VOL. XLVII.

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, SEPTEMBER 11, 1880.

\$3,00 Per Annum, Postage Free.

NO. 25.

#### CONTENTS.

FIRST PAGE .- Spiritualism Abroad: Review of our Foreign Spiritualistic Exchanges. A Divinity-Shaped End. SECOND PAGE. - Poetry: Ishkoda Wahbo, or the Origin of the Fire-Water. Brittan's Secular Press Column.

THIRD PAGE. - Postry: Awakening! Banner Correspond ence: Letters from Canada, New York, Illinois, Massa-chusetts, Ohio, Pennsylvania, and Kansas. Camp-Meeting of the Spiritualists and Liberalists of Michigan. Wilson Memorial Association. Mrs. King's "Princi-ples of Nature."

FOURTH PAGE. - Spiritualism and the Spiritual, Coming to it on a New Side, Prof. Zöllner's New Book—"Tran-scendental Physics," Recent Materializing Phonomena, etc.

FIFTH PAGE. - Zöllner's Scientific Testimony, New Advertisements, etc.

SIXTH PAGE. - Message Department: Spirit Messages given through the Mediumship of Miss M. T. Shelhamer Questions and Answers through the Mediumship of W. J. Colville. New Publications. Obituary Notices, etc. SEVENTH PAGE .- " Mediums in Boston, " Book and Miscellaneous Advertisements.

EIGHTH PAGE.—Western Locals. W. J. Colville's Meetings. Brief Paragraphs. The Magazines. Spiritualist Meetings in Boston, etc.

# Spiritualism Abroad

REVIEW OF OUR FOREIGN SPIRIT-UALISTIC EXCHANGES.

Prepared expressly for the Banner of Light, BY G. L. DITSON, M. D.

FRANCE.

Revue Spirite, Paris. The opening chapter of the July issue is the twenty-eighth of M. Rene Caille's able consideration of the materialist's view of matter, and the unreasonableness of his deductions. "Our savants," he says, "materialists or not, have arrived at this infranchisable limit where Orthodox science finds itself arrested as before a wall of brass, and where revelation must begin, in the plain light, its work and its mission." . . . Quoting Kardec, he continues: "We should distinguish in nature four degrees, each one having its character well defined, though their limits seem to blend: inert matter, which constitutes the mineral kingdom, and in which there is only mechanical force; the plants, composed of inert matter, but which are endowed with vitality; animals, composed also of inert matter, but endowed. like the plants, with vitality, but having besides a kind of instinctive intelligence, limited, with a commencement of a consciousness of their existence and of their individuality; lastly, man, having all there is in the plant and the animal, and who dominates all by a special intelligence, an undefined (indéfinie) intelligence. which gives him a consciousness of his future existence, the perception of things extra materielles, and the recognition of a God." In the paragraph following M. Caillé says that "plants have no perception, consequently no sentiment are degrees of perceptions and sentiments of pain, which we instinctively admit, how can we tell, till we descend into that humble quality of life, how much a plucked flower may suffer, and how much sentiment there may be in the plant turning to the sun, and in the vine's tendrils reaching eagerly and persistently in the direction of aid and support? A spirit said to Kardec: "Have I not told you that all in nature is linked together, and tends to unity? It is in this being (or these existences ces êtres)

finitively his individuality." Following the above is an interesting account, from the pen of Mons. Leymarie, of a visit made, by order of the spirits, by Baron Guldenstubbe to Versailles. He was required to go with certain ladies named, whom he was to invite, and evidently for a special purpose. While in the gallery at V. the Bishop of Orleans, M. Dupanloup, passed on his way to celebrate mass in the chapel. Knowing the ladies referred to above, he stopped and addressed them, and also the Baron, to whom he expressed his regrets that he adhered to a strange faith and hostile to the Church; that he was a follower, in fact, of Luther, who would suffer in purgatory for the division he had caused in said Church. The Baron replied that he did not think that Luther was in purgatory or in hell, and as a proof of it, if the Bishop would place a blank piece of paper on Luther's portrait, there would come some evidence of his (the Baron's) belief. The Bishop tore a piece of paper from his register, and placed it as suggested. After a few moments he took it down and found written upon it:

that you are far from knowing all; that the

principle of intelligence works itself out, indi-

vidualizes itself little by little," etc. Mr. C.

then considers "the only point in litigation,

which is the moment when the being takes de-

#### "In vita pestis eram Papa, LUTHER." In morte mors ero.

(Living I was a flail to the Pope; dead, I will be his death.) They were all greatly astonished. The Bishop extended his hand to the Baron and his sisters (both mediums), asking permission to visit them in Paris. The permission was obtained, and he frequently availed himself of it subsequently. . .

Among the signatures of royalty which the Baron obtained by direct writing in the crypt of St. Denis was that of Marie Antoinette, which resembled hers while she was in the flesh. as the director of the Gobelin tapestry manufactory declared-for he had some of her letters. Baron Guldenstubbe, as is well known, held a high position among men of science, and his sister is perhaps hardly less distinguished. The Baron healed the sick, also, by animal magnetism, M. Leymarie refers to the Baroness Guldenstubbe as a lady devoted to the cause of Spiritualism as well as to the sciences in gen-

lows the above. Among scores of good sensible remarks upon education occur these: "Woman ought to be the companion of man, and not his slave. . . . The instruction of girls has already, in America, gained its proper status among the élite and enlightened, as it has in France. . . . And we can only maintain our preponderance (among nations) by developing the virtues of our young, a knowledge of agriculture, industrial and scientific knowledge among both girls and boys." . . M. Godin's establishment at Guise is highly lauded, and justly so; for here industry, education, abundance, seem linked together, and nothing appears to be lacking to render reasonable humanity grateful for existence. Educate (all) the children properly, and we may be sure of a grand future for our country.

Mons. J. Guerin subscribes a thousand dollars to aid in founding a spiritualistic society in every city in France for the promulgation of the ideas of A. Kardec, with twenty more dol-

lars annually to carry on the work.
"The Double Apparition"; the "Ballade de Stop"; the "Communication of the Spirit Eulalie," and a number of other attractive articles, I cannot notice in full for want of space.

Under the heading "Necrologie" there is an unusually long list of names, which it would be painful to record were it not that we can with all heartiness congratulate the deceased on a new life, where progress is not retarded by the passions and the necessities of the flesh. Among those referred to are Jean Bassol. President of the Society of Beziers, Anne Gleyses; Mme. Casimir Moireau, greatly beloved, and Senator F. L. A. Tarriessier add to the number. Among the books commended are "Les Voyages Merveilleux," a scientific romance, by M. E. Tuadlam; "Elfa," by M. Paul Grendel.

BELGIUM.

Le Messager, of Liege (1st and 15th July), is in hand, with an "Index" of last year's valuable contributions. "To our Subscribers" the editor addresses himself with marked ability—entering upon the duties and hardships of a new year-dwelling particularly upon four propositions, the fourth being upon responsibility.

The little prodigy, Jacques Inodi, has several pages devoted to him—he being now a hero in Europe on account of his marvelous mathematical gift. Inodi is now in one of the Lyceums in Paris, and is being carefully educated.

We next have a biography of a distinguished politician and patriot, who for his liberal sentiments was for a time imprisoned in Belgium and then banished-Louis de Potter. The approach of certain fêtes or holidays brings his name forward as one among those of persons most actively engaged in the revolution of 1830. His probity and patriotism seem to place him in the ranks with Washington. He was born of pain." Is not this a hold assertion? If there at Bruges on the 26th of April, 1786. Adescendent of this gentleman, descended, says the writer, "from a family noble and rich," is now a professor of languages in the Lady's High School in Albany, N. Y. He has also followed a military career, was with the Zouaves in Africa, is a person of much ability, and will win distinction wherever his lot may be cast.

The Messenger quotes from the Sidney Morning Herald the following in brief: "On the 26th of January, in the village of Yass, (New Wales,) a man named Coulthard was arrested for murder. He had married in England a cousin, who being, it is said, unfaithful to him, was poisoned, put into a sack and thrown into the Mersey. Coulthard then fled to Melbourne. He states that his wife has appeared to him almost every night since he committed the dreadful deed. He seems sincere."

"Things from the other world": The Estafette of Paris, in noticing a recent work by M. Eugene Nus. says: "About thirty years since, at a reunion of literary men, one of them looking up from a paper he was reading, cried out: 'Those devils of Yankees are incredible. They invent a table that marches, stops, &c., at the will of the spectator. A silent will is sufficient.' 'That is too stupid to be believed,' all cried out. 'But,' said one, 'it is easy to try the experiment,' so, seating themselves around a very heavy table. they found in a few moments that it began to oscillate, then to rise up; but as each one suspected the other of causing the movement, the table finally rose to a sharp angle with the floor and remained immovable, in spite of the united efforts of the party to make it descend." This was but the simple beginning of a wide circle of events, of thoughts, of studies, that never

would otherwise have had birth. The Etoile of Belgium reports the following The Prince de Ligne, who has recently died, was pleased to recount how a dream was verified in his favor. He dreamed one night in his chateau de Baudour, that certain papers of great importance to him were in a box in a structure adjoining the palace, of which he knew nothing. He remembered in the morning his somnambulic vision, but considered it only the result of his preccupations. Some days afterward his noble in a humanitarian and progressive point concierge came to him, and complaining that his apartments were too small, wished to cut a door through a wall which would connect him with an unoccupied building. Consent being given, he proceeded at once to demolish the wall. The Prince going to see what was being done, recognized the newly opened room as that of his dream, and entering, discovered the box which contained the papers that had caused him so much anxiety.

In an analysis in the Revue Scientifique du Somnambulism Provoqué, the remarks of M. R. Heidenhain before the "Society of National Culture," of Silesia, are considered. "One finds," it says, "in this thesis on experiments in magnetism, certain new things and others

sults in spite of those who regard somnambulism as a colossal mystification. A great number of persons were put into a magnetic state, so that they heard nothing but the voice of the magnetizer, executing his orders with vigorous pre-

SPAIN.

El Criterio Espiritista, of Madrid, has several lengthy articles that can only be briefly noticed -notably "The Religion and the Religious," from the versatile pen of Lady Soler; and "Spiritualism is a Philosophy," from Sr. M. Gonzales. The former says that "religion was born with man, and man was born with religion," . . . "that religion ought to be the love of all that is beautiful, of all that is good, of all that-isharmonious-thus approaching God, the author of these things worthy of our adoration. . . Religion demands a clean heart, but here on earth, it seems that nearly every heart is as black as a coal-heaver; it requires a tranquil conscience, but on this globe, in almost every conscience there is a desolating tempest: it re quires an immense love, but here we can but barely tolerate each other. . . . The ignorant baptize Spiritualism as a new religion, but it is not so. Religion is not a question of numbers, but of practice—but it is true there are but few truly religious."

Don Gonzales enters largely into a consideration of space and the absolute infinite, but I cannot profitably follow him in his learned speculations or his mathematical demonstra-

An article on "What Spiritualists Can Say' follows the above, and is full of good thoughts. Quoting Rousseau the writer says: "There is a necessity of much philosophy to know the things that are close to us." Thence arises the question, "What is the spirit?" Kardec claims that "the spirits are not, as is commonly claimed, a distinct creation; they are the souls las alruas, that have existed on this earth or in other worlds." The writer then queries whether the soul and spirit are the same; but it is generally admitted, I think, that the soul is the innermost light and life, and is clothed upon by the spirit. I believe, however, that the converse of this has been adopted by Mme. Blavatsky, the distinguished authoress of that unique work, "Isis Unveiled."

The departure of Daniel Sucrez from this sphere has a lengthy notice in El Criterio. He was the author of a work on the mediumship of Marietta. He died at Valencia, where he will

be greatly missed. La Luz Del Porvenir, of Barcelona. I have in hand four numbers of this valuable little work flooded with light concerning the present, as it is of the future, as its name indicates. I can only hope that its able editress, Lady Soler, finds the Banner as entertaining as her publication must be to all who can read Spanish. It is hardly possible to profitably abridge any of her numerous contributions or those of her able coadjutor, Mlle. Candida Sanz. "Fanaticism and its Consequences," and "Meditation" (which reminds one of that divine work, "Soli tude," by Zimmerman), are from the pen of the latter, while nearly the whole of the remaining thirty-two pages are from the former. In one of her lines I read: "The death penalty is a punishment as horrible as it is useless." She does not pin her faith on the Bible, after so many translations, equivocal renderings, &c., &c., but says: "We find there much that is good. It treats admirably of morals(?). The words attributed to Jesus, divine; the epistles of St. Paul, sublime. The more one reads the Bible the more the necessity to read it." . . Lady Soler's remarks on Torquemada, of inquisitorial fame, or infamy, "a monster of iniquity," &c., are sufficiently caustic to be re-

membered. I find here also that the Buen Sentido has been suspended for six months by Spanish authority. So through tribulation the truth works upward; but even the bigotry of that semi-benighted land cannot extinguish it any more than did the Inquisition. An article on the poor little blind girl, Josefa Martinez, a medium, is both tender and consoling. One of her written revelations from the spirit-world, on "The Life and the Song of Birds," is vastly entertaining. She refers to the ever sad song of La Lira, of the ineffable sweetness of that of El Ciene; of the marvel of nature, the bird-ofparadise, &c. But as I should hardly find an end to what I might profitably quote I will turn

to others. The Revista Espiritista, of Montevideo, begins with its June issue a new year. Its able and devoted editor, Don Justo de Espada, salutes the enemies as well as the friends of our cause with a friendly greeting, and with an assurance that perseverance in the right direction will ultimately win the laurel of victory. He also acknowledges receipt of that invitation from the Spiritualists of Toluca, Mexico, to have all of our faith unite their efforts and sympathies, so as to form one grand and formidable chain around the world. This, Don Justo says, "is of view," &c. Further on I find a graceful communication from the world of spirits, which begins with: "Nothing exists on the earth that can fully satisfy the aspirations of a virtuous man," and having for its third paragraph: "Evil is nothing more than a temporary absence of good"; and again: "Experience teaches us that man is the child of his actions." Much more the "Angel Guardian" adds that I would gratefully transcribe here, but space forbids. Lady Soler is also a contributor. The last article is on Mr. Crookes's "Radiant Matter," which seems to claim the particular attention of the scientific world.

The Constancia, of Buenos Ayres, has been received, though like all in the Spanish lan-An admirable article on the education of already studied in France. At Breslau and at guage, it comes late. The May number is in

girls, from the pen of M. Claude Nicolas, fol- | Paris, the same experiments give the same re- | hand, and loaded with good material that would more than fill the Banner. It opens with a notice of a "Session Extraordinary," an assembly of the two societies, Constancia, in which it was stated that, "though going up and down like the waves of the sea, the 'Constancia' had constantly gained in robustness; was advancing, because it was the will of God." Under the heading of "Letters Odic and Magnetic" some good views are expressed. "Scientific Credulity," which follows, is copied from the Banner. With observations by Mr. Frederick Robinson, it occupies a couple of pages. 'Masonry and the Church" is the next article. The correspondence of Ernestina and Alfredo contains some startling ideas; such as: "you affirm the existence of a God\_I deny it." .

'Seek Him where you will in the sanctuary of science, and you will not find such a being," etc. This, however, is only a thread from the lengthy fabric in the well-digested article before me. 'Magnetism and Spiritualism," Lady Soler's "Friendly Letters," with a large amount of other material, I must omit further notice of. ITALY.

The Annali Dello Spiritismo, of Turin, for July, is a welcome visitor, though I can but barely glance at its contents. The Viscount Solanot's "Catholicism," &c., is continued. The Question of Sleep," an interesting subject, seldom touched upon with the view of knowing something of it scientifically, has claimed the attention of Don E. de Naville, correspondent of the Institute. I can give only one of the propositions he examines, the third: "During sleep man does not lose the consciousness (sentimiento) of his own (propria) existence, as Buffon has said, and as it has been repeated by Beclard." Don Sebastiano Fenzi continues his "Modern Spiritualism," in which he says, that in Grecian, Roman, Egyptian story, in the Old Testament, to say nothing of the New, we find apparitions, oracles and deeds of magic."

An article, "How Spiritualism abolished Slavery," refers to the letters written by R. D. Owen and others to President Lincoln, and how Messrs. Kase and Conklin were directly instrumental in bringing about the grand result.

The phenomenon of animal magnetism in connection with Spiritualism has a lengthy hearing, and might be profitably reproduced.

MISCELLANEOUS.

La Chaine Magnetique, Paris, for June and July, has many articles of interest. Besides its engraved title-page-"A magnetic scene in the time of the Pharaohs "-it has one showing the Baron du Potet magnetizing a row of people seated before him. The baron's portrait on another page is badly executed. The banquet in honor of Mesmer's memory occupies no little space in the present issue. The Baron du Pothe struggle he has had with the French Acadbut their obstinacy is becoming inconsequential, as the light and energy of a young race obliterate it. I will endeavor to return to this valuable periodical and do it more justice in my

next. Licht, Mehr Licht, Paris, in German. I have in hand four numbers of this important publication, each of which might well claim a separate review. "Re-incarnation," by Van Robert Wiessanger, and Mr. Walluer's "Der Lehre," &c., as also each of Mr. C. Reimers's articles. and many more, make this paper every way desirable.

Op De Grenzen van Twee Werelden is a neat brochure surveying the whole field of Spiritualism. This fifth or sixth number treats particularly of the progress of our faith in the United States, taking up the Cambridge professors and Mr. Willis's relation to them.

"Modern Spiritualism," by Sr. Sebastiano Fenzi, is a neat pamphlet of twenty-six pagesa discourse before the "Philological Society" of Florence, and if space permitted it should have a more extended notice, which it doubtless merits in a high degree.

"Spirit and Matter, a Drama," by the learned writer, Sr. G. Damiani, of Naples. This is an elegant brochure also, of one hundred and thirty-four pages, and if it is to be judged by what the accomplished author has heretofore written, this work would occupy the first and highest pedestal in our humble literary temple.

DYING WORDS.—It is probably natural that at the last the scenes which have made the strongest impressions in life should be recalled by memory. The old mountaineer, when he comes to die, with his last whisper says his snow-shoes are lost; with a stage-driver he is "on a downgrade and cannot reach the brake"; the miner of the the sire of the stage of the says "dight the says" "dight the says "dight the say grade and cannot reach the brake"; the miner cannot get to the air-pipe; the sailor says "cight bells have sounded"; and the gambler plays his last trump. A little girl died here a few years ago, and as her mother held her wrist and noted the fainting and flickering pulse, a smile came to the wan face, and the child whispered, "There's no more desert here, mamma, but all the world is full of beautiful flowers." A moment later, the smile became transfixed. In an Eastern city not long ago, a sister of charity was dying, and from a stupor she opened her eyes and said: "It is strange; every kind word that I have spoken in life, every tear that I shed, has become a living flower around me, and they bring to my senses an incense ineffable."—
Virginia (Nev.) Enterprise.

