minds in the investigation of Spiritualism for every thought in that direction gives ad vancement to your spirit, makes it familiar with the laws of spirit-life; then you do not stand as a novice, but you enter in and partake of the grand diversity which is placed before you. This shows you the advantages of educating yourselves spiritually ere you leave the mundane sphere of life.

I feel that it is a grand privilege to briefly express my feelings recently a Spiritually. What

press my feelings regarding Spiritualism. What knowledge I had of its beauty and its truth was of great assistance to my spiritual unfoldment. I now withdraw, signing my name Joseph.

Sarah Daily.

I died at Murfreesburg after a long and tedious sickness. I was the wife of Andrew Daily, thirty-nine years old. In my sickness, though silent to the outer world, I communed with the inner, probably at the time not understanding its benefits and its advantage to the freedom of my soul. After becoming free from the body and its ills and aches and pains, I was like the winged bird, but knew not where to go to carol forth my song of praise for the grand and unlimited freedom which the Father of all souls had vouchsafed to me. In my own mind souls had vouchsafed to me. In my own mind I knew that the ties which bound me to earth integrate and reunite a body which is already fully organized.

Q.—Do spirits have any electricity?

A.—Certainly. If they had no electricity they would be one-sided. You require magnetism

The word death has to the human mind a strange and unearthly sting; but when you have passed through it, and realized it in its fullness and its harmonics, you then comprehend it it is only ignorance that makes you fear that grand entrance to a limitless eternity,

I am so beautifully housed and shielded from I am so beautifully housed and shielded from wind and storm, from pain and anguish, enjoying the freedom of the spirit-land, with power to come and go, that I must say to all who knew me that my language fails to describe the ecstatic joy that overspreads my being.

Andrew, my beloved husband, there is no inconsistency in the spirit-land. All things work in harmony for good to others. Come to the fountain and drink those waters which so freely I am bringing to you. Farewell.

MESSAGES TO BE PUBLISHED:

GIVEN THROUGH THE MEDIUMSHIP OF MRS, SARAH A. DANSKIN. Capt, Charles Harding; James Kinsley; Jane Mansfield; Charles Wright,

Verification of a Spirit-Message. To the Editor of the Banner of Light:

In 1857 my wife and I were attending the Bedford Seminary near Battle Creek, Mich. We there formed the acquaintance of Bruce Burdick, a young man attending the same school.

We separated in 1858, and heard nothing of him for nineteen years. About two years ago, at a circle held at our home in Northwestern Ohio, a lady medium commenced to describe a spirit, giving size and general appearance; said he enlisted in the army, and while on duty was shot down like a dog.

down like a dog.

No one recognizing him, I asked if he could No one recognizing him, I asked if he could give his name. He responded readily, "Bruce Burdick." I asked if it was our school-fellow of Bedford. He said it was: that I might not think it was him now, but that I would be satisfied that it was him some day. On the 31st of August, 1879, at Nashville, Mich., while attending the State Convention, we met a Mr. L. S. Burdick, of Kalamazoo, Mich. On inquiry he proved to be the uncle of Bruce Burdick, and related the same thing as to the fate of his nephew as that given to us at our circle two years before, and twenty-one years since we parted with him at the sominary.

A. J. Champion,
Anna N. Champion,
Anna N. Champion,

Antwerp, Ohio, Sept. 4th, 1879.

SPIRITUALIST MEETINGS.

BROOKLYN, N. V.—Society of Spiritualists meets at the Brookleyn, N. V.—Society of Spiritualists meets at the Brookleyn Institute, corner Washington and Comeoud streets, Sundays, Lectures at 3 P. M. and 7½ P. M. Mr. Charles R. Milher, President; Benjamin L. French, Vice President; Frod Laslam, Secretary; Nathaniel B. Reeves, Treasurer, Children's Progressive Lyceum meets at 102 A. M. Jacob David, Contracter; W. C. Bowen, Assistant Conductor; Mrs. C. E. Smith, Guardian; Mrs. Hatto Dickenson, Assistant Guardian; Miss Belge Reeves, Musical Director; Mrs. C. E. Smith, Secretary and Treasurer, CHICAGO, IEL.—The First Society of Spiritualists holds regular meetings in the Third University Church, concern of Lalin and Monros sirects, every Sonday at/03 A. M., and 7½ P. M. Dr. Louis Bushnell, President; A.B. Tuttle, Vice President; Miss Nettle Bushnell, Preasurer; Colling Eaton, Secretary.

Eaton, Secretary.

CLEVELAND, OHILO.—Spiritualists' and Liberalists' Sunday School.—The Children's Progressive Lyceum meets regularly every Sunday at 12½ p. m. in Lyman's Hall. Charles Coller. Conductor, Mrs. Emelle Van Scotten, Guardian; Mr., George Benedict, Sectetary.—The public are cordially invited.

Circles are held by the West Side Society every Sunday at 5 p. M. at Hall No. 3292 Pearl Street, West Cleveland. A., Domlap, President; L. G. Turner, Secretary; — Smith, Treasurer.

Treasurer, INDIANAPOLIS, IND.—The First Society of Truth

eckers meets for religious service at \$634 East Market street, very Sunday, at 214 and 714 P. M. J. R. Bueil, President; D. Bueil, Secretary every Sunday at 25 and 75 r. M. 5. R. Buen, Pesadea, S. D. Buell, Secretary.