That brilliant poet and essayist, Horace Smith, thus apostrophized upon the threshold of a library Let us take off our hats and march with reverent steps, for we are about to enter a library—that intellectual heaven wherein are assembled those master spirits of the world who have achieved immortality; those mental giants who have undergone their apothe osis, and from the shelves of this literary temple still hold silent communion with their mortal votaries."

The very children in our public schools are now required to present arms when the vaccine physicians appear. Nothing like teaching children respect for authority.—Philadelphia Bulletin.

Written for the Banner of Light. DIVINITY-SHAPED END. IN EIGHT CHAPTERS.

BY JOHN WETHERBEE.

CHAPTER III.

THE CAMERA TAKES IN PLAINVILLE, AND THOSE IN THE FIELD OF VIEW HAVE THEIR PICTURES TAKEN WITHOUT EXPENSE. It was Saturday afternoon, and it had been a

moist and rainy day; the rain had ceased, and the wind, if it could be called wind when we could not feel any, was blowing from the west; the vane told the story, not the clouds or our experience. The birds and the bees still kept under cover, and the hornets also remained in their habitations, waiting, in all probability, for the sun as a persuader. The human "birds, bees and hornets," knowing that the sun was not veiled for good, and that sunshine lay in the near future and was then almost pressing for expression, turned out en magse, or rather in very goodly numbers for so small a town. To speak plainly, there would not be a full-sized or very dangerous mob if one-half of its inhabitants were out of doors and concentrated. It may be well to say, however, that though the church on Sundays did not call out a very large congregation, it was noticed that lately when a circus passed through the town and bivouacked on its domain and exhibited itself to the cultivated inhabitants of the place, the multitude gathered on the occasion was very large. Let not this fact indicate to the reader any distaste for religion on the part of its inhabitants; it has been noticed that people almost everywhere will give more attention to amusement than to instruction, and it would be still more apparent if the custom of going to church did not afford an opportunity for exhibiting our new and becoming dresses. How wise in the Ruler of all things to have mixed in this way our moral instructions with our pleasures, so as to have our Sunday clothes and our Sunday teachings thus hang together on the same bough. Like all other well regulated places, Plain-

ville, which was the name of this town, had its upper crust and its under crust, and its mixture between the two; or, more properly speaking, it had its aristocracy, and its ambitious families also, who aimed to be the ton, some successfully, and some who strained to be or thought they were; while the contiguous layers in the social strata thought they put on too many airs for their position. Plainville had also its relatively large middle class, and then the lower people-the ground level or under crust. Like other well regulated towns, wealth generally defined the altitude of a family or a person; not wholly so, however, for, having been wealthy once, the odor or momentum of it lasted sometimes a generation or two after it tet's address on the occasion not only recounts had taken to itself wings and flown away. More than one of its families had been known to emy, but with the scientific world in general; | bridge over an eventual decline by a lucky marriage connection, where un otherwise snob has saved both himself and the family he had married into as it was on or near the terminus of an expending momentum; and thus the high grade of the town has been that much sustained. The odor of books, also, and the odor of sanctity, had an elevating tendency without much regard to wealth; for instance, the minister's family was poor, but respected from its calling and also for its quality; and without being aristocratic was labelled so. In fact, a settled minister in a village can be poor without losing caste, because the calling requires him, at least theoretically, to make himself of low estate, and it is a nominal virtue for a divine to thus follow in the footsteps of the Master; but that is only a virtue from necessity, for the clergy, as a class, let no opportunity slip of laying hold of the prizes of salary or matrimony when they are within possible reach, and it is only when the exchequer fails that they assume a virtue for their low estate. There was quite a difference in the social

scale in this town, as in other places-very natural and proper in such a marked instance as Joseph Nash, who did jobs when he could get them to do, and Walter Talmadge, who lived in the handsomest house in town, on the income of his wife's money, and who hired jobs done; but it was visible between such extremes also. There was quite a difference, socially, between Mrs. Gilkey, who kept a handy little store for the distribution of thread, needles, pins, slatepencils and candy, and Mrs. Townsend, who happened in there this moist Saturday, and bought a few trifles, and politely asked her, as was her custom, how she was and how she was getting along; and the condescension lifted Mrs. Gilkey in her own estimation, with no corresponding loss on the part of Mrs. Townsend. There was a difference quite marked, also, between Mrs. Jelly, who went out as dry nurse when there was anything to nurse, and Dr. Bonus, who prescribed the physic in the same sick chamber; and yet the minister said he would rather take his chance in the hereafter with that kind-hearted soul, Mrs. Jelly, than with the doctor, who was cold and rough in a practical sense, and heretical in an evangelical one; but that would not alter matters, for the minister was not St. Peter, nor Plainville heaven, or hereafter.

It was wonderful to observe, also, how the children divided as they matured. The Gilkeys had children, and Mrs. Jelly had a boy and a girl; Dr. Bonus had one child: he was very careful of his pale wife, and his only child, now thirteen years old, was a closer. The doctor was a great believer in large families, and recommended the principle; but medical doctors are not much, if any, better than theological ones-they neither are inclined to take their own medicines. Dr. Bonus's recommendation and sanitary advice had no effect on the parson

or his wife, and the youngest child at the parsonage was then over twelve. It is very probable that, had the minister's wife continued fruitful, and so beneficial to the doctor, his heretical feature spoken of might have been less apparent from policy, and the parson have been less likely to have made the Jelly comparison which has been referred to.

The children of these various grades mixed together at school and at play-at least when they were little-thus giving support to the physiological fact that hearts grow more during the first five years of one's life than in all the rest of the three score years and ten, and that with many they grow but little the next fifteen or twenty years; and with some they actually shrink, so that their hearts are smaller when they die than when they were children. As these various grades of young life grew older, they grew clannish, as is usual in other towns and in the budding out of young adult life, they had generally found their proper places in the social strata. Of course everybody knew everybody in Plainville, and were generally on speaking acquaintance: but most everybody knew their places; so far, then, Plainville was only one little town more on the map or on the

Among these human "birds, bees and hornets" that in the early part of this chapter had attracted attention on this Saturday afternoon, was Bill Shepard, a youth of eighteen or nineteen, but who felt twenty-five; he was talking with Nancy Jelly, a sweet pretty girl of the middle class, the daughter of Mrs. Jelly, the nurse, of whom the reader has heard. She was smart as well as pretty, and knew very well ter. that Bill would never be of any benefit to her, and that he never had a good motive in his life. His father, who was Emily Soley's brother-inlaw, as will be remembered, was one of the richest men in Plainville, thrifty and close, and this youngster presumed upon his father's wealth, but the people who knew him only felt what a whelp was going to inherit some of it. Bill was a coarse, mean, rough coward; when he was a juvenile, when his small heart was larger in proportion to his body than it was then, he defaced the minister's newly painted fence with red chalk, and then put the chalk in little Tom Jelly's desk at school, and saw him whipped for it. Well, evil was in Bill just as a horn is in a calf's head, and time will make it stick out. There were some younger Shepards and Shepardesses, five all told, the youngest by Mrs. Shepard Number Two. Bill had tarnished the name, but the children were neither popular nor loveable, and they would not have been if there had been no Bill to begin with, for there was not an open face in the lot, and they closed up more and more as they advanced in age, and the deacon, their father, was closed up as tight as a drum; he was only open on the side of religion, and that only as a sentiment, not as a

Perhaps it will help this narrative to say here, while Bill Shepard was trying to be agreeable to Miss Jelly, and she in no sense entertained, and having good reasons for her antipathy, that Plainville was not without its eccentric people; there was Miss Armstrong, who pried into everything and knew everybody's business. It would seem, it might be remarked, that some people must know what people are doing, some other way than by interrogatories and observations. Some people must have a royal road in getting at facts. Miss Armstrong was one of that class. and knew everything before anybody else, and almost, before it happened; some said she felt what was going to happen, and it did happen. She knew all the facts about the Soleys, who are important in this connection. Deacon Shenard had married one, and she had made the acquaintance of Miss Emily, her sister, now on a visit at the Shepards', and it was astonishing how well she knew all their social details, and was able to tell the whole town that Miss was not in the market, even if she would eventually be an heiress, for she was engaged-to a wealthy middle-aged man by the name of Piper. and added where it was not likely to reach this city lady, that attractive girls must be scarce in Boston for her to be gobbled up. It seemed as though Miss Armstrong felt as if Miss Soley, who was nearly as old as she was, and looked older, had secured one of her possible chances, and felt envious.

Among the eccentricities of this town was Job Mansfield, a man in his fifties, who was scholarly and had literary pretensions, but made a specialty of his knowledge of the reigning families of Europe. He could tell you who every one was and to whom they were related, and how far removed from the direct line of royalty; but as nobody in particular cared about the subject, he was considered upon the whole a very estimable bore. Then there was Aunt Endor, as some called her. probably from the scripture celebrity. She came into the village somewhat periodically, and often enough to be one of the town's human features. Her name was Polly McElroy. By her name she was of Scotch descent: but nobody ever traced it, and she never told her story. She was an old woman who seemed to be one of the evil-eyed, that ignorant people did not like to offend and take the consequences. Such as she would have been burned or drowned two hundred years ago; yet she was very harmless, knew who her friends were; when she came into town she knew where to go; there was always some poor person's house where she felt welcome, and there it may have been, however, as much from fear as hospitality. There were some who thought if she were offended that sickness, bad luck, or death followed in the wake of her displeasure. When she was in the mood of it, she had the power of prevision. There were a good many apparently careless words of hers that proved ominous. Hence, some thought Aunt Endor, as some called her, was a witch. More, however, called her Aunt Mac, and that name she considered more respectful. Deacon Shepard scolded her once; ordered her off, threatening to have her shut up. She turned her evil eye on him and said, "I'll shut you up, old Praise God, and I'll begin first with your wife; take notice of that," pointing at him with her two fingers extended That was always her way when she "meant business," as the saying is; and those who had noticed it considered it the substitute for the forked twig or witch's wand. Mrs. Shepard was not a sick women, being perfectly well; but her funeral took place within three months. Aunt Mac had nothing to do with this, of course; but it was a singular fact, all things considered, Mrs. Shepard being perfectly well when she forecasted a closing up in that family; and there were those in their gossip about the mysterious, who remembered this and similar

along this bird of ill-omen, as she might be go Inter-Ocean.

called, as an alias for Aunt Mac, when Bill Shepard (who as we have said was chatting with Nancy Jelly) said in his coarse way, as she drew near:

"Well, old witch, too wet, is it, for you to be in the graveyard to-day?"

Aunt Mac had a fancy, like "Old Mortality," to saunter about the graveyard in warm, dry weather; not, however, to retouch the obliterated names; but the impression was very general that she took more interest in the dead than in the living, and that she was working in the interest of that silent congregation.

"Wet or dry," replied the hag to Bill's interrogatory with some asperity, "we are all going there as fast as we can, and faster than some of us want to.'

She made this reply without any pause in her walk, with apparently no intention of stopping; but she caught Nancy's bright face of recognition-for Mrs. Jelly, Nancy's mother, was one who was very friendly to Aunt Mac, and from the nature of her employment among the sick, was well stored with Endoric reminiscences, and had closed the eyes of the late Mrs. Shepard after she was "shut up," using the figure of the witch. Aunt Mac was in rather a cheerful state of mind, but something, probably the atmosphere of young Shepard, and the rough manner in which he had addressed her, called up at once the evil-eye, and she stood in her darkened soul on the pedestal of prophecy. At this witching moment three other ladies joined the group, and that made six, and all of them had thereafter something to remember, as will be seen in the next chap-

"Say from whence You owe this strange intelligence, or why Upon this blasted heath you stop our way With such prophetic greeting?"

Written for the Banner of Light. ISHKODA WAHBO; OR, THE ORIGIN OF THE FIRE-WATER.

BY GRANVILLE T. SPROAT.

(The following is the substance of a part of a speech made by Kehe-Bezheke (Hig Buffalo), a Chief of the Chippewas, before the Indian Commissioners, in 1836.]

Far beyond the doors of sunset, Where "Big Water" sleeping lies, Where the great and rich Spice Islands Send their fragrance to the skies,

Dwelt a people great and mighty, Dwelt a people flerce and strong; There they dwelt in sea-girt cities, Built through ages famed and long.

In a cave by demons haunted, In a cave beside the sea, There they brewed the cursed fire-water, -While the demons danced with glee-

By the Chief of all the Demons, Brewed with devilish art and spell; While the young ones looked and wondered In that burning "pale-face" hell.

Day and night the cavern echoed With the burden of their song-"Mix it well with blood, my children, Make the hell-broth good and strong!"

And that people, great and mighty, Through all lands their flag unfurled; From old Heno stole the thunder,\* And with it they shook the world.

Then the Chief of Demons told them Of a land beyond the sea, Where, beside the gates of sunset, Dwelt a people pure and free.

They were simple forest children... Of old Heno never heard; Never heard of any thunder, Save the dark-winged Thunder-Bird.t

Then, across the mighty waters, In their winged canoes they flew; Brought with them the strong fire-water, Brought with them a cursed crew.

Into all our homes they entered-The fire-water with them bore; And our young men fell before them,

And our old men and our women. Crushed beneath that Demon's ire, Headlong hurled themselves and children In the blazing wigwam's fire.

On they rushed-no hand could stop them-From that demon-cavern sent, Though the ghosts of all our fathers Shrieked before them as they went ! ;

Our fair hunting grounds they wasted-These white rovers of the waves; On they plunged, with steel and plowshare-Spared not e'en our fathers' graves!

Far behind a thick cloud-curtain The Great Spirit hid his face; We no more his welcome pipe smoke In the southern heavens could trace.

We no more could see his face shine, Though we worshiped oft and long-Worshiped him with hands uplifted, Worshiped him in dance and song

Now, beyond the gates of sunset. Where "Big Water" sinks to rest, With our fathers' bones we're hastening, There, with them, to find our rest.

Canaan, Shaker Upper Family, N. Y.

Theno. The god of thunder of the pale-faces. The In-lans believe that he keeps his thunder behind a dark cloud in the eastern heavens, beyond the big waters. The pale-aces stole some of his thunder, and with it they loaded heir ships and implements of war, to destroy their ene-nies.

miest
†Dark-winged Thunder-Bird. The Indians believe that thunder is produced by a great bird that files through the heavens, darkening all the sky; and the sound of the thunder is produced by the flapping of his wings, and lightning is the glance of his eyes. No one dares look up when he approaches, to see what his form is; and they have a tradition that one of their number, many years since, attempted to look at him through the opening at the top of the wigwam, and was struck dead in an instant. They call him "Anemaka Penass"—the Thunder-Bird. \$Ghosts shricked before them. In the Indian tongue this is very expressive: "Oleahlee! ekee! Oleahlee!"

#Ghosts shrieked before them. In the Indian tongue this is very expressive: "Oleahlee!"

§ Pipe-smoke in the southern heavens. The Indians believe that the Great Spirit sits daily in his wigwam, looking out on his chighren below, and smoking the Great Pipe of Peace. The shioke ascends through the opening at the top of the wigwam, and floats downward toward the southern heavens. They often look for it, watching it in its course, in the formula bright, white cloud. It is passes over the place where they stand they consider it an omen for good, and speak of it for many days afterward. They call it "Wabbleakth ahnahquod"—the White Smoke of Peace.

If the our fathers' bones. The Indians believe that there is great virtue in the bones of their fathers, and to whatever reservation they are removed they often carry them with them. They think that the spirits of the departed hover around the place of burlal, and follow the remains of the dead wherever they are removed. Hence the prophet, in the days of Black Hawk, always carried with him, wherever he went, the bones of his dead ancestors, keeping them with him in his wigwam, and consulting the spirits in them in all cases of emergency; and by his influence he led Fack linek to engage in his fatal war with the whites.

Young men and women should marry

for love, and work for their money. Fortunehunters, who sooner or later awake to the miseries of blighted bliss, deserve little sympathy. It is almost a curse to a warm-hearted woman to be the owner of a fortune. Her chances are far better in this-life-for happiness if mated to an honest, true man, whose muscles are fitted to carve out a fortune, than if her chosen one has been attracted to her by her stocks and bonds, or if she has been attracted for a similar reason. But it should be set down to the credit mysterious, who remembered this and similar ominous expressions, and had rather have her smiles than her frowns.

With the other human "birds, bees and hornets," on this moist Saturday afternoon, came along this hird of illowers as she might be

### BRITTAN'S SECULAR PRESS COLUMN

The Editor-at-Large at his Work.

[From the Hartford (Conn.) Daily Times, Aug. 10, 1680.] THE POETS AND THE SPIRITS.

Philosophy of the Inspirations of Genius.

Relations of the Human Mind to the Spirit-World-The Inspirations of Genius—The Spiritual Element in Poetry— Illustrative Examples—Virgil and the Æneid—Shakspeare's Recognition of the Spirits-Milton on the Heav-only Messengers-Testimony of Dr. Samuel Johnson-Coleridge and Christabel-Shelley and Adonals-Wordsworth on Spiritual Insight—Campbell on Prophetic Visions
—The Cloud of Immortal Witnesses—The Spirit in Bai-

BY S. B. BRITTAN, M. D.

ley's Festus-Irving's "Midnight Musings" on Spirit-'T is Heaven itself that points out an hereafter, And intimates eternity to man. —Addison

The ordinary and familiar operations of the The ordinary and familiar operations of the human mind are generally accepted as the measure and standard of its normal activity and capacity. Accordingly, whenever the faculties exhibit unusual intensity and power, or are exercised on subjects which far transcend the range of popular thought, even the noblest efforts are liable to be regarded as abnormal eccentricities. It was long since proved—if the vote of the majority can settle a question of this nature—that, the multitudes who occupy the plane of the common mind are preciminently compos mentis. Having no decided mental and moral qualities to distinguish them, one from another, they conclude that they are free

ly compos mentis. Having no decided mental and moral qualities to distinguish them, one from another, they conclude that they are free from angularities, and are most symmetrically developed. Being self-constituted judges of others as well as of themselves, they assume the right to decide who is crazy and who is devilish. They seldom or never question the senses, nor the judgment of those who are free from new ideas; but the man who dreamed last night of the next grand discovery, whether it be a new continent, another planet, or an additional motive power, is treated as a visionary this morning, though the day may realize all that his dream foreshadowed.

The world regards its own with especial favor. In every age the man who has approved the existing Government, however oppressive; who has served the established religion, however corrupt; and defended the prevailing philosophies and customs, however superficial and absurd, has been the accredited example of human consistency, and, perhaps, the oracle of the people. The most devout worshiper in the temple of art; the wisest philosopher of his time; the founders of new sciences, and the advocates of the latest and the noblest reforms, are often treated as mere enthusiasts, and accused at once of profaning the altars of the living and dishonoring the memory of the dead. Men of sense are weary of the repetition of this solemn, senseless farce; but it furnishes knaves with congenial employment and fools with agreeable entertainment, and so the play goes on. The inspired teachers of every age and nation—in whose souls the thoughts of archetypal worlds and the revolutions of earth and time are born—have been derided and contypal worlds and the revolutions of earth and time are born—have been derided and condemned; and still the thoughtless world, in its rude and sensual delirium, scourges, incarcer ates and crucifies its benefactors and its sav-

The idea appears to be widely entertained that the world is chiefly indebted to a diseased action of the human mind for the results which have contributed most essentially to its own illumination and the advancement of modern internation and the advancement of motern civilization. The proudest monuments of art; the discoveries in physical science; and the progress in moral, metaphysical and spiritual philosophy, no less than the airy visions and ideal conceptions of the poet, have been the legitimate offspring of those who were denominated dreamers—until the great thoughts which aluded the grass of comparances millions. nated dreamers—until the great thoughts which eluded the grasp of cotemporaneous millions were simplified and systematized for the instruction of the common mind. Those who give birth to original ideas are often anathematized, while those who subsequently determine their practical application in material forms of use are honored as the benefactors of mankind. The world is alike unjust in its judgment and blind in its idolatry. The miserable hypothesis by which a scientific materialism attempts to solve the problem before us lies in our way, but it may be speedily dissected and removed. It is conjectured that a morbid irritability of certain portions of the brain occasions great functain portions of the brain occasions great func-tional intensity and power; hence the conver-gence of mental forces as exhibited in the pro-duction of the mind's most brilliant and endur-

Thus it is virtually assumed that only those who—in respect to their intellectual progress creep on the earth, exhibit a healthy activity and a normal development. If one has a disposi-tion to sour as well—to ascend into the ethercal realms—or is gifted with a power to unlock the secrets of Nature and unveil the mysteries of the Heavens, he is at once presumed to be physically and mentally diseased. If he dares to exercise any spiritual faculty, or once ventures to

"That intermediate door Betwixt the different planes of sensuous form And form insensuous,"

he is at once suspected of being unsound in body and mind. and, without ceremony, included in the sick list! This is not an exaggerated statement. It is a fact, that not only the medistatement. It is a fact, that not only the medi-cal faculty—more especially of the allopathic school—but the representatives of physical sci-ence and popular theology have been wont to regard the vision of the seer, or clairvoyant, whether naturally developed or induced by ar-tificial processes, as the result of existing nerv-ous derangement or abnormal cerebral excitement. Thus the clearest proofs of the divine origin, spiritual nature and immortal destiny of the human mind are ascribed to disease! In attempting to dispose of all modern spiritual experiences in this manner, they boldly strike at all revelations, ancient and modern, and at the common faith of the world.

But is the mind most potent when the whole man is sick? Are its highest objects obtained when its laws are infringed by the misdirected action of the will? Must it become delirious to solve the problems which mock the calm and orderly exercise of its powers? Is it the prerogative of the mind to dive, and not to sour? And are only madnen commissioned to whole orderly exercise of its powers? Is it the prerogative of the mind to dive, and not to soar?
And are only madmen commissioned to unfold
celestial harmonies, and to bring the kingdom
of peace on earth? No; it is not so. Indeed,
only a negative answer can be given to these
questions. It requires no argument to satisfy
the rational mind that the highest achievements
of which man's nature is capable will be realized when he acts consistently with the laws of his
being. Surely the mind can only exhibit its
greatest power when left to its normal action,
for then there is little or no resistance, while
all its energies cooperate and tend to the same
result. A strict observance of the laws of Nature, and the proper conservation of all physical, mental and moral forces, greatly diminish the friction in all the activities of life.
The ordinary operations of mind, as illustrated
in the common pursuits of men, are of course
most familiar to our daily observation; but this
fact does not warrant the conclusion that they
are altogether consistent with the laws of its
constitution. Such a conclusion from such premises would only foster our self-love at the expense of the truth. Now, if we cannot ration. sees would only foster our self-love at the expense of the truth. Now, if we cannot rationally accept the familiar operations of the mind, as indicating the measure and the mode of its legitimate exercise and normal capabilities, away goes the stupid and degrading assumption that its noblest gifts are dependent on some corporeal derangement, rather than on God, his ministering angels, and its own immortal faculties as exercised in the realm of its spiritual

The powers of mind, as developed in men of accredited genius, or otherwise displayed by the seers and prophets of all ages, may be rationally referred to a kind of natural inspiration and a susceptibility of spiritual influence of which the mind may be, and, indeed, must be, receptive in the higher planes of its exercise and development. We naturally, and necessarily, derive our impressions from the principles, forces and objects with which we sustain intimate relations. When, therefore, the mind is profoundly engrossed with interior realities, it is proportionably withdrawn from the external objects which appeal to the senses, and as naturally results and the senses, and as naturally re-The powers of mind, as developed in men of

ceives influxes from the realms of the Invisible, as at other times it perceives the presence and distinguishes the forms and qualities of more material creations. Not only may this idea of inspiration be entertained, consistently with the laws and relations of the human mind, but we can only reject it by disregarding the analogies of the universe, and a vast amount of evidence derived from the actual experience of mankind. All original ideas, and every creation of beauty and use, may be supposed to emanate from that ideal realm—the world of Spiritual Realities. If not, why are they born in moments of profound abstraction, when by intense mental concentration, the sensorial perceptions are deadened and the soul is quickened? Will the materialist tell us, if he can, why the spiritual element enters so largely into the writings of nearly all men of acknowledged genius. ceives influxes from the realms of the Invisible. spiritual element enters so largely into the writings of nearly all men of acknowledged genius,
if it is not because they are inspired from spheres
of supra-mortal intelligence? The man of genius surely does not draw his inspiration from
common earth, nor from baser minds; and no
man rises above himself in the absence of a
power which is able to lift him up to some higher plane of thought and action. Why does the
spiritual element predominate in the works of
Danté, Shakspeare, Milton, and all true poets,
if not for the obvious reason that in seasons of Dante, Snakspeare, Milton, and all true poets, if not for the obvious reason that, in seasons of the greatest mental exaltation, they are essentially removed from the sphere of grosser life, and sublimated in thought and feeling by association with the hidden principles of Nature and spirits of the immortal world?

The spiritual idea is not only fundamental in the principal silicious systems of the world but

the principal religious systems of the world, but it finds a place in the best literature of all ages and countries. These views entirely accord with the actual experience and personal claims of the most exalted natures. Scarcely a great poet, painter, sculptor or musician has ever lived who was not conscious of drawing his inspiration from some invisible source, while many have professed to be directly assisted by the agency of spirits. The great poets of both ancient and modern times have recognized, not merely the essential principles of the Spiritual merely the essential principles of the Spiritual Philosophy, but also various phenomenal illustrations of the subject. If the critics had power to take all the spiritual elements out of Homer, Hesiod, Virgil, Danté, Shakspeare, Milton, Coleridge, Wordsworth, Shelley, Campbell, Bulwer, Bailey and others, they would rob these authors of their earthly immortality. In the effort to grasp the spiritual idea they reach their loftiest flights. Among the ancient poets Virgil ascends to the heaven of his imagination when, in the sixth book of the Eneid, he thus describes the spirits of the wicked in the ordeals of purification:

"Others are hung up,
Suspended to the empty winds; under a vast abyss, The unwrought wickedness is washed from others, or is burnt up by fire."

When the great dramatic poet ascribes motion

When the great dramatic poet ascribes motion and speech to stones and trees, we must not interpret the author too literally. He could not have believed that inanimate objects are ever endowed with the power of voluntary motion and the gift of human language. When he affirmed that

Stones have been known to move, and trees to speak, he did but recognize the invisible powers, which give shape to matter and motion to lifeless things. The spiritual element in Shakspeare's works is further manifest, not only in the wonderful insight which detects the subtle principles and motives which are the springs of heavy action; but he supmons the shades of depleas and incives when are the spinges of de-plarted human beings in "Hamlet" and "Mac-beth," and often depends on realms which lie beyond the confines of sensuous life for the characters in his wonderful dramatic creations.

characters in his wonderful dramatic creations.

Milton was not indebted to the external world
and the meditation of the senses for his grand
conceptions. Many of the characters and much
of the imagery of his great poem were derived
from spheres which mortal eye hath not seen.
The essential elements of his faith were something more real than the phantoms of a distempered brain. He believed that

"Bright aerial spirits live insphered
In regions mild of calm and serene air."

But he did not entertain the materialistic no-

But he did not entertain the materialistic noion now so prevalent, even in the Church, that the blessed spirits are all slut up in some local heaven far away, and forever incapable of coming to our assistance. On the contrary he thus expresses his faith in the perpetual intercourse between the physical and spiritual worlds:

"God will deign
To visit oft the dwellings of just men,
Delighted; and with frequent intercourse
Thither will send his winged messengers
On errands of supernal grace."

The poet, whose mortal blindness shut out all the objects of the material world, had his spiritual vision illuminated. The fact is recognized even by those who have no faith in Spiritualism. Dr. Johnson, in a critical review of Milton, thus expressed his idea of the exalted state of the poet's mind and his spiritual relations in his inspired moments:

God and the angels seemed to approach nearer, and the world of spirits to open more and more as the poet retired deeper within his own soul. Earth could no longer attract or distract his spirit, through sense; and, chastened by meditation and faith, he saw that higher world to which imagination points, but which the pure, enlightened and rapt spirit only can behold. And he saw there the drama of Paradise Lost and Regained, and his tongue was inspired to utter what the eyo of his soul beheld."

It is in the masterly drawing of the character of a spirit that Milton reaches the highest point to which the genius of the poet may aspire was Satan—the impersonation of unqualified selfishness and the love of despotic power—who "would rather reign in hell than serve in heaven." In referring to the Chief of the Apostate Angels, who still, in spite of his fall, so grandly "Eminent stood like a tower"-

Coleridge says: "Around this character he has

coloridge says: "Around this character he has thrown a singularity of daring, a grandeur of sufferance, and a ruined splendor, which constitute the very height of poetic sublimity." The spiritual idea, and the overshadowing presence and influence of celestial visitants, gave Coleridge his inspiration, and in the light of his faith and philosophy,

Coleridge attributed "Christabel" to a vision. He awoke with the recital of the poem seem-ngly ringing in his ear, and immediately wrote ingly ringing in his ear, and immediately wrote out as much as his memory retained. The close of the poem is abrupt, showing that but part of the vision was recollected; nor was the poet ever able to extend and complete it, in the spirit which characterizes this fragment from the inner temple of the Muses. The poem is remarkable enough to have had a spiritual origin—and Coleridge firmly believed in intercourse with spirits.

While the mere intellect of Shelley exhibited a strong tendency toward a material philoso-

a strong tendency toward a material philoso-phy, which recognizes neither God nor his an-gelic messengers, it is no less true that in moments of great spiritual exaltation his inspiring agents compelled the recognition of their pres-The following is a reference to his friend Keats:

"He lives, he wakes—'tis Death is dead, not he; Mourn not for Adonals. Thou young Dawn, Turn all thy dew to splendor, for from thee The spirit thou lamentest is not gone."

While his speculative philosophy was at war with the spiritual idea, he could not stiffe the instinctive yearnings of his higher nature after the realities of another and a better life. A deceased American poet and intimate friend of the writer—Carlos D. Stuart—expressed the same idea in the following extract:

same idea in the following extract:

"Shelley's own soul had need of a God, a heaven, angels and ministering spirits—of communion with intelligence higher than unfolds on earth, in the mortal state; and if he was too proud to confess it directly, he did it indirectly, uttering his inmost faith through the lips and longings of his Prometheus, Adonais and Alastor. What he bids Asia utter to Panthea is his own utterance. Who more truly than Shelley could sav:

'My soul is an enchanted boat,
Which, like a sleeping swan, doth float
Upon the sliver waves of thy sweet singing;
And thine doth like an angel sit
Besids the helm conducting it';

Wordsworth evidently believed that the spirit of prophecy was given to men in all ages and countries, and that the spiritual senses may be \* Samuel Johnson, LL.D.—one of the most distinguish ed literary men of the last century—was not only a devon believer in the existence of spirits, but also in their capacity of visit their mortal kindred. The subject of Boswell' amusing biography was often ridiculed by shallow mind for his helled in phore.

quickened by super-terrestrial influence. In the preface to the "Excursion" he thus in-vokes the presence of that spirit:

"Descend, prophetic Spirit! that inspirest
The human soul of universal earth,
Dreaming on things to come; and dost possess
A metropolitan temple in the hearts
Of mighty poets; upon me bestow
A gift of genuins insight."

Campbell employs the spiritual element in his poems, of which we have an example in the interview between the Seer and the warlike chief of the Camerons. The latter is on his way to join the standard of Charles Stuart, when he is met by the Seer, who predicts his overthrow. Lochiel denounces him as a vile wizard, and the Seer, insisting that he cannot hide the terrible vision, is made to say:

"War dark and deanning my sight I may see!

For dark and despairing, my sight I may seal, But man cannot cover what God would reveal; 'T is the sunset of life gives me mystical lore,' And coming events cast their shadows before."

The Seer proceeds to give a graphic description of the catastrophe. The field and the conflict are before him; and as the Pretender and his legions fly in vision from the bloody scenes of Culloden, the prophet invokes the "wild tempest"—as though the elements themselves were governed by spiritual powers—to rise and were governed by spiritual powers—to rise and "cover his flight." \*
Philip James Bailey includes numerous spirits

and angels in the dramatis persone of his remarkable poem, which—judging from the internal evidence—was probably a genuine inspiration from the spirit-world. Festus thus describes the manner in which the celestial visitors appear:

Light as a leaf they step, or arrowy Floating of breeze upon a waveless pool; Sudden and soft, too, like a waft of light, The beautiful immortals come to me."

Festus is interrogated respecting the general subjects upon which the angels are accustomed to discourse, and he thus proceeds to answer the fair questioner:

About the future; others of the gone—
The dim traditions of Eternity,
Or Time's first golden moments. One there was,
From whose sweet lips elapsed as from a well,
Continuously, truths which made my soul,
As they sank into it, fertile with rich thoughts—
Spoke to me oft of Heaven, and our talk
Was of Divine things alway—Angels, Heaven,
Salvation, Immortality and God;
The different states of Spirits, and the kinds
Of being in all orbs, or physical,
Or intellectual. Inever tired
Preferring questions, but at each response
My soul drew back, sea-like, into its depths,
To urge another charge on him. This spirit
Came to me daily for a long, long time,
Whene'er I prayed his presence. Manya world
He knew right well, which man's eye never yet
Hath marked, nor ever may mark while on earth;
Yet grew his knowledge every time he came.

He was to me an all-explaining Spirit,

He was to me an all-explaining Spirit, Teaching Divine things by analogy With mortal and material." Having already filled the space allotted to this article I cannot here introduce examples from our American poets. At another time the writer may, perhaps, consider the relations of the human mind to the spiritual sources of inspiration as further illustrated in literature, and in the work of the more calcaptated aniat. and in the works of the more celebrated painters and musical composers. In all eras and dispensations the natural and human have sustained intimate and unbroken relations to the spiritual and divine. It is not strange, therefore, as civilization advances, and the human mind develops its higher faculties, that the re-lations of living thoughts and noble deeds to the realms of superterrestrial influence and the reams of superterrestrial influence and spirifual causation are daily becoming more apparent. Similar illustrations of the general subject are scattered through the history of all the Fine Arts. The cardinal facts and ideas of the Spiritual Philosophy are now rapidly finding a place in the best of our current literature, and likewise in the minds of English scientists and German philosophers. Indeed there never and German philosophers. Indeed, there never was a time when they did not occupy a place in the writings of men of genius. The author of "Midnight Musings"—who certainly was never an eminently spiritual man, is rather disposed to accept the idea that spiritual beings

"——walk the earth
Unseen, both when we wake and when we sleep." The man who has no conception of spiritual things himself reveals the groveling nature of his life. The truth comes naturally to every one when the mind reaches the required moral and spiritual elevation.

"While we yet have on Our gross investiture of mortal weeds," most men naturally cling to all earthly things. Although the mind of Washington Irving was of the censuous type, the following brief extract is a significant expression of his reverential visual or the convention of the conventi

tial views on the general subject of this essay:

"Is, then, this space between us and Deity filled up with innumerable orders of spiritual beings, forming the same gradations between the human soul and divine perfection that we see prevailing from humanity down to the meanest insect? It is a sublime and beautiful doctrine, inculcated by the fathers, that there are guardian angels appointed to watch over cities and nations, to take care of good men, and to guard and guide the steps of helpless infancy. Even the doctrine of departed spirits returning to visit the scenes and beings which were dear to them during the body's existence, though it has been debased by the absurd superstitions of the vulgar, in itself is awfully solemn and sublime."

This testimony, from one of the most distin-

This testimony, from one of the most distinguished American authors, should humble the pride and rebuke the ignorant self-conceit of that numerous class of inferior writers who arrogantly denounce the very idea as a wicked imposture, and its realization as impossible in the nature of things. Few authors of commanding ability and reputation, who have made contributions to our literature which give promise of imperishable vitality, have ever derided the of imperishable vitality, have ever derided the just claims of Spiritualism. If they have not been prepared to accept the truth with becoming reverence and unspeakable joy, they have at least been disposed to honor human nature by treating the whole subject with profound

Belvidere, Warren County, N. J.

\*Paul refers to "the prince of the power of the air' (Eph..ii., 2) and to the "great cloud of witnesses" (Heb. xii., 1), meaning the early Patriarch, Moses, the Prophets and others, who by faith are said to have vanquished their enemies, etc., setting an example of fidelity to their convictions, and departing this life in solemn trust, "of whom the world was not worthy." The living are said to be "compassed about" by these immortal witnesses.

Farewell Address from the Brooklyn Children's Lyceum to Mrs. Caroline E. Smith. To the Editor of the Banner of Light:

Mrs. C. E. Smith, for the past seven or eight years, has been an active worker in the spiritual cause in Brooklyn. In consequence of the failing health of her husband, Dr. A. B. Smith, they were compelled to leave the city, anticipating that the Doctor could more certainly and rapidly recruit his wasted energies on his New Hampshire farm than in Brooklyn, where his

Hampshire farm than in Brooklyn, where his medical practice—always extensive and successful—was continually making demands upon him that he could no longer respond to.

During the whole period (nearly eight years) of Mrs. Smith's residence in Brooklyn, she has been in official relations with the Spiritual Society and the Children's Lyceum. The following are the farewell words spoken to her by the Lyceum officers. The address, signed by the officers, handsomely engrossed and framed, was sent to Mrs. Smith, and a copy was directed to be sent to the Banner of Light for publication.

CHAS. R. MILLER.