NEW YORK CRTY.—The Society of Progressive Spiritualists holds meetings every Sunday in Trener Hail, on Broadway, between 22d and 33d streets, at 10½ A. M. and 7½ r. M. J. A. Cozino, Secretary, 3½ West 32d street. Children's Progressive Evenum meets at 2 r. M. Charles Dawlarn, Conductor; William Hunt, Assistant Conductor; William Hunt, Assistant Conductor; Mrs. M. A. Newton, Guardian; Mrs. S. E. Phillips, Assistant Guardian; Mr. — Kirby, Recording Secretary and Treasurer; C. R. Perkins, Corresponding Secretary.

The Second Society of Spiritualists holds meetings a Republican Hall, 55 West 33d street, every Synday at 10½ A. M. and 7½ r. M.

Republican Hall, 55 West, 33d street, every Sunday at 10A-A, M. and 75 P. M.

PHILABELPHIA, PA.—The Keystone Association of Spiritualists meets every Sunday at 2½ P. M. at Lyric Hall, 250A North Ninth street.

The First Association of Spiritualists of Philadelphia holds meetings every Sunday at 10% A. M. and 7½ P. M. at Hall 810 Spiring Garden street. H. B. Champlon, President; Mrs. Dr. Samuel Maxwell, Vice Presideng J. H. Jones, Treasurer; J. P. Lanning, Secretary.

ROCHENTEER, N. Y.—Spiritual meetings are held in the Academy of Music, No. 40 State street, every Sunday at 10½ A. M. and 7½ P. M. Mrs. Nettle Pease Fox, perimanent speaker. Meetings free. Strangers visiting the city are cordially invited to attend.

SUTTON, N. H.—Society holds meetings once in two weeks. Chas. A. Fowler, President; James Knowlon, Secretary.

report.

SPRINGFIELD, MASS.—The Free Religious Society (Spiritualists and Liberalists) holds meetings every Sunday at 2% and 7% p. M. J. S. Hart, President: S. C. Chapin, Vice President: Mrs. J. H. Cook, Mrs. E. M. Lyman, Mrs. M. A. P. Clark, Prudentlat Committee; W. H. Jordan, Treasure; F. C. Cohurn, Collector,

SAN FRANCISCO, CAL.—The First Spiritual Unday at 2 Society buds a conference and Scance every Sinday at 2

SAN FRANCISCO. CAL.—The First Spiritual Union Society holds a conference and scance every Sunday at 2 P. M., at B mai Byrith Hall, on Eddy street, above Mason, Also meetings for lectures in the evening. The Children's Progressive Lyceum meets in the same hall at 10 A. M. SANTA BARBARA, CAL.—Spiritual Meetings are held every Sunday at Cranie's Hall. Children's Progressive Lyceum meets Hall. Children's Progressive Lyceum meets Severy Sunday at same hall at 1½ P. M. Conductor, Mrs. H. F. M. Brown; Assistant Conductor, Mrs. Mary A. Ashley; Guardian, Mrs. Mary F. Hunt; Secretary, Mr. Geo. Childs; Masical Director, Mrs. Emma Scarvens, SALEM, MASS.—Conference or lectures every Sunday at Pratt's Hall, corner of Essex and Liberty streets, at 3 and 7 P. M. S. G. Hoopper, President; VINELAND, N. J.—Meetings are held every Sunday morning and evening. H. R. Ingalls, President; Mrs. Ellen Dickinson, First Vice President; Dr. L. K. Coonley, 2d do.; Mrs. Mary A. Howe, Recording Secretary; Mrs. Mary E. Tillottson, Corresponding Secretary; M. E. Shedd, Treasurer. Children's Progressive Lyccum meets at 12½ P. M.

ut 1212 P. M. WORCESTER, MASS.—Meetings are held at St. George's Hall, 460 Main street, every Sunday at 2 P. M.

The Northern Wisconsin Spiritual Conference The Northern Wisconsin Spiritual Conference Will hold a Three-Days' Meeting in Spiritual Hall, Omro. Sept. 20th, 27th and 28th, 1879. Speakers: Dr. Jas. M. Peebles, Win. M. Lockwood, and, it is hoped, W. F. Jamieson. Wewish to see all the Liberalists of Wisconsin at this meeting. Remember this is a three-days' meeting, and will be called toorder at sharp 100 clock, Friday A. M. So, friends, please be in season. Dr. A. B. Severance, the oldest and best psychometrist, will be in attendance to give readings. We hope to secure the services of a first-class test medium. Officers for ensuing year will be elected. The friends in Omro will entertain free to the best of their ability.

Du. J. C. Phillips, See y.

Omro, Sept. 9th, 1879.

Annual Convention of the Connecticut Associa-tion of Spiritualists.

The Fifteenth Annual Convention of the Connecticut Association of Spiritualists will assemble at "Loomis Hall," New Haven, on Friday, Sept. 26th, at 10½ A. M., and continuo in session three days. All members and friends of the Association are cordially invited to attend.

Per order,
L. Routnson, Sec'y.

Vermont Spiritualists.

The Vermont State Spiritualist Association will hold their Quarterly Convention at Danly Sept. 26th, 27th and 28th, 1879. A cordial invitation is extended to all speakers and mediums in the State, and to all Liberals and Spiritualists generally. Danly is situated on the Rutland and Hennington Railroad, and only eighteen miles from the former town. Guests will be entertained at a liberal rate. The above named and the Vermont Central Railroad will grant free return checks to those wishing to attend the Convention.

So. Woodstock, Vt., Sept. Wh, 1879.

New Hampshire Spiritualists.