We, the officer and members of the Uhildren's Progressive Lyceum, of Brooklyn, tender to our Guardian our most heartfelt thanks for her faithful and self-sacrificing efforts in promoting the welfare of our Lyceum; and we pray the good angels will guide and protect her in all the ways of peace and happiness while with us, and when her spiritis free from the bonds of earth, may she still extend her Guardan care unto us leading by her faithful charge concerning us the young minds rising toward the maturer flowers of life unto the higher and purer spheres both here and in the realms of beauty and usefulness beyond the paths of earth. God's richest, rarest blessings rest upon her, both now and evermore. now and evern

iore. W. C. Bowen, Conductor, A. G. Kipp, Asst. Conductor. Mrs. E. Beckwith, Guardian. Mirs. E. J. Peterson, Asst. Guardian.

A bitterly ingenious epigram is that of an old Greek poet, on marriage. Its translation runs thus:

"Two happy days in marriage are allowed.

A wife-in wedding garb and in her shroud;
Sure, then, that state cannot be called accursed

#### AWAKENING!

Down to the borders of the silent land
He goes with halting feet:
He dares not trust; he cannot understand
The blessedness complete
That waits for God's beloved at his right hand. He dreads to see God's face; for though the pure Beholding Him are blest,
Yet in His sight no evil can endure;
And still, with fear oppressed,
He looks within and cries, "Who can be sure?" The world beyond is strange: the golden streets,
The palaces so fair,
The seraphs singing in the shining seats—
The glory everywhere;
And to his soul he solemnly repeats The visions of the Book. "Alas!" he cries, "That world is all too grand;
"Among those splendors and those majesties
"I would not dare to stand;
"For me a lowlier heaven would well suffice!" The light is fading in the tired eyes,
The weary race is run;
Not as the victor that doth selze the prize,
But as the fainting one
He nears the verge of the eternities. And now the end has come, and now he sees
The happy, happy shore;
Oh, fearful, faint, distrustful soul, are these
The things thou fearedst before—
The awful majestles that spoiled thy peace? This land is home; no stranger art thou here; Sweet and familiar words
From voices silent long salute thine ear;
And winds and songs of birds
And bees and blooms and sweet perfumes are near.

The scraphs—they are men of kindly mien;
The gems and robes—but signs
Of minds all radiant, and of hearts washed clean;
The glory—such as shines
Wherever faith or hope or love is seen.

Oh, happy soul, be thankful now and rest ! Heaven is a goodly land; And God is love; and those he loves are blest. Now thou dost understand The least thou hast is better than the best

That thou didst hope for; now upon thine eyes
The new life opens fair;
Before thy feet the blessed journey lies
Through homelands everywhere;
And heaven to thee is all a sweet surprise!
—[Rev. Washington Gladden, in Sunday Afternoon.

# Bunner Correspondence.

Canada.

Canada.

TORONTO.—T. B. Taylor, M. D., writes: "In the early part of the summer we received a polite invitation to spend the heated term at Waldeloch, a summer resort on Cayuga Lake, three miles north of the city of Ithaca, N. Y. This invitation came from Dr. Galen Wilson, the proprietor. We accepted the invitation and spent a part of the season with him, exercising our mediumistic gifts. A little over four weeks ago we came to Toronto, Ont., to fill an engagement with the First Society of this city." He then speaks of certain phenomena of the independent-writing order which are reported to have occurred in presence of a little daughter of Dr. Wilson, aged two years and two months, and continues:

"There are and have been in this city some very marked and wonderful manifestations—one or two of which I may mention. Mr. H. Matheson, merchant tailor, No. 16 King street, East, informs me that his son, when about eighteen years old, was taken up bodily out of Metropolitan M. E. Church one Sunday night, and carried through the air a distance of a quarter of a mile, and passed in at the third-story window of his business house, which was used as a sance-room, and stood upright on the licor in the presence of sixteen or eighteen people. In a few moments the window was raised a second time, and his hat and coat came flying in, and fell on the floor near by him. The young man says that while in the church, all of a sudden everything turned dark, and he knew nothing more till he found himself standing in the séance-room. Mr. Matheson is one of the most successful of business men; is rich, intelligent, and a marvelous medium for 'healing by the laying on of hands."

I am giving a course of lectures here, and Mrs. Taylor is holding materializing géances once a week, and

hands.'
I am giving a course of lectures here, and Mrs. Taylor is holding materializing seances once a week, and giving test sittings daily. We expect to return to the States. In October or November. I close by wishing the Banner of Light widespread influence and grand success."

States. In October or November.

1 close by wishing the Banner of Light widespread influence and grand success."

New York.

New Jeffer development, from the protoplasm to man and so on to eternal and continued progression, he gave expression to express our exact the hunder of her father the doors have been ever open to the following the feet the benefit of humanity.

New York.

New should be encouraged in their exercise by all who are interested in the advancement of our glorious philosophy. We are hopeful that the bright light that has cast its rays upon us will cause the many truths uttered by the willing voice of our sister, under the powerful influence of her angel assistants, to strike deep into the souls of all, making them feel the necessity of laboring to build up each other in the earth-life."

### Illinois.

ROCKFORD.—Warren Boynton writes: "I wish to acknowledge what 'the Lord' has done for me through the mediumship of Dr. J. V. Mansfield. Jesus, the humble Nazarene, it is said, once healed ten lepers, and as but one of them returned to give glory to God, the question was asked by the wonderful medium, 'Were there not ten cleansed, but where are the nine?' I think the 'cleansed' are too apt to forget to acknowledge their healers. On the 4th of last July I sent a sealed letter to J. V. Mansfield, directed 'To my Spirit Friends, Spirit-World,' enclosing a brief note saying I would like to get a communication. On the 12th of August I received an answer, the delay having been occasioned by the letter having been mislaid. It was every way satisfactory. Every name and date in my sealed letter were correctly given, and I am confident the letter had not been tampered with. I would give both letters entire were it not I fear I might occupy too much of your valuable space. But I feel it is due to our loving, genial friend and brother, to make at least this public acknowledgment of the benefits I have received, and the unequivocal tests of spirit power, love and presence I have derived through his mediumship."

### Massachusetts.

PLYMOUTH.—A correspondent writes, Aug. 30th:
"About twenty years ago, when Spiritualism was first
making its way in our quiet village, there came to us a
young girl who fairly startled the community with the
wonderful manifestations through her mediumship.
Since that time we have had many mediums here and
many manifestations, but nothing that could compare
with what was given us by little Annie Lord. You
can, then, imagine with what pleasure we heard recently that she was to pay her friend, Miss A. B.
Sampson, a visit. Although she did not come professionally, yet our hearts were full of happiness to again
welcome an old friend and true worker in the cause.
God and the angel-world alone know how faithful she
has been in her work all through the years of her private life; and the hard-working mediums, especially
those in the West, ever have this prayer in their hearts:
'God bless Annie Lord Chamberlain.' We trust that
this is only one of many visits that she may make us."

COLUMBUS.—S. Merrick Sweeting writes in very appreciative terms of the Banner of Light, and says: "I wish it was twice its size, or came semi-weekly. I get it Saturday morning and read it through; Sunday read it again, and through the week read it to and lend to my neighbors; afterwards I mail it to some friend or minister. I enjoy this beautiful philosophy so much that I want to talk or read about it all the time. My wife is a magnetic healer, and when you gave the likeness and life of Mrs. S. A. Danskin, it was so near the experience of Mrs. S. it seemed as though it must relate to her. How mysterious are the ways of the angel-world in leading us out of the darkness into the light of the spiritual. God and the good angels keep and lead you for many years to come."

Do not the constant and the local be level of defice being things to W. . . The live property

sengers shall more and more be given us, the crudities and inharmonies of our natures will by degrees subside; and thus peace on earth and good will to man must in time prevail."

Camp-Meeting of the Spiritualists and Liberalists of Michigan, at Lansing.

Reported for the Banner of Light by Mrs. L. E. Bailey.

Leaving our home at Battle Creek on the four o'clock morning train, bound for the State Camp-Meeting, we were not a little surprised to find ourself the only passenger in the eight crowded coaches destined for the same point. Although the train started from Chicago. stopping to breakfast at the well-known "Mecca of Spiritualism." Battle Creek, it struck us as singular the manifest lack of interest regarding the meeting. from this direction, at least.

Being greatly fatigued with the ride and previous overwork, we took occasion upon our arrival to refresh ourself with a nap at the comfortable quarters of the Revere House, kept by Mrs. Heyser, an obliging and attractive widow landlady.

and attractive widow landlady.

After dinner, seeing no stir of backs, we availed ourself of "woman's rights," and started on foot and alone for the Fair Grounds, situated about three-quarters of a mile distant. Our surprise was still increased on entering the gate, when behold! "silence reigned supreme." Except two or three workingmen, and a shrewd-looking newspaper man, slowly strolling about vainly searching for "locals," no human soul appeared in view.

shrewd-looking newspaper man, slowly strolling about valuly searching for "locals," no human soul appeared in view.

Shortly, however, we were warmly clasped by the hand of that old veteran in the ranks of Spiritualism, E. O. Manchester, ex-President of the Association, with whom your reporter was long associated in the work. Every heart was gladdened at seeing this noble brother again in our ranks as a worker in the good cause, Brother Manchester having been sent for to fill the responsible post of ticket agent.

L. S. Burdick, the present chairman, another familiar corner-stone, next-rolled into view, followed by the Secretary, Miss J. R. Lane, of Detroit, J. H. Burnham, and other important personages.

The sound of hammers in various directions by this time announced the fact that preparations for camplife had really beguin.

While the Secretary and others were busy pitching their tents, the Lansing ladles, Bro. Manchester and your humble servant repaired to the speakers' stand and began the work of decoration, which when completed, just as the sun disappearance of a dense evergreen bower, with four front arches. The back of the platform was lined with white muslin, and hung with plano, organ, reporter's table and flower-stands.

Friday and Baturday, the 20th and 21st, were wholly occupied by campers settling for housekeeping.

Baturday night probably from one hundred to two hundred had located on the ground in tents and booths, and nearly as many more had taken quarters at the hotels; the evening was devoted to dancing in a large tent, with a well-laid floor, provided exclusively for this amusement.

Sunday morning dawned clear, cool and cloudless; the air was as balmy and bracing as a May morning. The exercises of the meeting opened with conference, which continued from half-past nine to half-past ten, the principal actors being Marvin Babcock, upon the one hand, and J. M. Potter, of Lansing, upon the other.

Mr. P. C. Mills, of Massachusetts, gave the opening address, which was a fine effort, and listened

one hand, and J. M. Potter, of Lansing, upon the other,
Mr. P. C. Mills, of Massachusetts, gave the opening address, which was a fine effort, and listened to with marked favor by a fair sized audience. His subject,
"The Old and New Gospel," was handled from an entirely spiritualistic plane of reasoning, and evinced much research and study of the old Bible plan of salvation, and attention to the culture and development of our spiritual cities, wherein our new plan of salvation. our spiritual gifts, wherein our new plan of salvation

our spiritual gifts, wherein our new plan of salvation lies.

Marvin Babcock, of St. Johns, introduced his book, "Why do n't God Kill the Devil?" Everybody appeared to buy the book, so I presume everybody knows. Mrs. L. E. Balley was called out and gave an original poem. Sunday afternoon the audience had considerably increased; an excursion train had arrived from Port Huron, bringing in about four hundred people; probably there was an audience of eight hundred during the afternoon and evening sessions. The customary conference was participated in by short speeches from Mr. Mills, touching upon the fundamental proofs of Spiritualism, and Mr. Bigelow of Kalamazoo, who stated that before we criticised Christianity too severely, we should first fully understand in what Christianity consisted. A truth was well wherever found. Orthodoxy might be one thing, and Christianity quite another; noble thoughts were taught within the churches, but progressionists could not appropriate their doctrines.

in the Israel of Spiritualism. Singing by the Lansing Spiritualist choir.

Monday morning smiled sweetly upon earth with roseate tints and sunny face. Accompanied by Miss Agnes L. Slade, we wended our way early to the camp region, loaded with music-sheets, books, magazines, lunch-basket and hammocks, intent upon spending the day in as comfortable and profitable a manner as possible; and in this were successful. The audlence was punctually on time, but quite small both on Monday and Tuesday. The forence of the first was entirely occupied by conference; Mr. Mills and Old Father Woodworth, of Leslie, (who possesses remarkable mental gifts for one of his age, and puts his thoughts into the best of language,) were the first speakers. Mr. Marvin, of Grand Rapids, sang, "When the Mists have Cleared Away," making appropriate allusions to the sentiment of the song. He was followed by remarks by A. J. Champion, of Antwerp, Ohio, Mrs. Sarah Graves, and Mr. Mathews, of Detroit, a good-natured, benevolen-tooking man, who expressed his belief in Spiritualism, but was not prepared to accept all phases of phenomena; and criticised mortals for giving up too entirely to spiritcontrol, as that might not be superior to their own.

Mr. George Darling, of Charlotte, a promising young speaker of good ideas and fine personal appearance, agreed with the last speaker, and made some extended remarks.

Poem by Mrs. Bailey.

The afternoon session was filled by materialistic

remarks.

Poem by Mrs. Bailey.

The afternoon session was filled by materialistic speeches from Messrs. Babcook and Burnham, which significantly failed in convincing Spiritualists as to the soundness of their theory; Mrs. Babcook opening the session by a most beautiful recitation, well rendered, and closing the session with a song and organ accompaniment. The evening was devoted to dancing and a scance.

a scance.
Tuesday the weather still continued pleasant; neither too hot nor too cold, but just right for perfect

neither too not not too cots, but and too cots, but and too constant and too cots, but and conduct them to places of entertainment; while the birds of the forest poured forth their voices in a blending strain of welcome and rejoicing, as it glad of man's companionship in their bourt and beautiful shady home.

tertainment; while the birds of the forest poured forth their voices in a blending strain of welcome and rejoicing, as if glad of man's companionship in their beautiful shady home.

Mrs. E. C. Woodruff, of South Haven, was introduced as the speaker of the session. This lady is propossessing in appearance, bearing unmistakable signs of culture, discipline, and refinement of high order in every word and act. Her lecture, upon "The Problem of Life," was the finest address yet delivered, and thrilled and electrified her listeners with the spirit of a living truth, uttered in candor and sincerity to the facts expressed, which could not fail to impress her hearers with a nobler purpose and higher aim, to solve all life-experiences and lessons with greater attention to their significance. C. H. Dunning, of Marcellus, closed the session by a well-appreciated song, written upon the death of a little child in the Ashtabula Bridge disaster, "Take Me with You, Mamma Darling."

There appears to be quite a dearth of speakers in our State at present; so far no others had arrived except Dr. P. T. Johnson, other than those named in our report. Dr. Johnson, was invited to speak in the afternoon, which he did, giving a purely spiritualistic speech which was highly commendable. Meeting closed with another song from Mr. Dunning, and the evening was again devoted to amusement and recreation.

A severe rainstorm came up Tuesday evening, and the tenters were treated to a tracebach.

boldt and an idlot—except in their circumstances. The decree of fatality measures all our differences. If we possessed wisdom sufficient to understand our differences, we should be able to control circumstances. It is said man was first created, hence assumes the right to control. If the legend be true, it proves nothing, unless it be that in the second creation—of womanthe experiment would doubtless have been an improvement in the economy of nature. The order of nature is progressive. New conditions are constantly coming to us.—The Genesis of evolution is revolving. The churches are timid, because of their unsoundness regarding hereay or reform; and at each new development they draw their lines tighter. But the world at large is constantly mproving, despite of church creeds or State legislation. Woman is taking a position more in harmony with her nature, and man is taking a position regarding woman which is a benediction upon man. The question of woman's inferiority is fast becoming settled. Her needs have become a study. In her physical structure she is not inferior; she furnishes the material for the building up of man's functions. While she is a slave in any sense, can she give birth to a free man? Nay I her child is a born coward, because of her slavery, although she hides and conceals her restless fetters. Placing man and woman side by side, it is said they are mentally as well as physically inferior; there are differences, to be sure, as in their physical structure, but I deny it is the difference of inferiority. She is more sympathetic, more emotional than man; in these traits she is said to be upheld by man's strength. I also deny her inability of standing alone even without that. Woman is more constant in her love for her child and for man. It is said she is artificial, superficial, changeable and fickle. Transparent and fickle as thou art, of woman, thou art still more stable and constant than man. When this assertion is true, I suspect she has learned the lesson of man. She is more constant and tole

[Concluded in our next.]

#### Wilson Memorial Association. Organized at Lake Pleasant Camp-Meeting, August

Pursuant to notice a very large and enthusiastic meeting adopted the following articles of Association: OUR OBJECT AND AIMS.

To obtain by membership voluntary subscriptions and donations from individuals and Societies, moneys, lands and bequests, for the purpose of raising the sum of ten thousand dollars more or less, to cancel the mortgage on our risen Bro. E. V. Wilson's farm at Lombard, Ill.

MEMBERSHIP. Any person can become a member of this Association on the payment of one dollar. officens.

There shall be elected annually, so long as there is a necessity for the existence of this Association, a President, three Vice Presidents, an Executive Committee of three, seven Directors, and a Secretary and Treas urer.

INVESTMENT OF FUNDS.

It shall be the duty of the Trustees as fast as moneys are received to invest such funds in securities or apply the same toward canceling the mortgage, as in their judgment they may deem best.

MERTINGS. All meetings to be called by the President of the Association, and the officers of the Association shall constitute a Board of Directors.

COMMITTEES. There shall be elected a Committee, composed of prominent Spiritualists throughout the country, to receive and forward subscriptions to the Treasurer.

CERTIFICATE OF MEMBERSHIP. Every person paying one dollar shall receive a cer tificate of his or her membership from the Treasurer with an engraved likeness of our friend and brother E. V. Wilson.

OFFICERS FOR 1880-81. President, Dr. Joseph Beals, President of Lake Pleas-ant Camp-Meeting, Greenfield, Mass. Vice Presidents, Ed. S. Wheeler, Philadelphia; Dr. J. M. Peebles, Ham monton, N. J.; Hudson Tuttle, Berlin Heights, O. Treasurer, Henry J. Newton, President First Society of Spiritualists, 128 West 43d street, New York City. Secretary, S. B. Nichols, 467 Waverly Ave., Brooklyn, N. Y. Trustees, John Wetherbee, Boston, Mass.; Isaac B. Rich, Boston, Mass.; Dr. Eugene Crowell, Brooklyn, N. Y.; Glies B. Stebbins, Detroit, Mich.; H. B. Champion, Philadelphia, Pa.; David Jones, Utica, N. Y.;

Col. John C. Bundy, Chicago, Ill. COMMITTEE TO RECEIVE AND FORWARD SUBSCRIP-

Colby & Rich, Banner of Light, Boston, Mass.; Col. John C. Bundy, Religio-Philosophical Journal, Chicago, Ill.; David Jones, Olive Branch, Utica, N. Y.; W. F. Nye, President Onset Bay Camp-Meeting, Providence, R. I.; Samuel Watson, Memphis, Tenn.; Charles Partridge, New York City; Cephas B. Lynn, Boston, Mass.; Thomas Lees, Cleveland, O.; Newman Weeks, Rutland, Vt.; Mrs. R. Shepard, Philadelphia, Pa.; W H. Faxon. Chestertown, N. Y.: Capt. H. H. Brown, Wil limantic, Conn.; Charles R. Miller, East New York, N. Y.; Herman Snow, San Francisco, Cal.; Wm. E. Cole man. San Francisco, Cal.: Lyman C. Howe, Fredonia N. Y.; Mrs. Lizzie Manchester, West Randolph, Vt. Dr. N. D. Ross, Troy, N. Y.; Mrs. F. O. Hyzer, Balti more, Md.; W. A. Danskin, Baltimore, Md.; W. H. Jones, Treasurer First Association of Spiritualists, Philadelphia, Pa.; Prof. Wm. Denton, Wellesley, Mass. Epes Sargent, Boston, Mass.