The Spiritualists of New Hampshire held an Informal convention Sept. 5th, 1879, at the Sunapee Lake Camp-Meeting, and Issued a rail for a Convention, tomeet at Bradford, Oct. 11th, at 1 P. M., to reorganize the State organization, and to urge the friends to organize locally in every town throughout the State.

JAMES KNOWLTON, Secretary.

Passed to Spirit-Life:

From Lysander, N. Y., Aug. 14th, Orsamus Powell.

From Lysander, N. Y., Aug. 14th, Orsanius Poweit, Esq., aged 66 years and 17 days.

The subject of this notice was born in Hoosick, N. Y., but moved to his late place of residence over forty years ago, and being an energetic, active man, he carried on the business of merchant, farmer and lawyer. Ho succeded in accumulating quite a property. In his religious views he was a Spiritualist, and as he was about to pass out of his earthform he said, "Don't you see those hands reaching for me? Don't you hear them say come?" He passed pleasantly and quietly to the life above, leaving a wife, three sons, three daughters and other relatives in earth-life. His funeral was attended on Sunday, Aug. 17th, by a large concourse of people, who listened with rapt attention to a spiritualistic discourse given by J. H. Harier, of Anburn, N. Y. Com.

From Patron, Neb., Sept. 1st, Charlotte Baird, wife of Joseph Baird. in the 79th year of her age.

Joseph Baird, in the 79th year of her age,

She was one of the carliest converts to the Spiritual Philosophy, and a constant reader of the Banner of Light for many years. She asked for the last number of that paper and her spectacles only the day before she left us. We called her attention to the poementialed "The Silent City," and she thought it beautiful. A solourn of several years among the Quakers lent an added charm to her already sweet disposition. The rare virtues and graces of that people were intermingled with her religion, which she chose to live rather than to profess. The kindness which she showered upon each living soul within her reach did not exhaust itself on the human family alone, but extended even to the animal kingdom. She had no fears of the change called death, but longed for her angel friends to bear her over the beautiful river.

M. B. F.

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REVIEW OF OUR FOREIGN SPIRIT-UALISTIC EXCHANGES.

Step red expansion, in the court to at- $HY/G_{\mathrm{b}}/L_{\mathrm{b}}/DH(soN_{\mathrm{b}}/M_{\mathrm{b}})D_{\mathrm{b}}$

 $E^{\alpha}(E_{S}) \otimes C_{S}(s,s)$ f. Madrid, f \otimes June and July, came too late to be noticef in my late "re-

As in Americal we be to the Scalenges in New York soft is in Midrid it is dimercus, as the cherry affring for the gife to hold into this matto set Schillaghson. This is a coin danger of beand conferred posts for things if it eligits their artendine. The Viscount de Schanet, in his intradictory at the fainthening or incliniand, says: "Trul P is that whoever he may be who devotes blisself to a calm and dispussionate study of Spiritualism, finishes, almost invariably, by accepting it." And, "apart from the reasons already enunciated, there are other powerful. ones: these which impelias to call attention to the phenomenal aspect of our faith, ... the satisfactory results blemined in the Marietta' scanings," etc. Subsequently when fixing and sount of the manifest at map hogh took playe in the "graph Marketta," the Viscount says: "Mains tears also an elegated spirits gave the following plants in "Mains to be 17's appoint in the Sugarthen out the de 17.7% Heathen's as a new state, that, in the presences fothe usual number of sitters, st2 whose reciped and position in the semicinale. To by the angligue being a much stied to her show the kind seeded, an Egorery advisable pro- stoney at so ald be thou had be nowed. That on charles for loral side to ground : tee, " in a ten moments we are with veritable aparts to attact and the strategy the Cabinet, wall entirely be bound the room and , around the rable where we were a sided. Historic is to ment a six as its that is tempt we Temperatured that, they have an are that itself Section and the rise of with

The telephone of the end of the telephone of telephone of the telephone of the telephone of telephone of the telephone of te graph is with transit of fatter at and within it of graph of

ple hat Maker calleles of Barrow and lightly to be build actual if on higheralm a fert dead of the The form that the Who four sax a hogorist in a reply care so it ally. hale ha habe gloup? To held a you a squery they the mostly of the leaving hery large and Lithing the present they was thought to be the implyings by hydre, transfrance had not left. is third, is the isolital body. After the ergrefaty we related by Litiga splicit, the medium was the of in the "circle" and the light put but, when immediately in every fart of the room, tays were given. Nearly, a page of the maga shorts to enough with a own ddeflation of the

T. Che Middle matachatta Jan 19 Cap Street on But and I work the track of the first musical and to reach the design to wine better duch the country to the Expesition." It seem offer this mean harrying resedence for the Protections of Plower and Birds" was Journal Lby Schaitmaff S. o.

In a sibsequent communitation Disseles das not, after arreing the on dity of the influence exected by the differing medicus, the widespread, energifica effect which the Spiritualise tic phenomena, as witnessed in Machiel, hadproduced, says; "There is another, in my judge ment a very powerful one; in Savagossa the impulsion by its pirit to the study of our doctrines. giving us a masterly literary work through a midium who is not Blocary." corresponding, I should think, from what is said of it, to those exalted emissions with which we are favored by Mrs. Richmond as the monthlylece of oracular souls the ancient Delphians would not blush at-The society at Sarazossa is claimed to be under the direction of the spirit of Cervantes.

On another occasion, when the Viscount was conversing with the directing spirit at their Mile. L. with her veil, séances in Madrid, his attention was called to a light in the cabinet. It proceeded from a starsustained by a dark, undefined jantusmet. It appearance: then only a head was materialized. with long, flowing drapery beneath, having, in a living person, a light which increased in intensity till not only the cabinet but the whole séance room was sufficiently illumined. This form, from a description by the medium, and from a portrait, was thought to be that of the blessed Simon de Rojas. At this time arms were in the presence of Miss Esther Cox. also materialized, separate from the body, and the arm and hand which they then witnessed." the above is a very brief synopsis of the Marietta séances, Sr. Solanot takes occasion to dwell says is "incontestible in a moral point of view," and more, as demonstrable by Spiritualism.

Two very impressive, simultaneous phenomena are recorded in Corunna, Spain, and in Marpigen, Prussia. In one instance, when some children were returning from school, there suddenly appeared before them three figures. Christ. the Virgin, and the Devil. This occurred several times in succeeding days, was finally report- time, religious quarrels were common; the at times in succeeding days, was many reportitue, religious quarrels were common; the difference and adaptation and time and time, religious quarrels were common; the difference and the parties are also differe

Spiritualism Abroad. enthedral and renew the sensations and emolusishould put aside dogmas and theological dised they kept the vision to themselves. This con- | abandoned by their doctors. She seems to have tinued also for a number of days, and when the contained her power from the healer Jacob. She little ones were emboldened by the occurrence [is clairvoyant withal; and is able so to impregthey made it public. Many other children saw anate the handkerchiefs of her patients that they the same spirit, and all agreed that it was a very [prove very efficacions. beautiful child.

itualism is spreading there prodigiously. There | sonation of the so-called departed. Many are of says the journal in hand, "we receive very satisfactory notices of the progress, always grow-these spirits become better, for there is no hell, ingsof our doctrine." In Barcelona a new paper has been started, called El Ecode by Verbid, with which I hope the Banner of Light will find it agreeable to exchange,

in ; Spiritualism at Donai, arising in the claims nor the power; God is too just." a prestidizitateur to expose the phenomena occurring at our sounces; the "Discourse of ia: jely inditated in this and every other country, isso dather of capital-and labor for the benif the latters ever elegand take up the victionees of Prof. Wayner," of the University of St. Refersburg, a work claiming more in Scalinary affection. Here, too, I must abilities the "Report" of Prof. W., respecting the phenomena which he chained at a private cliste" through an anguld inclining results. The these Mr. Zollney withe seed with the mediun Shalegthe imprint of the hand and foot of a girlf on a blackened payer placed in the inside of a double date [sourcely fastened). This ds none, shista torvalum that of the former, because the medium was not a professional one, but a buly highly boundle, and truly highly boundle, on better, with three lady readining present at seamers in the socied precincts of applicate famp

"At one of these littings were an eminent

At one of these fifthms were an eniment William ripoes, Mr. T., and his wife and sister, an intituate triend of Mno. L, and a fourth hely, Mile. Cathlerine L. The three first were very felizious, big. The atter was a unaterialist, a copting the reineigles of the well-known Russian writer, M. Pisareiff. All had the shope to prove that the phenomena called spiritual were not high which had the shope that othing but the ulterior development of all products already known. The feet table were shaced on glass, and a wire led from each refits less to a zalyamenetre. The table at once demanded the alphabet, and spelt out; 'I suffer, beginse you do not believe!' 'To whom its this addressed!' was asked. 'To Catharine, L.' 'Who are you, then?' was the question materially tellowing. 'I am your friend, Olea N.' This was the name of a dear friend, Olga X.'
This was the name of a dear friend, passionately loyed by Catharine L., an atheist like herself, who had been dead about one year. This produced a profound sensation, for fulther communications left no doubt of the identity of the in-Visible intelligence. From that time, precau-tions at first taken were renounced, and the sumple impring the freenen. Its value from and at subsequent sixtings, MHe, L.'s friend frequently introduced in mineral subsequent sixtings, MHe, L.'s friend frequently introduced in mineral subsequent sixtings, MHe, L.'s friend frequently in mineral subsequent sixtings, MHe, L. 's friend frequently in mineral subsequent sixtings, MHe, L. 's friend frequently in mineral subsequent sixtings, MHe, L. 's friend frequently in mineral subsequent sixtings, MHe, L.'s friend frequently in the subsequently in the The 2st March, 64. In evening: "Why, Olga, were voir knocking, vesterday at my chamber, done to the morning and afternoon were voir knocking, vesterday at my chamber, done to the week, for I am nach occupied. Next Thurs, it would be at the annual for week, for I am nach occupied. Next Thurs, it would be at the annual for week, for I am nach occupied. Next Thurs, it would be at the annual for week, for I am nach occupied. Next Thurs, it would visit you." "So if I would be at the annual for week, for I am nach occupied. Next Thurs, it would be at the annual for week, for I am nach occupied. Next Thurs, it would visit you." "So if I would be at the annual for week, for I am nach occupied. Next Thurs, it would be at the annual for week, for I am nach occupied. Next Thurs, it would be a the annual for week, for I am nach occupied. Next Thurs, it would be a the annual for week, for I am nach occupied. Next Thurs, it would be a the annual for week, for I am nach occupied. Next Thurs, it would be a the annual for week, for I am nach occupied. Next Thurs, it would be a the annual for week, for I am nach occupied. Next Thurs, it would be a the annual for the week, for I am nach occupied. Next Thurs, it would be an action from the spirit of a young girl, Julie.