Address all communications to the Secretary of As S. B. Nichols, Secretary. 467 Waverly Avenue, Brooklyn, N. Y.

### Wilson Memorial Pictures.

No. 1.—Grand Stand, with flowers, decorations, and speakers who participated at the Memorial Services in memory of E. V. Wilson, at Lake Pleasant Camp-Meeting, Aug. 23d, 1880. Includes Emma Hardinge Britten, Mrs. R. Shepard, E. S. Wheeler, and many other prominent Spiritualists.

No. 2.—The Speakers' Grand Stand, with flowers and decorations, without the people. No. 3.-"The Last Group," taken at the close of

Camp-Meeting at Lake Pleasant, August, 1879, of Bro. Wilson's large tent, with many prominent Spiritualists and a fine picture of Bro. E. V. Wilson. Price of each, twenty-five cents. Proceeds to go toward the cancel ing of the mortgage on the Wilson Farm, Will be sent to anybody on receipt of price by mail. Address S. B. Nichols, 467 Waverly Avenue, Brooklyn, N. Y.

#### To the Friends of Spiritualism on Behalf of the Family of the Late E. V. Wilson. The writer having visited Mr. Wilson a few hours pre-

vious to his decease, and also his highly esteemed family within the last few days, is enabled from proper inquiry to state to the friends of Mr. Wilson that an urgent necessity exists that immediate action should be taken by them to prevent the loss of the homestead and farm now held by Mrs. Wilson. In consequence of Mr. Wilson's sickness in the last two years, he was unable to meet the heavy expenses attending it, and Pennsylvania.

PHILADELPHIA.—Jos. Wood writes: "The Keystone Association of Spiritualists of Philadelphia holds a spiritualists of Philadelphia holds a spiritualist of Philadelphia holds a spiritual conference every Sunday at 2½ o'clock, at hall corner of Eighth and Spring Garden streets at the Everybody welcome.

The lecture season of the First Society commenced on Sunday, Sept. 5th, with Mrs. Britten as lecturer for the month, (the opening lecture being delivered upon the Neshaminy Camp-ground by Mrs. B.) Hereafter, the Sunday meetings of the Society will be at the hall corner of Eighth and Spring Garden streets, at 10½ A.px. and 7½ P. M."

Apr. and 7½ P. M."

Kansas.

GREAT BEND.—Mrs. A. O. Spalding writes, expressing great satisfaction with the course pursued by the Eanner of Light in the past. Speaking of the Secret Pressing great satisfaction with the course pursued by the Eanner of Light and Spring Garden streets, at 10½ In writing; but are informed there was speaking by Brothers Buraham and Babcock, Dr. Johnson and other seventy guests at the Everett House.

The lecture season of the First Society commenced by the storm king. The storm continued until Thurs-do not the hall, uninjured by the storm king. The storm continued until Thurs-do not the hall, uninjured by the storm king. The storm continued until Thurs-do not the high to the the wildow to place the mortgages of the Secure height deal on a repetited season of the First Society commenced to the storm king. The storm continued until Thurs-do not the hall, uninjured by the storm king. The storm continued until Thurs-do not the hall, uninjured by the storm king. The storm continued until Thurs-do not the hall, uninjured by the storm king. The storm continued until Thurs-do not the hall, uninjured by the storm king. The storm continued until Thurs-do in the the will the also the interest on the mortgages of his farm, now

life's best efforts for the cause of truth) were left to suffor the loss of their only means of support and property through the indifference of professed friends. It needs but one hundred, at ten dollars each, to make the sum wanted. Where are the ninety and nine who with me will respond to the call, and remit that sum, or any amount more or less, as they may feel able, either to the Banner of Light office, or to Collins Eaton, 14 Canal street, Chicago, or to Mrs. E. V. Wilson, Loinbard, Du Page Co., Ill., and at once if it can be? B. T. YOUNG.

501 La Salle street, Chicago, Ill.

Mrs. King's "Principles of Nature." To the Editor of the Banner of Light:

I think I shall be doing a favor to my spiritualistic friends, and to your readers generally, by adding my endorsement to the deservedly commendatory notice of the work above named, from the pen of Mr. W. E. Coleman, in the Banner of Light of Aug. 14th. I have just finished the perusal of the second and third volumes of the work, (the first I have not yet seen,) and must say that they have afforded me an amount of satisfaction, in the way of new and valuable suggestions, and grand and ennobling conceptions, such as has been rarely if ever derived from any mediumistic or other production treating the same topics.

Mr. Coleman's elaborate synopsis of the work renders unnecessary anything further in that line; but I beg leave to mention two or three particulars in which it seems to me of special interest and value to rational Spiritualists and thinkers.

And first, in the view it presents of the process or method of evolution. In place of the ultra-materialistic and atheistic theory, commonly urged by certain would-be scientists, and, as it seems to me, too hastily adopted by one class of professed Spiritualists, the method here set forth fully recognizes the action of spiritual agencies, and of Deific creative power and intelligence in every progressive step. The existence of a Supreme, Intelligent Spirit as the great Positive Force of the universe, acting in and through all physical nature, as well as all intelligent beings, and hence not altogether "unknowable," is unequivocally asserted. The mode in which spiritual agencies have operated in the introduction of organic life on this planet, and in the evolvement of successively higher orders and varying species, is clearly and rationally presented. It gratifies me to find this to be essentially the same as that presented to my own conceptions, some years since (perhaps under impression from the same spirit-sphere), and which I ventured to briefly indicate in my late treatise on "Pre-Natal Culture," pages 35-6.

Again, the agency of human beings, as offspring and representatives of the Deitic Spirit, the All-Father-and-Mother, on this and other planets, as well as in higher realms of existence in aiding forward the development and perfection of the universe in all its departments, is interestingly portrayed. To be thus co-workers with Deity is represented as the grand and noble object of individual existence. A proper conception and realization of this grand truth will serve to dispel that paralyzing notion prevalent among a class of Spiritualists, to the effect that "inevitable Progression," with a big P, is bound to carry forward everything, themselves included, to the highest perfection and glory irrespective of any effort or non-effort on their part. Such a notion begets an indolence which is ignoble.

Another point of great moment strongly set forth in this connection, is the power which parents, and especially mothers, may exert in improving and spiritualizing the race through influences brought to bear pre-natally upon offspring, and especially through prayer or earnest aspiration, which opens the channel for elevated spiritualizing influxes to reach the unborn babe. This, again, coincides with suggestions put forth in my treatise above alluded to, and I can but rejoice to find this important matter enjoined from so eminent a source.

The exposition given in this work of the philosophy of mediumship, the process of preparation for its best exercise, the evils incident to promiscuous circles, the dangers and mistakes to which sensitives are exposed, the distinction between sensitives and true mediums, etc., is especially worthy of careful study by all mediums and Spiritualists. Far too little is known on the subject of mediumship, even by those who are in daily experience of it. But I must not further particularize.

There are portions of the work, such as those bearing upon the sciences of Cosmogony, Geology, Paleontology, Ethnology, etc., of which I do not feel qualified to speak. Other portions. relating to higher realms of being, "planes of Spiritual Force," etc., seem, on the first reading at least, to be beyond my depth. And there are other portions still, which, with Mr. Coleman. I am unable to endorse. Among the latter I will here specify but one, and that is the extreme position assumed by the author in the denial that manifestations in any case come from evil-disposed or malignant spirits. This denial appears so contrary to facts of modern observation and experience, as well as of history, that I must think an error has crept in here somehow. "No work was ever produced on earth entirely free from error." But I will not discuss the question here. It may be made the topic of remark on a future occasion.

These volumes might have been made more attractive to the general reader had the lengthy chapters been divided into sections with appropriate sub-headings; and the treatment of some topics seems somewhat prolix and repetitious. The unsympathetic critic will doubtless find occasional "stones of stumbling" or "rocks of offence" in orthographical slips and infelicities of punctuation. But despite all drawbacks, mainly owing, no doubt, to lack of experience in book-making on the part of the medium author, the work must be regarded as a remarkable production and worthy of a prominent place in the literature of Spiritualism. A. E. NEWTON.

Ancora, N. J.

THE LIFE BEYOND.—The following paragraph; which appears in a secular exchange, conveys good Spiritualist doctrine:

"What is it? A continuation of the present life—nothing more, nothing less, except so far as circumstances and associations affect life. This, friends, should be an inspiration and a

This, friends, should be an inspiration and a restraint.

Heaven is not a place fenced in to keep good people securely. Hell is not a place walled around to confine had people. They are states of being. The golden gate of heaven is kind words. The pearly street, a sweet temper. The jasper walls, holy impulses. The mansions, a pure heart. The blessedness, congenial associations. And hell is the opposite of these in a soul. If we would be happier, nobler and more blessed, we must live daily with that purpose in view, eschewing all evil, seeking only that which is good, and must strive for heavenly-mindedness here. 'Whatsoever a man soweth that shall he also reap.'"

Science begins to whisper what revelation ages ago uttered in thunders, that there is a spiritual body with glorious capacities.

New Yooks.

# SPIRITUAL ECHOES

A NEW COLLECTION OF

WORDS AND MUSIC FOR THE

CHOIR, CONGREGATION, SOCIAL CIRCLE.

BY S. W. TUCKER.

Author of "Golden Melodies," "My Home Beyond the Tide," "The Dear Ones Left at Home," etc., etc. Music all New.

INDEX.

Ingel Visitants. Beyond the Mortal.

Beyond the Mortal.
By Love we Arise.
Circle Song.
Day by Lay.
Do 't' Ask Me to Tarry.
Evergreen Side.
Flight of Time.
Fold Us in Your Arms.
Fraternity.
Gratitude.
Golden Shore.
He's Gone.

He's Gone. Here and There.

Here and There.
I'm Called to the Better Land.
I Long to be There.
Live for an Object.
My Home is not Here.
My Guardian Angel.
No Weeping There.
No Death.
Not Yet for Me.
Never Lost.
One Woo is Past.

One Woo is Fam.

Outside.
Over the River They're Waiting for Me.
Over the River I'm Going.
Passed On.
Passing Away.
Parting Hymn.
Ready to Go.
Star of Truth.
Silent Help.
She has Crossed the River.
The Land of Rest.
The Sabbath Morn.
The Rilent City.

The Silont City.
The River of Time.
The River of Time.
The Angels are Coming.
The Lyceum.
We'll Meet Them By-and-By.
Where Shadows Fall No More.
We'll Anchor in the Harbor.
We'll Gather at the Portal.
"Weshall know Each Other There."
We'll Dayle Bayend Them 111. We'll Dwell Boyond Them All. Waiting to Go.

Waiting on this Shore.

Hound in boards, 35 cents, postage free; paper, 25 cents, postage free; 12 copies paper, 25,50; 12 copies boards, 25,0), copies boards, 21,75; 25 copies (paper) and upwards to one address, at the rate of 20 cents per copy.

For sale by COLBY & RICH.

### SPIRITUAL HARMONIES:

Nearly 100 Popular Hymns and Songs WITH

THE BELIEF OF SPIRITUALISTS. AND READINGS APPROPRIATE FOR

FUNERAL OCCASIONS. BY DR. J. M. PEEBLES.,

This book may be considered multum in parvo, containing as it does a definition of Spiritualism—the leading docirines of Spiritualists—readings and responses—about one hundred popular hymns and songs adapted to

Camp-Meetings, Grove-Meetings.

Spiritual Seances. Social Circles.

and Congregational Singing.
TOGETHER WITH Funeral Rendings, original and selected, appropriate for Infants, Children, and the Aged.

Dr. Peebles says, in his preface; "The 'Spiritual Songter and Teacher ' was so favorably received by the publicsix large editions having been sold-I'deem it practicablet of remodel, double the size, adding songs, new and old, with original and selected readings for funeral occasions, so that for a trifle of expense our friends may have for Scances, Conferences, and Sunday gatherings, a general statement of our doctrines, readings, songs, hymns, and words of omfort for seasons of sickness and death. supply a want long felt in the ranks of Spiritualism. This book—Spiritual Harmonies—is bound in heavy paper and boards.

Price, boards, 25 cents: paper, 20 cents. 12 copies paper, \$2,00; 12 copies boards, \$2,50. Cloth, illuminated cover, 35

For sale by COLBY & RICH.

## MERCURIUS'S PREDICTING ALMANAC

FOR 1880. CONTAINING PREDICTIONS OF THE WINDS AND THE WEATHER FOR EVERY DAY.

WITH HIEROCLYPHIC,

THE MAGIC CIRCLE. BY THE OLDEST PROFESSOR NOW LIVING Editor of ASTROLOGERS' MAGAZINE, the Last Published. IMPROVED TRADE AND A FRUITFUL YEAR.

Also many Hundreds of Predictions—the Kind of Winter and Harvest—Predictions concerning all the Crowned Heads of Europe, and other Leading Personages—Information to Sportsmon—Fortunate Plays for every subject—Best days for Photography—List of Fairs in England, &c.
Price 25 cents.
For sale by COLBY & RICH.

#### RESEARCHES IN THE

Phenomena of Spiritualism. BY WM. CROOKES, F.R.S.

BY WM. CROUKES, F. R. S.

CONTENTS.—Spiritualism viewed by the Light of Science, and Experimental Investigations on Psychic Force—sixteen illustrations and diagrams; Psychic Force and Modern Spiritualism—a reply to the Quarterly Review, and other Critics, to which is added Correspondence upon Dr. Carpenter's asserted refutation of the author's experimental proof of the existence of a hitherto undetected force; Notes of Inquiry into the Phenomena called Spiritual, during the years 1870-73, to which are added three letters, entitled "Miss Florence Cook's Mediumship," "Spirit Forms," "The Last of Katle King, the Photographing of Katle King by the aid of the Electric Light."

English edition, cloth, 112 pp. Price \$1,00, postage free.

AN INTERESTING BOOK.

### FAMILY CREEDS.

BY WM. McDONNELL, "Exeter Hall," "Heathens of the Heath," "Beautiful Snow," &c.

This is one of the most interesting books the author has given to the public, showing the evils resulting to the creed-bound fanatics.

Cloth, \$1,25, postage 10 cents. Paper, 75 cents; postage cents.
For sale by COLBY & RICH.

# HISTORY AND ORIGIN OF ALL THINGS.

By L. M. ARNOLD, Poughkeepsie, N. Y. Complete in one volume. Cloth, \$2.00; postage free. For sale by COLBY & RICH.

# Spiritualism as a Science, And Spiritualism as a Religion. An Oration delivered under spirit influence, at St. George's Hall, London, Eng., Sunday evening, Sept. 21st, 1873, by Cora L. V. Tappan. This is No. 1 of a series of Tracts entitled "The New Science," Faper, 5 cents, postage free, For sale by COLBY & RICH.

SPIRIT PEOPLE,

A scientifically accurate description of manifestations produced by spirits, and simultaneously, witnessed by the author and other observers in London, Eng. By WILLIAM H. HABRISON.
Limp cloth, red edges, 35 cents, postage free.
For sale by CULBY & BICH.

TO BOOK-PURCHAMERS.

COLWY & RICH, Publishers and Booksellers, No. 9 Montgomery Place, corner of Province street, Boston, Mass., keep for sale a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books, Wholesale and Retail.

Terms Cash,—Orders for Books, to be sent by Express, must be accompanied by all or part cash. When the money forwarded is not sufficient to fill the order, the balance must be paid (5.0.D. Orders for Books, to be sent by Mail, must havariably be accompanied by each to the amount of each order. As the substitution of silver for fractional currency renders the transmitting by mail of coin not only expensive but subjectals to possible loss, we would remind our patrons that they can remit us the fractional part of a dollar in postages tamps—ones and twos preferred. All business operations looking to the sale of Books on commission respectfully declined. Any Book published in England or America (not ent of print) will be sent by mail or express.

\*\*Er Untalogues of Books Published and for Sale by Oolby & Richsent free.

#### SPECIAL NOTICES.

\*\*PECIAL NOTICES.

\*\*AF\*\* In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give uterance.

\*\*F\*\* We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for perusal.

perusal.

Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

# Banner of Bight.

BOSTON, SATURDAY, SEPTEMBER 11, 1880.

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Montgomery Place, corner of Province street (Lower Floor.)

THE NEW ENGLAND NEWS COMPANY. 14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY, 39 and 41 Chambers Street, New York.

WHOLESALE AND RETAIL AGENTS:

COLBY & RICH, PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH. BUSINESS MANAGER.
LUTHER COLBY EDITOR.
JOHN W. DAY. ASSISTANT EDITOR.

Rusiness Letters should be addressed to ISAAC B.
RICH, Banner of Light Publishing House, Boston, Mass,
All other letters and communications should be forwarded
to LUTHER COLBY.

SPIRITUALISM, like an enduring rock, rises up amid the conflicting elements of ignorance and passion—a rock which the surges of Time and Change can never shake-on whose Heaven-lighted pinnacle the Angels build their altars, and kindle beacon-lights to Huminate the world, -Prof. S. B.

#### Notice to Patrons.

in this city to be publicly observed as the two hundred and fiftieth anniversary of the settle- of the spiritual phenomena the denizens of the ment of Boston, the Banner of Light Publishing House-Bookstore, Free Circle-Room and Editorial Department-will be closed throughout introduce the evidence of continued life, the that day. City customers, and those from the country meditating a visit to our establishment | been the glory of the nineteenth century. next week, will please make note of this an-

#### Spiritualism and the Spiritual.

In its original sense and significance, Spiritualism is no more than a recognition of the plain and undeniable facts of spirit-manifestation. But the deeper investigation of it causes suggestions to occur to the mind which are closely related to science and philosophy, while in its highest and best understanding, in its noblest development and ultimate, it exalts and enlarges the religious aspiration, and stimulates alist of the truests noblest type.

may be taught, consoled, strengthened and purified by it, and made fitter both for the present life and for that which is to come. This means vastly more than the mere gratification of curiosity, intelligent or superstitious. It is more than a mere system of philosophy, for human intellects to exercise themselves upon. A person can call himself really a Spiritualist who labors to make his daily life harmonize with the truths which Spiritualism brings to light: and he only can rightfully set up such a claim. And the evidence of this effort is sure to manifest itself in the daily life-in business, in pleasure, in suffering and bereavement, abroad and at home.