Appropriate remarks were also made by Dr. B. F. Richardson, Mr. Charles M. A. Twitchell, Dr. I'm Davenport, Moses Hull and George O. Sandario were well in the church. On the ist of April, Milech, confessed, and took were well in your wings. I am offed to come. her ordinary seat in the church, when suddenly yet use well my new wings. I am glad to see my de toccived in her hand a boquet of myrthe parents so strong. It was necessary to quit the de teceived in ther hand a bouquet of courtle nyrtle, dedicate to Venus, with a white rose, the stems held by a braid of hair, respectived and dearly loved; it was a grateful strength to endure it." [Upon her knees she short but appropriate speeches by Moses Hull, souvenir. That same evening, the birdle be near them, it followed you yesterday, and cine is satisfied with my gift, which signifies: was touched by your tender sympathies, seeing wisdom and stimulated us to renewed action in time is satisfied with my gift, which signifies:
Love, pure, eternal! Another day, the medium, Madame Sopl is To being in a trance, a hand appeared, visito to all. It was warm, flexible, and allowed itself to be touched. Flowers, impacts, buir were frequently branched by the have, pure, eternal! Another day, the medium, Madane Soplis T., being in a trance, a hand appeared, visitor to all. It was warm, they allow and allowed itself to be touched. Flowers, impairles, hair, were frequently brought by the apilts. On one occasion the daughter of Mme. T., a voing girl of fourteen, received a green ple, how constantly alike are the spiritual reference on that had just died, vealments. T, a young girl of fourteen, received a green ple, how configurations, to replace one that had just died, a vealments. Finally, Olga aunounced that had just died. Finally, Olga aunounced that she would fully materialize herself: The important day was named, and Mme. Sophie T. was to be the medium. When the time came, Mme. T. entranced, was placed upon a divan and hidden, partially only, by a curtain. While thus situated, she was several times lifted into the air by an invisible twice. was several times litted into the air by an invis-ible power, then placed upon the floor, then azain lifted to the divan. Then a form, envel-oped in a white veil, rose behiffel and above the improvised curtain, slowly descended toward the sitters to approach Catharine L., whom she en, braced, caressing her face with her hand. She then disappeared, remounting toward the facility. Thus care of all brain was in absorber

In connection with all this light and beauty I have to record a shadow taken from the same luminous pages that have so graphically picwas so bright everything in the cabinet could, tured these Russian scances. "When Mile, La be distinctly seen a making visible several white died, friends, at her request, enveloped her body forms that were appearing and disoppearing to bin the veil that had been brought to her from the sight of the charmed spectators. Again a the other world, and at her side had blaced the luminous stot was seen, which increased in size; bouquet that had also been brought to her at till it became a self-illumined launan form, in the church on the day of her communion. On the day of interment, the intolerant mother tore these things from the coffin, to save, as she the place where the heart would naturally be in a filtrined, her daughter's soul from eternal dam-

ceiling. The scance following was in obscurity:

The Recue quotes from the Banner of Light some, "vigorous reflections" made by Agassiz concerning the spiritualistic phenomena, also a notice of some extraordinary scenes at Amherst

Dr. Wahn, a retired officer of the Mintary would occasionally fall, as if weighty: but Hospital, writing of "Platonism and Christianseemed to dematerialize before reaching the ity," says: "The priests seeing that their influfloor. Two physicians were in attendance at tence was growing feeble before the new docthis scauce, and "they testified that no human | trines of Socrates and his school, brought about being could have executed the movements of the death of the great philosopher on the pleaof his implety. So it was four hundred years Before concluding his lengthy account (of which | later in respect to Jesus, who became the victim of the jealousy of the priests of Jerusalem. . . . And what Christianity has done is to present in on the efficacy of prayer; which efficacy he an accessible form to the common people (on rulgitive) the maxims put forth by Plato and Socrates. It is true that many of those who were called the first Fathers of the Church-the Greek fathers above all-were none other than disciples, near or far, of the Platonic school of philosophers. . . . It is well known that in what was called the primitive church, communism reigned. . . . From the time of Constan-

Mme. Hugo d'Alesi is entertaining the Paris-From De Santander comes a notice that "Spir- ians by her visions, by her description and pera very impressive character. To a question asked, one spirit replied: "The spirits of bad men who have not had time to ameliorate their condition, can influence the incarnated; but these spirits become better for those is not a second."

Dancing trom eight till twelve. Music by Bond's full quadrille band. Tickets, admitting gent and lady, 50 cents. Let all friends of the Lycenter who have not had time to ameliorate their tim its glorious work, and at the same time participate in this the first grand party of the season.

Per Order Comare some districts in which in almost every a very impressive character. To a question house spiritual scances are held with mediums asked, one spirit replied: "The spirits of bad of all classes." "From many other towns," men who have not had time to ameliorate their no pains without remission, no eternal punishment. . . . Often the incarnated givelessons to day to witness the exercises of our Lyceto the disincarnated Above, or in space, unit. Among those in attendance we noticed our lycetons in the gardy days it is absolutely as upon the earth; there are good and bad. When influenced to do wrong Berne Spirite, Paris, for August. Amid the you must resist, you must struggle. There are mont where a Lyceum is about to be formed, while the benefit of the modificale of matter which I have to consider in good spirits also who aid, but we must be left as the present mancher of the Recor, bourst pass! free agents; There are in fact no persons wholly over with a simple notice inductant "Consider obsessed; spirits may forment, but as to taking erations on Materialism"; a discussion concerns plassession of your will, they have not the right

Mr. Gedin," of the "Feb do Papillisters of and woman, which though strangely hold in x_i " and the object and methods of the Guise | character has nevertheless been more than once sociation, which, by the way, should be repeated in many aman's heart. In a few lines

heart to the divine beauties of creation. I am your sister, who watched your young years; I am your affianced, who gives you courage and way. Man—'Thou art but a serpent hidden among theres.' Woman—'Because your muscle is strong you enslave us; you shut to us the temple, and forbid our lips teaching the sacred cup of study and science, knowing that nothing is so easy as to dominate the ignorant; woman is your victim, the instructor. is so easy as to dominate the ignorant; woman is your victim, the instrument of your pride and your passions. You fear she will become your equal. You seduce, you abandon. Your mother, what solicitude has she not had for you! But You do not know how beautiful, how grand is the heart of woman; the very grandeur of the nation depends on the value put upon woman. Oh man, believe me! However large your soul, there is one larger, stronger. It is P. Imour, Issignation, Sacrifice and Faith, (i.e., woman.) Poor pigny, man, you imagine you can transgress with impunity the laws of God, divine laws of justice and of love! You believe yourself Justice! You are but intolerance and tyranny. You helieve yourself Reason! You are continued to the large number assembling, so that many were compelled to go away without obtaining seats.

The exercises of the morning and afternoon consisted of excellent tests through the medicions of the large number assembling to the large number you vilify her, point the finger of scorn at her, visible to continue them Sunday afternoons for You do not know how beautiful, how grand is the present. Mr. Came, of Cambridgeport, is the heart of woman; the very grandeur of the expected to open the meeting next Sunday af-

Allan Kardae's "Book of the Spirits" has Anan Katons's Index of the Spiritual State and Spiritual State and Color and ignorance at first, condemned, are Franklin and Fulton. M.F. Gtozdinski, a merchant of much character and intelligence, of Limberg, Gallicie, has the honor of translating and bringing out this valuable work.

10wing to the crowded state of our columns we are obliged to omit the concluding portion of Dr. Ditson's apparition presented herself and covered Review. It will appear in our next issue.

Spiritualist Meetings in Boston.

PARKER MUNGRIAL HALL. The First Society 4 Spirituals and contacned its regular course of free neutrings at the table of a Sunday afternoon, Oct. 5th. The another couldn't water to Sunday afternoon to the opening Saboath will be arrested and week. Geo. A. Bacon, Mangareth will be arrested and week.

AMORY HALL A differents Progressive Lycoum No. holds its research by Sunday morning at this hall, con-er West and Weshington streets, commencing at 105 belock. The follow containly invited, D. N. Ford, Con-

TVANHOE HALL, Children's Progressive Lyceum No. 2 needs in this hall, No. 16 Main street, Charlestown District, every sandry at 16 J.A. M. J. B. Hatch, Conduc-

REPRÉEZ. BY MALL, Service every Sunday at 101, A. M. in this hall, I herkeley street, corner of Tremont freet. W. J. Coxidia delivers an inspirational discourse, ollowed by an original poem.

RENNEDY BALL,—The Roxbury Society hold their neetings in tids tail, Warren street, every Sunday at 7½, M. W. J. to diffe betures and answers questions under uthence of his spirit guides. monumer of me spirit guildes. **EAGLE HALL.-Spiritual Meetings for tests and speaking by well-known speakers and mediums, are held at this hall, 66 Washington street, corner of Essex, every Sunday, at 162 A. M. and 22 and 7/4 P. M. Excellent quartette singing provided.

PYTHIAN HALL.—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pythian Hall, 176 Tremont steet. Services every Sunday morning and afternoon. Good mediums and speakers always present. ABBOTSFORD HALL, Meetings are held in this wall, in Waverly Building, Charlestown District, every sunday at 3 P. M.

Amory Hall, -- It would seem as if my idea of encouragement and invitation extended to amateurs was being carried out by the increased number of exceptionally fine pieces given by the new comers to-day. Many thanks to the dear good Banner of Light for publishing and the good people for heeding the advice. What pobler dury than the elevation of our fellow benobler duty than the elevation of our fellow beings? And how can we do this better than in giving them opportunity and encouragement to develop their talents for the edification and elevation of their kind? No one could listen to the ennobling sentiments expressed to-day, doubly enhanced by sweetest music, without being lifted up and purified in spirit.

The oversions were as follows: overfure, sing-

the clergy proposing to build on the spot a new cathedral and renew the sensations and emotion ments of Lourdes. "But finally the tribunal absolved all." In the other case, three children, aged respectively two, seven and nine years, playing near a place called Larauxal, saw near them an angel, appearing as a child, dressed in white, beautifully adorned with thowers. The elder of the three approached to embrace the apparition, but it vanished. For tear of being purished to march in the way of veritable progress, she should put aside dogmas and theological disputes, and return to the teachings of those phisophers above named; that is to say, pure morality."

Tramp to his Dog," Esther Daniels: "The Creation," Willa Bell; "Three in a Bed," Jennie Lothrop; "The Thunder Storm," Amelia Daniels; "Sent to Bed," May Waters; song, "Bown be morality."