It is marvelous, and it is to become still more so, how many problems Spiritualism helps us to solve which battled us before-problems in science, in religion, in philosophy, in duty, in life. There is no question in theology which it does not illumine with a perfect flood of light. As the writer before alluded to observes, "To the student of human nature and human history, regarded as a body of facts, it will show a new element in some of the difficult problems and obscure passages which these studies present, and which may go far to their solution. To the physician it will bring new light on the causes of insanity and disease; to the artist, on the sources of inspiration; to the jurist on the value of testimony; to the theologist it will supply new demonstrations of the great truths of religion, and conclusive answers to the most formidable objections brought against it."

As in most subjects, he says, so in this: the earnest student will find that the more carefully and thoroughly it is investigated, the more does its horizon open toward the Infinite. From the observation of facts we advance to a knowledge of truths, and from these again to the understanding of principles. The laws which hold matter and spirit together become better understood. Science will come to recognize the existence and operation of "a new force"something which is more and more conceded to be present at all times and everywhere.

To believe in Spiritualism is to believe in a spiritual world, because it is a world in which disembodied spirits manifest to those still in the flesh. Yet there is a great, an immeasurable difference between believing in this simple fact and in comprehending the immense possibilities of its significance. Yet it is vastly better to entertain a constant belief in the spiritual world and spiritual surroundings; for nothing but such a belief can elevate the human above the brute creation, since the animal nature is common to both. In the limits of a belief in a spiritual world is contained the possibility of expansion and progress beyond

the bounds of conception itself. Nature in its entirety is but a Divine manifestation, through which man and spiritual intelligences may have commerce and communion;

told how it is that spirit is the cause and matter the result, and how the former acts continually upon and through the latter, it will be soon enough to deny, as some do, the possibility for spirit to communicate through matter in any way it chooses, in order to arrest human attention, and direct human thought. And as it employs matter for such an end, it is no stretch of belief to assert that it has an object in view very far removed from the character and value of its temporary agent. The Spiritualist who desires to get at the true significance of the New Dispensation, should search for and endeavor to secure the meaning of the medial manifestations, their application to doctrine and belief, their tendency and the full possibilities of their teachings. He should closely and religiously study the influx of spiritual light and truth upon the inward and living consciousness.

Spiritualism in its best and highest estate generates a divine temper of the soul, out of which spring those heavenly impulses, affections and aspirations which are of God the Father. It gives courage to the heart that is ready to sink; nerves the purpose with new nower; strengthens the endeavor, sustains the effort, and builds up trust and faith. Above all, it takes away every vestige of servility from the human spirit, and impresses it with a higher and purer idea than that it serves God for the wages of reward or through the fear of pen-

The soul that has come into such relations with the Great First Cause knows the reality of its situation from the angelic ministrations which it enjoys as the surest proof of the divine presence. The consciousness of progressing from point to point in spiritual growth and development and in spiritual aspiration and enjoyment, is a far richer reward than anything which can pertain to the gratification of the physical senses or the mere curiosity of the intellect. We happily live in a day when the evidences are to be had in abundance of the truth and reality of a spiritual world; and with that knowledge superstition vanishes and all possibilities are opened to the human spirit.

#### Coming to it on a New Side.

On another page the reader will encounter a highly interesting installment of Dr. G. L. Ditson's Review of our Foreign Spiritualistic Exchanges. In the course of this retrospective glance it will be seen that Dr. D. refers to a notice contained in the Estafette, of Paris (as copied by Le Messager, of Liege), concerning the volume by M. Nus. The origin of that peculiar book is so singular that it merits further men-Friday, the 17th of September, being set apart | tion at our hands-being direct evidence in itself that from the first hour of the presentation angel-world have worked in every available direction, and on every side of human nature, to demonstration of which to a longing world has

By the accounts which reach us it appears that M. Eugene Nus, a well known French writer and playwright, having, with the rest of the staff of a Liberal journal, been thrown out of employment by the success of the coup d'etat of Napoleon, (Dec. 2d, 1852,) was amusing himself with the rest at an old house in the Rue de Baune, when the conversation chanced to advert to table-turning, which was then a new thing imported into France from this country. The party unanimously regarded it as frivolity, yet they agreed to experiment with it from sheer lack of anything else to do. This was in 1853, with unwonted force the religious endeavor. A and M. Nus was then thirty-seven years old. most thoughtful writer has described it as the They seated themselves at a round table, which life of God in the soul of man. The same felicial minest immediately gave signs of animation. tous writer adds that to realize this, to aspire The gentlemen all of them bear well-known after this communion and blending with the names in literature; they were in no sense sudivine, is to be a Spiritualist indeed-a Spiritu- perstitious, nor did they care whether there was an invisible intelligence behind the table; And here it is open to all alike, in its moral, indeed, they addressed the table as a table, its religious, its divine aspects-in its lessons without regard to spirituality or even to intelliand its influence. The loftiest and lowliest gence. In other words, they were bent on amusement only. And the record of their conferences with the table, set down in such a spirit, constitutes something to which neither religion nor science can offer a syllable of protest.

> This record of the regular conversations of the party with the table was made and is offered as matter of entertainment. They are described as having treated the table very much like a poodle dog of uncommon intelligence. On one occasion, when the piece of furniture did not appear to have returned a sufficiently clear answer, they said to it: "Allons! you have been trifling with us!" "Not a bit of it," demurely replied the table; and it afterwards satisfied them of its truthfulness. As a daily journal in England remarks, it must be perfectly evident that searchers after truth who conduct their operations after this manner cannot be regarded as fanatics; and it adds that it is only just to both sides in the discussion to remark that "what has sometimes been called Spiritualism has never been handled in this way before." The same journal remarks that M. Nus and his friends are perfectly in earnest. They are very droll, but they are never flippant. When they are bored, they tell the table very frankly the state of their feelings, and scold it roundly. Sometimes the table scolds back again; sometimes it rebukes them in stern language. And M. Nus narrates all just as it occurred, without exaggeration and without rhodomontade.

> He follows the inexorable rules of logic from beginning to end. If the table is inclined to vagueness of discourse, he recalls it to reason and sense again. The London journal from which we have already quoted says that "the mingled humor and sound sense of his deductions are most notable. He does not assert that there is anything at all supernatural in what he has seen or heard; he merely submits to public judgment the question whether mankind is not on the eve of discovering a new and hitherto unsuspected force in nature." He argues with the table, but not as he would with a spirit from another world, but as a something, he cannot tell what, which may be either right or wrong in its premises and its conclusions. Practically, he says to his readers, "Here are certain facts; examine them fairly. I merely vouch that they are conuine. I do not say that they are good or bad, because I do not know." Again he says it is the great movement of our age, and he thinks it invites and is worthy of a very different investigation from that which it has had heretofore. The table concurs in his opinion also, and even recommends the study and practice of short-hand in writing, as the best means of preserving the answers to all interrogatories addressed to it. Being asked if it could not suggest an improved method of short-hand, its instantaneous answer was, "No conjuring." Both the table and the company

ported to have been well-bred and courteous. From the narrative of M. Nus'we learn that tables are accomplished linguists; that they are scholars of far larger reading than those who interrogate them; and that they compose music which has been played with applause before the first judges of the art. And this testimony of the writer is sustained by that of witnesses of unimpeachable veracity, some of their names being described as household words in France. The question, however, continually reverts-"How could all this happen?" He is far too matter-of-fact a person, says the London journal above quoted, "to suppose that the most solemn mysteries of life and eternity have been explained after a grotesque and monstrous fashion by a piece of wood. He has no faith whatever in a new religion expounded by a round table, with raps and knocks for saints and prophets. But he protests that it is vexatious to be constantly called an idiot or a visionary by the beadles of the temple of science for believing in the evidence of his own eyes and ears." And he dedicates what is styled a delightful volume to all those faculties, academies, corporations, and grave doctors of philosphy who have opposed new discoveries in science since the earliest dawn of civilization.

#### Prof. Zoellner's New Book, "Transcendental Physics."

A valuable addition to the literature of Spiritualism comes to us in the third volume of Prof. Zöllner's Scientific Treatises, translated from the German by Charles Carleton Massey, and published under the title of "Transcen dental Physics" by W. H. Harrison, 33 Museum street, W. C., London. The experiments it records were made under the personal supervision of Prof. Zöllner, who, as is well known, is Professor of Physics and Astronomy in the University of Leipsic, a gentleman who holds an honorable position in the front ranks of the scientific men of Europe, and, born in 1834, is in the mature vigor of his intellectual life. Associated with him as witnesses to the experiments were William Edward Weber, Professor of Physics, founder, in common with his brother, of the doctrine of the "Vibration of Forces," author of an exhaustive work on "Electro-Dynamic Measurement," in four volumes, and of whom it is said. "No scientific reputation stands higher in Germany"; Prof. Scheibner, of Leipsic University, a well-known and distinguished mathematician; and Gustave Theodore Fechner, Professor at the same University, eminent as a natural philosopher, and author of several works, among which are "The Soul of Plants,"
"The Zend-Avesta," "Elements of Psycho-Physics," and "The Problem of the Soul." "It is not surprising," says Mr. Massey, "that the testimony of these men, publicly given to such facts as those described in the pages of this volume, has caused much excitement and controversy in Germany."

Dr. Slade reached Leipsic on the 15th of November, 1877. Zöllner at the time was not a stranger to the literature of Spiritualism, but had declined to devote attention to its asserted phenomena, because his hours were fully occupied with physical researches; and having entire confidence in Professors Crookes and Wallace as candid and unprejudiced observers, he was inclined to leave the subject in their hands and rely upon their conclusions. But two friends of his having invited Dr. Slade to Leipsic and provided a room for his use at a hotel, he saw no reason for refusing their request to have at least a look at one who had so favorably impressed the English professors with his honest and gentlemanly demeanor, and astounded them with phenomena occurring in his presence. Therefore Prof. Zöllner, accompanied by the two friends, called upon Dr. Slade on the evening of his arrival, without the least intention, however, of taking part in a sitting, of even of arranging one. He felt attracted to Dr. Slade at once; was pleased with his manner, which he says "was modest and reserved, and his conversation quiet and discreet." Prof. Zöllner asked Dr. Slade whether he had ever tried to influence a magnetic needle, remembering the experiment had been successfully tried at the University in the presence of Madame Ruf, a sensitive whom Reichenbach had introduced. Slade replied that a Berlin professor had experimented in that direction with him on the Sunday previous, and that the power, which he did not know of possessing, of diverting a magnetic-needle and putting it in lively oscillation, had manifested itself. It had been customary for Fechner and Weber to meet with a small party of friends at Prof. Zöllner's house once a week, and the next evening being one when they were to do so, Dr. Slade was invited to join them, which invitation he accepted. On that occasion the needle experiment was tried with the same results as at Berlin, and all present became deeply interested. The conditions under which the effects were produced were such as precluded all question of the honesty of Slade, and convinced every one that he possessed what to them were new and remarkable powers. Says Prof. Zöllner: "This observation decided my position toward Mr. Slade. I had here to do with a fact which confirmed the conservations of Fechner, and was,

therefore, worthy of further investigation," From these preliminaries followed those experiments made under the most rigid test conditions by men accustomed to close observation schooled and disciplined for that specific form of labor, the results of which startled the scientific world, and now form a marked, if not the most distinguishing feature of its history. These experiments are clearly set forth in this work and form a volume which cannot, fail to please every one; for, in addition to the interest nat urally gathering about the subject on which it treats, the plain, comprehensive style of the descriptions, and the excellence of its typography and general make-up will commend it to their favorable notice. A number of finelyexecuted, full-page engravings are given, to illustrate the text, among which are:

The room at Leipsic in which most of the Experiments were conducted;

Experiment with an Endless String; Leather Bands Interlinked and Knotted under Prof. Zöllner's hands ;

Experiment with an Endless Bladder-Band and Wooden Rings; Experiment with Coins in a Secured Box; The Representation of Conditions under which

Slate-Writing was obtained: Slate-Writing Extraordinary; Slate-Writing in five Different Languages. Details of the Experiment with an Endless

Band and Wooden Rings.

The "Author's Dedication" exhibits such a fine appreciation of the labors of others; such a realizing sense of the value and magnitude of have had occasion to become irritable, and have the spiritual movement; and such living faith circle consisting of his own family, and the how idle, then, for any one to say that spirit ac- | not hesitated to manifest their feelings in the | in the future for a just recognition of the sertion is impossible in any and all ways through most peremptory manner; but as a rule the vices of those who, as pioneers in a new field ry. Three distinct forms appeared and spoke

"TO WILLIAM CROOKES, F. R. S.

With the feeling of sincere gratitude, and recognition of your immortal deserts in the foundation of a new science, I dedicate to you, highly honored colleague, this Third Volume of my Scientific Treatises. By a strange conjunction our scientific endeavors have met upon the same field of light, and of a new class of physical phenomena which proclaim to astonished mankind, with assurance no longer doubtful, the existence of another material and intelligent world. As two solitary wanderers on high mounworld. As two solitary wanderers on high mountains joyfully greet one another at their encounter, when passing storm and clouds veil the summit to which they aspire, so I rejoice to have met you, undismayed champion, upon this new province of science. To you, also, ingratitude and scorn have been abundantly dealt out by the blind representatives of modern science. and scorn have been abundantly dealt out by the blind representatives of modern science, and by the multitude befooled through their erroneous teaching. May you be consoled by the consciousness that the undying splendor with which the names of a Newton and a Faraday have illustrated the history of the English people can be obscured by nothing, not even by the political decline of this great nation: even so will your name survive in the history of culture, adding a new ornament to those with which the English nation has endowed the human race. adding a new ornament to those with which the English nation has endowed the human race. Your courage, your admirable acuteness in experiment, and your incomparable perseverance, will raise for you a memorial in the hearts of grateful posterity, as indestructible as fhe marble of the statues at Westminster. Accept, then, this work as a token of thanks and sympathy peared out to you from an horset German heart. this work as a token of thanks and sympathy poured out to you from an honest German heart. If ever the ideal of a general peace on this earth shall be realized, this will assuredly be the result not of political speeches and agitations, in which human vanity always demands its tribute, but of the bond of extended knowledge and advancing information, for which we have to thank such hences of true science as Congruings Gall. leo, Kepler, Newton, Faraday, Wilhelm Weber, and yourself.

and yourself.

In the first place it is necessary that the truth should be regardlessly outspoken, in order to encounter lies and tyranny, no matter under what shape they threaten to impede human progress, with energy and effect. In this sense I beg you to judge my combat against scientific and moral offences, not only in my own but also in your country.

n your country. Every polemic, even the justest, has in it some-Every polemic, even the justest, has in itsomething uncongenial, like the sight of a battle or of a bloody battle-field. For hereby is man reminded impressively of the imperfections and faults of his earthly existence. And yet are gathered the noblest blossoms of the human heart, in its self-renouncing devotion of the dearest to the Fatherland, round the graves of the fallen warriors. The poetry and history of all peoples glorify these blood-saturated spots with their noblest heeath and the returning with their noblest breath, and the returning spring sees crosses woven with roses and ivy, where a year before the battle raged. So, here-

spring sees crosses woven with roses and ivy, where a year before the battle raged. So, hereafter, will this literary battle-field appear to the generation growing up. They will have understood the moral necessity of the strife, and in the morning splendor of a new epoch of human culture will have forgotten the repulsiveness (das Unsympathische) of my polemic.

But united England and Germany may always remember the words of your great physicist, Sir David Brewster, who, in his "Life of Newton," reminds us of the indestructibility and immortality of the works of human genius:

'The achievements of genius, like the source from which they spring, are indestructible. Acts of legislation and deeds of war may confer a high celebrity, but the reputation which they bring is only local and transient; and while they are nailed by the nation which they benefit, they are reproached by the people whom they ruin or enslave. The labors of science, on the contrary, bear along with them no counterpart of evil. They are the liberal bequests of great minds to every individual of their race, and wherever they are welcomed and honored, they become the solace of private life, and the ornament and bulwark of the commonwealth.'

With these consolatory words of one of your celebrated countrymen, accept, my honored

With these consolatory words of one of your celebrated countrymen, accept, my honored friend, the present work as a token of the sincere esteem of the Author.

Leipsic, October 1st, 1879."

In view of the indisputable statements made in this work, how puerile and insignificant appear the efforts of those who seek to wage war against this mighty revelation, a revelation that brings immortality to light; and how applicable to the subject and its treatment by the great mass of mankind is the following, which was written upon two slates, placed together and himself being seated beside it with their hands

continually and firmly joined: "This is a truth-not for select-but for all mankind—without respect of rank or race—no matter how one may be insulted or persecuted by his investigation—it will not take from them the truth, no more than a blind man's words; by saying there is no sunshine, it does not pre-vent the sun from shining or bring darkness at vent the sun from shining or bring darkness at noonday; the blind man can say there is no sunshine, for he cannot see the light of the sun. The man that says this is not true, he says so because he has not had proof of its being true; people that cannot see, do not chide them, but help them, by showing them the way to this divine truth; we are not able to say more now as our space is now full; go on in your investigation and you will receive your reward."

### Recent Materializing Phenomena.

From the Medium and Daybreak (London) we gather the following notes of recent manifestations in England. At a scance with Mr. Fitton, sixteen persons being present, a spirit known as "Yakoona" appeared, and after fully satisfying all she was not the medium, commenced her evening's work; first, materializing a long piece of garment, which she uses for the materializing of the fruit and flowers. Getting a glass of water, she placed it upon the hand of a sitter, then covering it with the "garment," she breathed upon it, passed her hands over it, took the "garment" off, and there was a pretty white flower; the control of Mr. Fitton called it a "stephanotis." Next, by the same process of breathing and covering with the "garment," she produced in quick succession a dark rose, two light red roses, a sprig of heliotrope, three sprigs of male fern, some ten weeks stalk, a peach, a bunch of grapes, and five cherries.

Mr. J. B. Tetlow, who gives the account, says: In the production of these fruits and flowers I noticed that when she placed the glass upon my hand, and covered it with the 'garment,' a glow of heat seemed to emanate from it, and produce a delightful sensation in my hand. How this sensation is produced I am at a loss to know; like all other spirit productions, to me it is a mystery."

At a materializing séance of Miss Barnes, a spirit bearing not the remotest resemblance to the medium came, and taking a chair moved it some distance, then seated himself in it and joined the company in singing. He then went to the extreme end of the room, about twelve feet from the medium, and while he stood conversing beautiful lights flowed from his fingers, and also from his elbow, illuminating his drapery. He next took a cup from the table, and, though he appeared to vanish, the cup floated apparently in the air by itself, with a beautiful illuminated hand within it.

Mr. Joseph Freeman, whose interesting account of materializations under electrical test conditions we gave a few weeks since, writes that a séance was lately held at his house, the same medium, which was even more satisfacto-

contumely of the ignorant, that we transfer it the sitters. There was sufficient light to see the medium as well as the forms.

> The Herald of Progress (London) states that at a recent séance of Mrs. Esperance, "Yolanda" was the first to appear; then came a tall form, recognized by a lady and gentleman present; a young lady form, recognized; these all appeared in white drapery, but the next one presented itself in dark dress with white scarf shawl, recognized by three sitters; after this a tall form, and then a sister of an M. D., who was recognized, and who, after saluting her brother, brought out the medium, and in front of the cabinet melted away before the eves of the sitters. The medium reentering the cabinet. the light was ordered to be turned on to the fullest extent, and the form of a foreign gentleman appeared at the entrance. In all nine forms appeared in about an hour, four of whom were identified by some of the sitters.

#### Tests for Spiritualism.

A highly competent critic has declared that Spiritualism is a science, differing from the other sciences only in respect to the fineness of the materials used and to the fact that they are not recognizable by the physical senses. And he most logically adds, that, being admitted to rank as a science, the fundamental facts in regard to its treatment should be the same, for law rules as inflexibly in the spiritual as in the material world. The science of telegraphy is brought up as a not unrelated explanation; our critic asserts of it that it "does not consist in the application of some 'test' of an impracticable character, perhaps developed from the benighted brain of a Fejee Islander, but simply in the fact of the message having been transmit-

Therefore he rightly insists that Spiritualism and its spirit-operators should be allowed the same conditions as those which are demanded by science; in other words, that Spiritualism be allowed its own conditions, whatever they may be, and then that we await the results. And after these are attained it will be perfectly legitimate to criticise them on the ground of their character, that is, their real merits, just as the results of scientific experiments are subjected to criticism'; and let the truths it reports go for what they are worth to the human race, turning over the responsibility where it belongs, namely, to the spirit-world, whose demonstrations they are through its own chosen operators. Nothing certainly could be fairer than this, and nothing more consonant with the general rule of practice.

In view of a statement like this, why should not all mediums, who are only the selected agents of spirit-operators, resolve to remain true to the mission to which they have been called, confident of the substantial and unwavering support of all true and consistent Spiritualists, and trusting implicitly to those spiritual guides whose presence is proven repeatedly to them? Why should they not unite in a resolute refusal to become the agents and machines of those who assume to direct all the demonstrations of Spiritualism in order to destroy their efficacy under the pretence of subjecting them to satisfactory tests? Such persons at best are but experimenters, who do not seek after truth so much as they desire to be known as experts for confounding the clear and direct conception of it whenever it happens to be presented under new conditions or in a new form.

Not that Spiritualism shrinks from conditions which shall test the reality of any of its claims, for in such a case it would proclaim its desire to compass something different from the truth; but it insists, as it has a perfect right to do, that the nature of the test shall be determined, not by the experimenter and would-be expert himself, but by the spirit intelligences by whom the work is actually done; just as electric tests would be made in obedience to conditions recognized and allowed by the laws of electricity sealed by Prof. Zöllner, while they were upon whether such laws are yet known and admitted the top of a table in full view, Dr. Slade and or not. Is there anything at all inconsistent in a position taken like this? On the contrary, is it not entirely in harmony with the rules which are accepted with regard to all scientific investigation and experiment?

### Verificative and Explanatory.

A letter was received at this office from J. W. Seaver, Esq., of Byron, N. Y., under date of July 23d, directed to Miss Shelhamer primarily, and to the editorial department secondarily, in which its writer stated that in our issue for the 17th of that month a message was printed purporting to be from NELSON TUTTLE, formerly of that place. Regarding this communication Mr. Seaver expressed himself as follows:

"The message published in the last Banner of Light (July 17th) purporting to be from Nelson Tuttle, formerly of this town, gives great satisfaction to his family and friends. He was widely known, and himself and family highly respected. His widow is the renowned Mrs. Dr. L. M. Tuttle, for thirty-five years a clair-voyant physician. There are in this message ten or twelve tests of his identity, easily discoverable and directly to the point."

He then stated that on the first of August a

He then stated that on the first of August a grove-meeting was to be held in that vicinity. and that as in all probability many would be present who had known the communicating spirit while in earth-life, he proposed to make the reading of the message a marked point in the exercises of the day. Therefore, to render the matter stronger, he wished Miss Shelhamer to forward to him (as he expressed it) "a brief statement of how you came in possession of those facts concerning his life and death; whether you learned them or any part of them from a mundane source, or whether they were given to you solely from the spirit-world," stating in continuance: "We have no doubt whatever in the matter; but in the interests of truth. and to cause all the good possible to grow out of this, we desire your statement as to the

We are requested by the spirit-guides of Miss Shelhamer to state that they deeply regret that this letter, owing to the uncertainty which necessarily attends the delivery and receipt of correspondence during the medial and editorial vacation season, did not reach her for consideration till a point in time too late to be of any use at the grove meeting; we are directed by them to thank Bro. Seaver for his kindly interest as shown in his verification and inquiry, and to assure him that the message in its entirety was given through Miss Shelhamer's organism in the same way in which all others are presented for our Message Department-that the intelligence controlling was Spirit NELSON TUTTLE himself; and that she (Miss S.) was not furnished by any party in the mortal, neither had she any means of gaining from any mundane source the information contained in the

Our esteemed friend and correspondent,

Dr. (1. I. Ditson has recently removed his resi-

communication in question.

Zoellner's Scientific Testimony. Through the kindness of the nublisher, W. H. Harrison, 33 Museum street, London, Lhave received an elegant volume, entitled "Transcendental Physics: an Account of Experimental Physical Astronomy in the University of Leipsic, etc. Translated from the German, with a Preface and Appendices, by Charles Carleton Massey, of Lincoln's Inn, Barrister-at-Law."

The work is an excellent resume of all that is new and important in the experiments and speculations of Zöllner and his fellow physicists of Germany in their investigations of the phenomena obtained in the presence of Henry Slade, the medium.

If any one has a doubt that some of the transcendent phenomena of Spiritualism are subjects for scientific verification, and are already sufficiently well established, through the accumulation of valid testimony, to present the materials for a scientific basis-his doubt will be removed by the perusal of this interesting and carefully arranged work. It is true that Mr. Massey, in his excellent preface, while he admits that the phenomena are "as capable of verification by scientific men and trained observers (by whom they have in fact been repeatedly verified), as by any one else," is a little disposed to limit the definition of the word science, when he adds that the phenomena "are not exactly suitable for scientific verification."

Surely a phenomenon that is not only "capable of verification by scientific men and trained observers," but has already been "repeatedly verified" by such, and may be yet verified by all the contemporary men of science of any high authority, must be admitted, not only as a potential, but an actual fact of science. The science of the non-professional majority would be sadly limited, did they not accept, on the authority of physicists, thousands of facts and conclusions, which it is impossible for an unskilled, ordinary man, even had he the proper instruments, to verify.

If the verification of our psycho-physical facts depends upon certain physical or psychical conditions on the part of the medium, so does the verification of many natural facts, accepted by science, depend upon certain delicate or seasonable or accidental conditions which cannot "be regularly provided, and the experiment repeated at pleasure"—to use the words of Mr. Massey.
I hope to show in my "Scientific Basis of

Spiritualism," now in the electrotyper's hands, and which Messrs. Colby & Rich expect to publish in November, that Spiritualism already answers the true, liberal, and comprehensive definition of a "science," in its presentation of certain facts amply demonstrated in the presence of men of science, and capable of daily demonstration for any one who will take the trouble of patient investigation. The verification may be had through some fifty mediums, now in different parts of the United States; and the "facts (which may be rationally accepted as the type and guaranty for the reality of many other phenomena, not so easily demonstrated in broad daylight under flawless conditions,) are open and accessible to the most searching scientific methods. But it was not to extend the limits of Mr. Massey's definitions that I took up my pen. It was to thank him for his beautiful and well-arranged volume; not the least interesting part of which is the matter from his own pen in the Introduction and the Appendix.

More or less good testimony that may be fairly classed as scientific, has been given by prominent investigators both in the United States and in England and France; but this is one of the first elaborate attempts to present the subject scientifically, with the aid of illustrative diagrams, to scientific attention. I hope that Spiritualists generally will do what they can to accelerate the circulation of so able and timely EPES SARGENT.

### Medicos on the War-Path.

Late advices from our agent and correspondent, Albert Morton, inform us that Dr. J. D. McLennan, of 1410 Octavia street, San Francisco, has just been called upon to suffer persecution from the medical bigots of California in consequence of his being too successful in curing the sick. Dr. McLennan, it will be remembered, was the instrument through whose magnetic powers Dr. Slade was relieved of paralysis while in San Francisco; and the general good work wrought by him (Dr. McL.) as a healer, has made him a name and fame in that city which of course is distasteful to the regulars at the Golden Gate. Hence he was arrested last week under the "Doctors' Plot" law of California, for healing (when these doctors fail) without the permission of those legally-entrenched monopolists, who prefer that men and women should die rather than be saved in "an irregular way"-as Carleton, of Farm-Ballad memory, puts it. Under this despicable law a healer's license to practice costs \$100 per month: and the penalty of practicing without one is \$50 for each offence-the object of the statute, it will be seen, being to "freeze out" magnetic healing entirely. It is a perfect puzzle to us that the otherwise clear-headed and progressive Californians are willing to constitute themselves a doctors' "preserve" for the benefit of a lot of antiquated diploma-bearers, whose chief aim is to keep all improved methods of treatment and cure out of the State. Agitation and enforcement in the way the M. D.s have begun will, however, we feel confident, set the citizens thereabouts to thinking, and may be the means of wiping the enactment from off the statute book it now disgraces.

A Sabbath-breaking railroad superintendent (says the three stars which gleam from the watch-tower of the Baptist organ), a man who spends his time in getting up Sunday excursions, and who employs such revilers of God as Robert Ingersoli, is only a lightning rod to conduct the vengeance of heaven down into the dividends and proceeds of the company.—Boston Herald.

Hoge the Market and the statement of the control of the company.—Boston Herald.

Has the Watchman turned "Bugaboo" vendor? So it would seem; but such threats, while they might have frightened somebody years ago. are powerless now-even though in this case directed against the profits of the railway stockholders-(the Watchman evidently considering the pocket to be the most vulnerable point at which to attack the average of its readers). Humanity has discovered that the fiery Evangelicals have no patent for the electrical transmission of "the vengeance of heaven," and fail whenever they try to deal it out upon those whom they hold their enemies.

The Shaker Manifesto says: "There was a necessity for just such a book as Spiritual Harmonies, by Dr. Peebles. Its belief of Spiritualists, its one hundred songs and hymns, and funeral readings, will create an immediate demand and sale."

1. M. Roberts, Esq., editor of Mind and Matter, has an announcement on our fifth page to which the reader's attention is specially directed.

Proposed Convention of All Nations.

Among the attendants at the Lake Pleasant Camp-Meeting was our friend, S. M. Baldwin, of Washington, D. C., who has been long known and will be long remembered for his zealous la-Investigations from the Scientific Treatises of bors in the cause of Spiritualism. Liberalism. Johann Carl Friedrich Zöllner Professor of and all movements having for their object the advancement of mankind. The bookstore of Mr. Baldwin in Washington has for many years been the rendezvous of reformers, a central point from which has radiated much progressive thought. Knowing of his admiration for the life and writings of Thomas Paine, the distinguished sculptor, Clarke Mills, made for Mr. Baldwin a life-size bust of that patriot and author, and it occupied for some time a prominent place in the window of his store; much to the chagrin of Church idolators, who, in consequence thereof. sought to injure his business, but without success. The bust was subsequently presented to the United States Patent Office, where it was placed in a conspicuous position near the front door of the building. At the same time Mr. Baldwin deposited there the shoe-buckles and spectacles worn by Mr. Paine while he was engaged in writing the fifth number of "The Crisis."

Mr. B. is at present interesting himself in the preliminaries for a Convention which it is proposed to hold in Washington, during the World's Fair in New York in 1883, of representatives from every civilized nation for consultation on man's moral and social relations, and the inauguration of a Court of Arbitration to take the place of War for the settlement of national disputes. The Convention purposes also to issue an Address to be printed in all languages for general distribution. Mr. Baldwin certainly de- Grove; the day was fine, the attendance of spectators serves eminent success in his laudable efforts good, and delegates from twelve bands were present for the betterment of the condition of the family of man on earth.

#### The Wilson Memorial.

On our third page will be found a series of articles of agreement, the signers whereof propose to pledge themselves to a labor of love in behalf of the bereaved widow of the late E. V. Wilson. The object is eminently a worthy one, and we wish it the completest measure of success. Those feeling to devote any pecuniary amount, however small, to the object in view. will receive the thanks of all concerned; while we hope the number of members, with a corresponding addition to the receipts for the Memorial Association itself, will continue to increase.

We are informed by Byron Boardman, Esq., that on the closing day of the Lake Pleasant Camp-Meeting Rev. James L. Smith, a convincing evidences of the genuineness of the materializing of spirit-forms then presented. His sister came, whom he at once recognized: and another sister, who, when quite young, was sold as a slave and parted from him-and from whom no tidings had subsequently been received-came, and seemed overjoyed to meet him. Later in the seance his father appeared, and father and son affectionately greeted each other. The account states that the light was sufficient to enable those present to plainly see the features of the visitors from "the silent shore," the color and general contour of the faces being discernible, and noticed to resemble the peculiarly-marked features of Elder Smith.

the peculiarly-marked features of Elder Smith.

\*\*To Correspondents are writing us from the West that the success attending the séances of Dr. Henry Slade, and the interest in Spiritualism which he leaves behind him, as he journeys eastward, have encouraged several unworthy personages, whose highest powers consist of a very poor "sleight-of-hand" performance, to follow in his wake, calling themselves by turns "mediums" or "exposers"—just as they think the sentiment of the town visited will warrant; the object being the getting of full houses and plentiful shekels, and not the enunciation or its opposite of the principles at stake. Our readers in that part of the country will do well to take to her bed. Not having a particle of faith in the 'laying on of hands,' but by the strong solicitations of her friends, she concluded to try Dr. Carnes, who is now located at 66 Salem street in this town. The Doctor called on Monday night, and after making a few gentle passes over the patient as she lay in bed, the pain in her joints (which was excruciating and so sensitive that none but the Doctor could even lay their hands upon her,) entirely left her; she could move her limbs and hour the doctor left his patient quietly sleeping. Within four days, the lady was able to walk out of doors without crutch or cane, free from pain, and all stiffness of the joints.

It is now over two months, since Mrs. Keen the regular M. D.s, but no relie was obtained. She grew worse instead of better, and was find the regular M. D.s, but no relie was obtained. She grew worse instead of better, and was find the regular M. D.s, but no relie was obtained. She grew worse instead of better, and was find the regular M. D.s, but no relie value to her bed. Not having a particle of faith in the 'laying on of hands,' but by the strong solicitations of her friends, she concluded to take to her bed. Not having a particle of faith in the 'laying of batter, and was find the regular M. D.s, but no relie value to take to her bed. Not having an particle of fai ers in that part of the country will do well to 'look out" for these conscienceless free lances.

A private letter from A. E. Giles, Esq., dated Oxford, Eng., Aug. 21st, informs us that he is still experiencing much pleasure through his visit to England. He writes as follows concerning some of the friends in the British metropolis:

'I enjoyed my stay in London, and there had the pleasure of partaking of the hospitality of Mr. and Mrs. Tebb, well and favorably known Mr. and Mrs. Teob, well and tavorably known to many reformers, and he especially eminent for his active efforts to repeal the English compulsory vaccination statutes. With Mr. and Mrs. Wm. White (he the author of the best menoir of Swedenborg extant), and with our beloved but afflicted brother, Mr. Shorter—alas! he is quite blind—I have also had pleasant hours."

The Massachusetts School of Suffrage Association reminds the ladies who desire to vote for members of the School Board that they get themselves assessed before the 15th inst.. then go to the Registrar's office, 30 Pemberton Square, some time within fourteen days of the election, carry their receipted tax bills, and have their names put on the lists. They may also become registered at one of the district registration offices!

Those who strongly desire to have their spirit friends communicate through our Message Department, but vainly look to it from week to week for an answer to their wishes, will read with interest the message from the guide of the medium on the sixth page. It will give them the reasons why some spirits do not communicate with them through this channel, and explain many points of interest to all.

Mrs. Laura de Force Gordon, the first fe male lawyer who ever addressed a jury in California, defended, not long ago, a man charged with murder. The San Francisco Chronicle, in speaking of the occasion, says: "Mrs. Gordon wore a black dress, and her only ornament was a rose at her throat. Her appearance caused excitament, and she was several times applauded. Her client was acquitted."

Our old friend Thomas Gales Forster, accompanied by his wife, is making a brief visit to Boston and vicinity. He is in excellent health. Mr. and Mrs. F. will probably locate in New York, though Mr. Forster has strong inducements offered to visit the Pacific States on a lecturing tour.

See our eighth page for notices of the meetings of the First and Second Societies of Spiritualists of New York City, and the Spiritual Fraternity and Everett Hall Conference of Brooklyn.

Rev. J. H. Harter addressed the Spiritualists at Onset Bay Grove Sunday, Sept. 5th. He had previously been speaking at the Lake Pleasant Camp-Meeting. A pleasant call was received from him last week at this office.

Special Notice to Subscribers.

The present volume (XLVII.) of the Banner of Light closes with our issue for Sept. 18th.

It is earnestly hoped that those of our patrons whose time expires with that number will renew, thus giving us at the advent of the new volume the stimulus of practical recognition on the part of our readers.

Those who may feel to renew their subscriptions are requested to send name and money at the earliest opportunity after reading this notice; thus obviating the necessity of removing their names from the mailing-machine, and avoiding all danger of mistakes or loss of pa-

A Good Woman Gone to Her Spirit-Home. Mrs. Hetty B. Gillette, widow of the late Ozlas Gillette, (formerly of Canton, Mass.,) passed to the higher life from the house of her son-in-law, A. F. DeWitt, in Allston, Mass., early Tuesday morning, Aug. 31st, at the age of sixty-nine years, from paralysis, Mrs. G. was one of the early converts to Spiritualism, having investigated it through the mediumship of her dear and faithful friend, the late Mrs. J. H. Conant, and it has ever since been a source of great consolation and happiness to her; and thus sustained she changed worlds without a struggle or a regret. Mrs. Nellio L. Palmer, of Portland, delivered the funeral address, in compliance with a request made by the deceased many years ago.