Mr. Leymarie has here also something to say about a healing medium, Mme. Poeping, and the River Side Waiting," Misses Nellie Thomas and May Holtonia about a healing medium, Mme. Poeping, and the River Side Waiting," Misses Nellie Thomas and May Holtonia about a healing medium, Mme. Poeping, and the River Side Waiting," Misses Nellie Thomas and May Holtonia about a healing medium, Mme. Poeping, and the River Side Waiting," Misses Nellie Thomas and May Holtonia about a healing medium, Mme. Poeping, and the River Side Waiting," Misses Nellie Thomas and May Holtonia about a healing medium, Mme. Poeping, and the River Side Waiting, "Misses Nellie Thomas and May Holtonia about a healing medium, Mme. Poeping, and the River Side Waiting," Misses Nellie Thomas and May Holtonia about a healing medium, Mme. Poeping, and the River Side Waiting, "Misses Nellie Thomas and Santter Seeds of Kindness," Misses Nellie Thomas and Edufon, "Sent to Bed," May Waters; song, "Sent to Bed," May Waters about a healing medium, Mme. Poeping, and the River Side Waiting, "Misses Nellie Thomas and Edufon, "Sent to Bed," May Waters about a healing medium, Mme. Poeping, and the River Side Waiting, "Misses N and Prof. Milleson; singing and Target March. WM. D. Rockwood, Cor. Sec. Children's Progressive Lyceum No. 1, 1 Boston, Sept. 21st, 1879.

A Grand Ball for the benefit of Children's Progressive Lyceum No. 1 will be given in Paine Memorial Hall on Tuesday evening, Sept. 30th. Dancing from eight till twelve. Music by Bond's

Iranhoe Hall.-A large audience was present many workers in the cause in its early days. There were also present visitors from New in of the children all through the country and in years to come you will reap your reward.

fit of the children all through the country and in years to come you will reap your reward.

Outservices opened with an overture by the power: God i too just."

Under the head of "Instice and Reparation," M. René Caillié gives a dialogue between man and woman, which though strangely bold in character has nevertheless been more than once repeated in many a man's heart. In a few lines I will try and condense some pages:

"Woman—1 am temptation. It is the will of tood." Mon—1 you are a denon. Horror! Fly from gne!" Woman—1 an weakness. Thus God created use. These arms that were made to press the infant to my bosom, would you that they take the sword?" Mon—1 you are a fiend, the cause of all the evils that fret humanity. Woman—1 and the hold becomes that man can insult with his impure, his shameless regard; can throw mud upon my defenceless check." Mon—1 the cause of all the evils that fret humanity. Woman—1 are the children all through the country and in years to come you will reap your reward.

Our services opened with an overture by the orchestra, followed by singing by the Assistant-Guardian. Mrs. Sheldon; Silver Chain Recital by the school, Banner March, the sending, Mrs. Sheldon; Silver Chain Recital to come you will read your fenestra, followed by singing by the Assistant-Guardian. Mrs. Sheldon; Silver Chain Recital by the school, Banner March, the Sheldon; Silver Chain Recital by the school, Shence have the which Mrs. Jennie Brown recited the beautiful powen entitled "The Dying Soldier:" a duett that the calles of which Mrs. Jennie Brown recited the beautiful powen entitled "Shame Brown recited the beautiful powen entitled "Bane The Dying Soldier:" a duett that the calles of While Mrs. Jennie Brown recited the beautiful powen entitled "The Dying Soldier:" a duett that the calles of While Mrs. Jennie Brown recited the beautiful powen entitled "Shame Brown recit

Charlestown District, Sept.21st.

Puthian Hall, A good audience, both as to and your adminited, who gives you courage and a subject of the property of the generous thoughts; I am your guardian angel at the bedside of death after the battle? Man — 'No. It is you who throws trouble into my soul, bears me away from the screene temple of wisdom and thought, tempts the anchorite who dies to the desert from the viles of your look, to first the desert from the viles of your look, to first the desert from the viles of your look, to first the desert from the viles of your look, to first the desert from the viles of your look, to first the desert from the viles of your look, to first the desert from the viles of your look, to first the desert from the viles of your look, to first the desert from the viles of your look, to first the desert from the viles of your look, to first the desert from the viles of your look, to first the desert from the viles of your look, to first the desert from the viles of your look. the falsity of your lips, the hypocrisy of your loy. Dr. Wheelock, Messrs, Taylor, Fernald and heart.' Woman—'I am love, I' Amone, the con-soler of the universe, changing suffering to joy, entertained the audience with an excellent ad-

were exceedingly interesting and profitable.
These "mediums" experience meetings" have

proved of so much interest that it is deemed ad-

original essay by Mrs. A. W. Wildes, which was well received by the audience; an original song by Moses Hull and Mattie Sawyer, as well as

Charlestown District-Abbotsford Hall,-The cloquently rendered discourse on the query "What Shall the Harvest Be?" At the close, several questions on various topics were anseveral questions on various topics were answered to the great satisfaction of the audience, and a poem was improvised by Wincoma. A similar meeting will be held next Sunday afternoon at 3 o'clock at Abbotsford Hall, for which the services of the same speaker have been en-

Mechanics' Hall, Lynn.—The meetings at this hall, held at present under the direction of Mr. Saunders, seem to be gaining in numbers and interest. The platform on the last Sabbath, Sept. 21st, was occupied by Mrs. E. A. Cutting, of Boston. The morning meeting was held, as usual, at 12 o'clock, the time being devoted to the giving of "tests" and remarks.

In the evening a larger attendance than at

any previous meeting since the commencement of the present season was convened. The meeting was opened as usual with singing by Miss Orr, after which Mrs. Cutting read a very able essay entitled "Spiritualism as it Is." which held the closest attention of the audience, as did her following remarks, which were in harmony with low guidence and at the saw time. nony with her subject, and, at the same time, full of truth and meaning. We hope ere long to e again favored with her presence. On next Sabbath, Sept. 28th, Mrs. Carlisle Ireland, of Boston, will occupy the platform.

Complimentary Testimonial to W. II.

Powell. To the Editor of the Banner of Light:

The friends of this gentleman propose to tender him a public testimonial and benefit, and that secured Paine Hall for the evening of Oct.

4th as the date for the same to take place. We propose for Mr. Powell to hold one of his wonderful scances during the evening; also we have secured the services of Mrs. Youngs, the wellknown piano medium, to give one of her séances for physical manifestations. Mr. W. J. Colville, the popular trance medium, has likewise volunteered his services, and will speak and answer questions. In addition to the above, Mr. Charles Thornton, with other well-known local musical talent, will aid in the evening's entertainment. Admission 25 cents.

Dr. A. H. Richardson, Chairman of Committee.

The other day a professor of German asked an unregenerate Junior what the gender of a certain noun vas. The Junior quickly replied: "I think it is neuter,

sir. At any rate it is neu-ter me." The cereals are going up-in the elevators.

W. J. Colville's Meetings.

On Sunday last, Sept. 21st, there was a very large attendance at Berkeley Hall, Boston. Many representative Spiritualists were noticeable in the audience, which included persons of all shades of opinion. Sev eral church-members connected with Orthodox places of worship previously have taken sittings in this hall, and are now scriously investigating Spiritualism. Mrs. Marshall presided at the organ and sang a fine alto solo; the congregational singing was very good, and the desk was adorned with choice flowers provided by ladies of the congregation. The subject of W. J. Colville's inspirational discourse was "The Social Condition of the Spirit-Spheres, a Pattern for Earth." The speaker when alluding to the apparent fallure of many schemes originated by zealous men often under sulrit influence, said they should be looked upon as prophetie of a future condition of life on earth; the glorlous picture shown to the eye could not be accurately copied at once; patient effort alone could complete the task. The power is in man himself to raise himself. and spirit direction is useful only in so far as it gives man the benefit of the experience of advanced minds It is injurious if it at any time coerces a man to sink his own individuality. Members of earthly families who do not agree ought to separate, and no spiritual law commands any persons to live together because they have flesh and blood fies of relationship between them. In the matter of marriage it is different, No marriage should be consummated until the parties have had opportunities of knowing each other; a brother or sister is forced upon you, when you have no voice in the matter, and if they are not your spiritual kindred, voluntary and unnecessary fraternal unions are detrimental. In spirit-life only according minds mingle together.

At the conclusion of a lengthy dissertation on the general question of social life and how to improve it: the lecturer carnestly advocated the practice of several friends interested in a certain subject reading the best works on it they can procure, and meeting once a week in some stated place to discuss the theme and give their different ideas upon it. This was given as a suggestion for the winter evenings. Music and social converse could be agreeably interspersed with the general object of the gathering. Mr. Colville's guides have more to say on this subject of mutual improvement in the near future. "Winoona's" poem was given on "Harmony and Home."

On Sunday next, Sept. 28th, the subject of discourse will be "Individualism." The service commences at 10:20 A. M.

On the evening of Sunday last, Kennedy Hall, Wargen street, was the scene of an interesting meeting; the attendance was very good; several subjects were treated by Mr. Colville's guides—one of them alluding to the best means of finding employment for the ablebodied who are out of work. The controlling spirit in answering this question urged those who have capital to invest it in opening up new districts where agricultural pursuits can be successfully carried on, and in this way find employment for the masses, and increase the produce and through it the export trade of the country.

On Sunday next, at 7:30 P. M., the usual service will be held in this hall, and the audience will be invited to choose subjects and ask questions,

On Tuesday, Sept. 20th, and Wednesday, Oct. 1st, W. J. Colville will lecture under influence of his spiritguides in Rockland, Mass. Subjects of discourse and poem may be chosen by the audience, and questions are invited. Mr. Thornton will preside at the organ, and sing on both occasions. The meetings are for the benefit of the Rockland Spiritual Lyceum.

Spiritualist Meetings in New York.

To the Editor of the Banner of Light: To the Editor of the Banner of Light:

The lectures given by Mr, Ed. S. Wheeler before the Second Society of Spiritualists at Republican Hall yesterday were among the grandest of his brief but successful course. The subject in the morning was "The Standard of Morality," which he elevated far above that faught by the Bible, or practiced by so-called Christians of the present day. In the evening a brilliant audience filled the large hall to I ten to "A Chapter on Mediumship." This lecture was delivered in the speaker's happiest vein, and the rapt attention and frequent apvein, and the rapt attention and frequent ap-plause which greeted its delivery proved that the subject was ably handled and much light thrown on a theme too little understood. At its close the speaker by request gave two poems on the following subjects chosen by the audience: "The Mystery of a Mirror," and "Mind and Matter." These improvisations were beauti-Matter.' fully rendered and elicited the earnest attention

of every one present.

Next Sunday morning will be devoted to "Questions and Answers," and in the evening Mr. Wheeler will speak for the last time in the present course. He will doubtless be reengaged

present course. He will doubtless be reengaged for a future course. He will be followed next month by the veteran E. V. Wilson.

The First Society of Spiritualists of Philadelphia have presented the Second Society of New York through Mr. Wheeler with five hundred copies of their neat little "Hymn-book and Declaration of Principles," which were accepted with a vote of thanks.

D. J. STANSBURY.

New York, Sept. 22d, 1879. New York, Sept. 22d, 1879.

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