Prof. Alonzo Bond, who is well known to the Boston public as a musician of the foremost order of merit, held on Friday of the closing week of August, Dancing, boating, bathing, etc., and a band concert at the speakers' stand in the afternoon, filled out the time. The representatives of the Metropolitan Band executed "La Chasse" in excellent fashion; and the Penelope Quickstep was performed by the Boston Cornet Band, a young organization of which Prof. Bond has been the "trainer." Little Miss Alice D. Bond also agreeably diversified the exercises by a song, "Golden Slippers," and a select reading-both of which were warmly applauded.

In another column A. E. Newton, Esq., pays a well-merited compliment to Mrs. Maria M. King's new literary effort entitled "PRIN-CIPLES OF NATURE." Those desiring to verify his good impressions of these books by their own personal experience, can find the volumes on sale by Colby & Rich, No. 9 Montgomery Place, Boston.

Mrs. Carrie E. S. Twing, writing medium, will be at the house of H. A. Buddington, highly-respected colored gentleman of Norwich, 93 Sherman street, Springfield, Mass., from Ct., was present at a scance given by the Eddy Sept. 16th to Sept. 25th. All in that vicinage brothers, and received very satisfactory and who wish private sittings with her should remember this fact.

> Dr. Geo. H. Geer, inspirational speaker from Battle Creek, Mich., paid a brief visit to this city recently. He has been speaking at the New England Camp-Meetings.

A correspondent from Malden, Mass. sends us the following:

"Mrs. J. M. Keen, an old resident and a lady highly respected, residing at 32 Middlesex street, in this town, has been suffering for over fifteen years with chronic rheumatism. The limbs, arms, and even the finger joints had become stiffened and terribly swollen. She had received medical attendance during all these years from the regular M Ds but he register was obtained.

It is now over two months since Mrs. Keen has received treatment; but she has had no return of this terrible disease. She is enjoying excellent health, having gained several pounds in flesh since her recovery." in flesh since her recovery."

### Movements of Lecturers and Mediums.

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

J. Frank Baxter has just concluded a series of most successful meetings in McLean, Freeville, Lansing and Cassadaga, N. Y. On Friday, Saturday and Sunday, Sept. 3d, 4th and 5th, he lectured at Hemlock Hall, North Collins, before the Friends of Human Progress of western New York. Mrs. C. Fannie Allyn, Mrs. H. Morse and others also addressed the meeting. On Friday, Saturday and Sunday, Sept. 10th, 11th and 12th, Mr. Baxter will meet an engagement in Maine at the Etna Camp-Meeting. The last two Sundays of September he has appointments at Willimantic, Ct. For fall and winter engagements address him at 181 Walnut street, Chelsea, Mass.

Charles H. Foster is now located for the present in Salem, Mass.

Mrs. R. Shepard will speak at Fraternity Hall, Brooklyn, N. Y., at 10:30 A. M. and 7:30 P. M., on Sundays Sept. 10th and 20th.

Mrs. Abble N. Burnham will speak during the last three Sundays in October for the Second Society of Spiritualists of New York City. She would like to make engagements up to that time wherever her services may be desired.

J. Wm. Van Namee, M. D., will be in Boston at 8

Davis street the 16th, 17th and 18th of September. He will accept an engagement, if desired, to lecture near Boston on Sunday, the 19th.

Mrs. Ophelia P. Samuel—so a correspondent writes -returned from the Creedmore Park and Neshaminy Falls Camp Meetings greatly refreshed in body and spirit. She has been lecturing in Sheboygan Falls, Wis., for a month past, to constantly increasing audiences, and the greatest interest is manifested. She leaves there for the Omro Spiritual Conference the 16th inst., and from thence goes to Chicago, where she will probably speak during the month of October. Her Chicago address is 410 West Randolph street.

Prof. J. H. W. Toohey will commence a course of Sunday-evening lectures at New Era Hall, 176 Tremont street, on Sept. 12th, at 7:30 P. M.

#### The Editor-at-Large. The amount of funds previously acknowledged

and placed to the credit of Dr. Brittan, ending Aug 21st 1880 is as follows:

Aug. 2180, 1000, 18 ac 1010 118 .	
Paid	1,072,40
Amount Pledged.	
H. Brady, Benson, Minn	2,00
Peter McAuslan, Yuba City, Cal	5,00
Religio-Philosophical Journal, Chicago, Ill	25,00
Henry J. Newton, 128 West 43d street, N. Y	100,00
Charles Partridge, 20 Broad	50,00
C. W. Cotton. Portsmouth, Uhlo.	5,00
Hon. M. C. Smith (personal), New York	25,00
H. Van Gilder,	25,00
F. V R Newark, N. J.	5.00
R Towner Reltimore, Md.	5,00
J. A. Cazino, New York	. / 10,00
Total to date	1,329,40
When embausted by montal labor tale	o Wid
When exhausted by mental labor, tak	Δ 171π±
war Wort to maintain healthy action of	911 Ar-

ney-Wort to maintain nealthy action of all or gans.

You can save Doctor bills and keep your family always well with Hop Bitters.

Brooklyn Spiritual Society Conference Meetings At Everett Hall, 308 Fulton street, every Saturday even-

Ing at 8 o'clock.

After those speakers who have been invited to attend the Conference and take part in the exercises have spoken, any person in the audience is at liberty to speak pro or con., under the ten-minute rule. J. DAVID, Chairman.

Brooklyn (N. Y.) Spiritual Fraternity. Conference Meetings held in Fraternity Hall, corner of Fulton street and Gallatin Place, every Friday even-ing at 74 o'clock. Sept. 10th, Prof. J. R. Buchanan, New York City. Sept. 17th, "The Gospel of Humanity," Mrs. Hope

Sept. 17th, "The Gosper of Francisco," Whipple.
Sept. 24th, "Spiritual Experiences," Mrs. Hester M. Poole, Metuchen, N. J.
Oct. 1st, "The Old and New Faith," Henry J. Newton, President First Society New York Spiritualists.
Thirty minutes allowed first speaker, followed by ten minutes' speeches by members of the Conference.
S. B. NICHOLS, Pros.

#### Subscriptions Received at this Office

MIND AND MATTER. Published weekly in Philadelphia,

MIND AND MATTER, Published weekly in Philadelpma, Pa. \$2,16 per annum.
THE SPIRITEAL RECORD. Published weekly in Chicago, 11° \$2,00 per year.
THE SPIRITEAL RECORD. Published weekly in Chicago, 11° \$2,00 per year, postage \$1,00.
THE MEDIUM AND DAYBREAK: A Weekly Journal devoted to Spiritualism. Price \$2,00 per year, postage \$0 cents. SPIRITEAL NOTES: A Monthly Epitome of the Transactions of Spiritual and Psychological Societies. Published in London. Eng. Per year, 75 cents.
THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky, \$5,00 per annum.

#### For Sale at this Office:

FOR SIALE ALL THIS OFFICE:

THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published weekly in Chleago, Ill. Price 5 cents per copy. \$2,50 per year.

VOICE OF ANGELS, A Semi-Monthly Spiritualistic Journal, Published in North Weymouth, Mass. \$1,65 per annum. Single coples & cents.

MIND AND MATTER. Published weekly in Philadelphia, Pa. Price 6 cents per copy. Per year, \$2,15.

THE SPIRITUAL RECOID. Published in Chleago, Ill. \$2,00 per year; single coples, 5 cents.

MILLEUS PSYCHOMETRIC CHICLART: A monthly journal devoted to the young science of Psychometry. Published by C. R. Miller & Co., 17. Willoughly street, Brooklyn, N. Y. Single coples 5 cents.

THE HERBALD OF HEALTH AND JOURNALOF PHYSICAL CULTURE, Published monthly in New York, Price 10 cents.

cents.

THE SHAKER MANFPESTO, (official monthly) published by the United Societies at Shakers, N. Y. Occurs per annum. Single copies 10 cents.

THE OLIVE BIANCH. A monthly. Price 10 cents, SPIRITUAL NOTES: A Monthly Epitome of the Transactions of Spiritual and Psychological Societies. Published in London, Eng. Per year, 75 cents, Single copies, 8 cents. THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky, Single copies, 50 cents.

cents.
THE COMMONER, Published weekly, Greenback and Labor Reform, Bingle copy, 4 cents, \$1,50 per year,

#### RATES OF ADVERTISING.

Each line in Agaic type, twenty cents for the first and subsequent insertions on the fifth page, and fifteen cents for every insertion on the seventh page. page. cial Notices forty cents per line, Minion,

special voltees forty cents per line, Ainfon, each insertion.

Business Cards thirty cents per line, Agate, each insertion.

Notices in the editorial columns, large type, leaded matter, lifty cents per line.

Payments in all cases in advance.

Re Electrotypes or Cuts will not be inserted.

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

#### SPECIAL NOTICES.

The Wonderful Healer and Clairvoy ant!—For Diagnosis send lock of hair and \$1,00. Give name, age and sex. Address Mrs. C. M. MORRISON, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid streets F.7.

#### Special Notice.

DR. F. L. H. WILLIS.—DR. WILLIS may be addressed until further notice at his summer residence, Glenora, Yates Co., N. Y. Jy.3.

J. V. Mansfield, Test Medium, answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER

### BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Banner of Light at fifteen shillings per year. Parties destring to so subscribe can address Mr. Morse at his residence, 22 Palatine Road; Sloke Newington, N., London, England. Mr. Morse also keeps for sale the Spiritual and Reformatory Works published by us.

COLUY & RICH.

LONDON (ENG.) AGENCY. Square, is our Special Agent for the sale of the Banner of Light, and also the Spiritual, Liberal, and Reforma-tory Works published by Colby & Rich. The Banner will be on sale at Steinway Hall, Lower Soymour street, every Sunday.

AUSTRALIAN BOOK DEPOT,
And Agency for the BANNER OF LIGHT. W. H. TERRY,
No. 81 Russell Street, Melbourne, Australia, has for sale
the works on Spiritualism. LIBERALAND REFORM
WORKS, published by Colby & Rich, Boston, U. S., may
at all times be found there.

NAN FRANCISCO BOOK DEPOT.

ALBERT MORTON, 850 Market street, keeps for sale the Spiritual and Reformatory Works published by Colby & Rich.

Bpiritualists and Reformers west of the Rocky Mountains can be promptly and reliably supplied with the publications of Colby & Rich, and other books and papers of the kind, at Eastern prices, by sending their orders to HERMAN BNOW, San Francisco, Cal., or by calling at the table kept by Mrs. Snow, at the Spiritualist meetings now held at ixora Hall, 737 Mission street. Catalogues furnished free,

THE LIBERAL NEWS CO., 621 N. 5th street, St. Louis, Mo., keeps constantly for sale the Bannen of Light, and supply of the Spiritual and Reformatory Works published by Colby & Rich.

HARTFORD, CONN., ROOK DEPOT.
E. M. ROSE, 57 Trumbull street, Hartford, Conn., keeps constantly for sale the Banner of Light and a supply of the Spiritual and Reformatory Works published by Colby & Rich.

The Spiritual and Reformatory Works published by COLBY & RICH are for sale by J. H. RHODES, M. D., at the Philadelphia Book Agency, 440 North 9th street, Subscriptions received for the Banner of Light at \$3,60 per year. The Banner of Light can be found for sale at Academy Hall, \$10 bpring Garden street, and at all the Spiritual meetings.

G. D. HENCK, No. 446 York avenue, Philadelphia. Pa., is agent for the **Banner of Light**, and will take orders for any of the **Spiritual and Reformatory Works** published and for sale by COLBY & RICH.

AUGUSTUS DAY, 73 Hogg street, Detroit, Mich., is agent for the Banner of Light, and will take orders for any of the Spiritual and Reformatory Works published and for sale by Colby & Rich. Also, keeps a supply of books for sale or circulation.

Partics desiring any of the Npiritual and Reformatory Works published by Colby & Rich will be accommodated by W. H. VOSBURGH, at Rand's Hall, corner of Congress and Third streets, on Sunday, or at No. 40 Jacob street, Troy, N. Y., through the week. Mr. V. will procure any work desired.

WILLIAMSON & HIGBEE, Booksellers, C. West Main street, Rochester, N. Y., keep for sale the **Spiritual and Reform Works** published at the Banner of Light Publishing House, Boston, Mass.

ROCHESTER, N. Y., BOOK DEPOT.

JACKSON & BURLEIGH, Booksellers, Arcade Hall,
Rochester, N. Y., keep for sale the Spiritual and Reform Works published by Colby & Rich.

PHILADELPHIA PERIODICAL DEPOT, WILLIAM WADE, 823 Market street, and N. E. corne Eighth and Arch streets, Philadelphia, has the Banner o Light for sale at retail each Saturday morning.

LEE'S BAZAZ. 105 Cross street, Cleveland, O., Circulating Library and debot for the Spiritual and Liberal Books and Papers published by Colby & Rich.

NEW YORK BOOK DEPOT.

D. M. BENNETT, Publisher and Bookseller, 141 Eighth street, New York City, keeps for sale the **spiritual and Reformatory Works** published by Colby & Rich. BALTIMORE, MD., AGENCY.

WASH. A. DANBKIN. SS North Charles street, Balti-more, Md., keeps for sale the **Banner of Light**. WASHINGTON BOOK DEPOT.

RICHARD ROBERTS, Bookseller, No. 1010 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER Of LIGHT, and a supply of the Spiritual and Reformatory Works published by Colby & Rich. ADVERTISEMENTS.

#### THE GRAND Closing Meeting

OF the Spiritualists, at Shawsheen River Grove, Ballard Vale, on Boston and Maine Raliroad, will be held Munday, Sept. 12th. 1890.

We are enabled to announce, that the services of many prominent Speakers and Mediums have been secured for this Closing Meeting of the Senson, and a cordial invitation is extended for all to join us on this occasion. The morning exercises will consist of Tosts from the platform by Mrs. E. E. Weston, one of our best and well-known Mediums, of Boston, assisted by others. Also speeches by Dr. J. II. Currier and others, and a feast of good things may be expected.

At 1:30 o clock, Mrs. II. W. Cushman will, in the building known as Headquariers, hold one of her wonderful séances for the production of Spiritual Phenomena, such as Spirit Raps, Tipoling of Tables, Musle from the Gultar made by unseen hands, Tests, &c. &c.

At half-past 2 o clock, the justly celobrated lecturer, Prof. William Denion, will address the people.

Elliott's Multary Band, of Boston, will give Sacred Concears in the Grove during the day.

Tickets from Boston and return, 69 cents. From all other stations, fares at regular Camp-Meeting rates.

An Excursion Train will leave Boston and Maine Dépôt 19 A. M. Return at 5:30 P. M., stopping at way stations, Trains leave Lawrenco at 8:15 A. M. and 1:39 P. M. Leave Leave Lowell'at 9:50 A, M, and 1:50 P, M, Leave Grove at 1:55 P, M.

. M. ive Haverhill at S.A. M. Leave Grove at 4:30, reshments for sale at the Grove. Refreshmens for sale at the Grove, BR. A. H. RICHARDSON, Manager, Sept. 4,-2w

# How Refreshing to the feverish invalid is Tarrant's Seltzer Aperient.

Its cooling, anti-inflammatory qualities, far surpass those of any other saline. It acts upon the bowels militly, yet thoroughly, and is the most salutary of all correctives of a disordered condition of the stomach or liver,

SOLD BY ALL DRUGGISTS.

# KATIE KING IMBROGLIO.

A HISTORY of the true inwardness of the hostility to spirit materializations will be given in a series of arti-des to commence in Volume 2, No. 42, of

Mind and Matter,

by JONATHAN M. ROBERTS, the Editor.

Trial three-month subscriptions will be received for 40 cents. Subscribe at once.

Address

MIND AND MATTER.

713 Subscribe at the control of the cents of the cent

## AN OCCULT MYSTERY.

WHO CAN SOLVE IT? A new phenomenal means of curing the sick. Safe, reliable, astonishing, ancess-ful. Available everywhere. Address, DR. J. H. MOSE-LEY, 141 South Eighth street, Brooklyn, N. Y. **RUPTURES** 

CURED in 30 days by my Medical Compound and Rubber Elastic Appliance. Send stamp for circular. Address CAPT.W. A. COLLINGS, Smithville, Jefferson Co., N. V. Sept. 11.

MRS. AUGUSTIA DWINELS.
CLAIRVOYANT: also Trance and Prophetic Medium,
Office 23 Whiter street, Boston. 2w\* - Sept. 11.

SAN FRANCISCO. DANNER OF LIGHT and Spiritualistic Books for sale, ALBERT & E. C. MORTON, Spirit Mediums, No, 850 Market street, 1st—Nov. 15.

# MRS. IDA RANDOLPH, Tests and Magnetic Sept. II.—Iw\*

TO LET, A T 8½ MONTGOMERY PLACE, two small back rooms, suitable as offices for gentlemen; heated by steam, and supplied with gas and water. Terms roasonable. Apply at Room 10, No. 8½ Montgomery Place, Boston, Mass. Dec. 27.—18

JUST ISSUED FROM THE PRESS OF COLBY & RICH.

# IMMORTALITY,

# OUR EMPLOYMENTS HEREAFTER.

What a Hundred Spirits, Good and Evil, Say of their Dwelling Places.

Author of "Seers of the Ages," "Travels Around the World," "Spiritualism Defined and Defended," "Jesus —Myth, Man, or God?" "Conflict between Spiritualism and Darwinism," "Christ the Corner-Stone of Spiritualism," "Buddhism and Christianty Face to Face," "Parker Memorial Hall Lectures," "Care Techniques, "Parker Memorial Hall Lectures," "Parker Memorial Hall Lectures,"

This large volume of 300 pages, 8vo. -rich in descriptive phenomena, incld by moral philosophy, terse in expression, and unique in conception, containing as it does communications from spirits (Western and Oriental) through mediums in the South Sea Islands, Australia, India, South Africa, England, and nearly every portion of the civilized worldmost influential of all Dr. Peebles's publications. The first paragraph of the preface strikes the key-note of

the book:

"Give us details—details and accurate delineations of life in the Spirit-World!—is the constant appeal of thoughtful minds. Death isapproaching. Whither—oh, whither! Shall know my friends beyond the tomb? Will they know me? What is their present condition, and what their occupations? Too long have wellstened to generalities and vague imaginations. Are the planetary worlds that stud the firmament inhabited? and it so are they morally related to us, and do they psychologically affect us? What shall we be in the far distant acons? Upon what shall we subsist, how travel? and what shall be our employments during the measureless years of eternity?

This volume contains twenty-one chapters, and treats of

The Nature of Life.
The Attributes of Force. The Origin of the Soul. The Nature of Death.

The Lucidity of the Dying. The Spiritual Body. The Garments that Spirits Wear. Kisits in the Spirit-World.

Sights Seen in Horror's Camp. Velocity of Spirit Locomotion. Other planets and their people. Experiences of Spirits High and Low. John Jacob Astor's Deep Lament.

The Hells crammed with hypocrites.

. Stewart Exploring the Hells. Quakers and Shakers in the Spirit-World. Indian Hunting-Grounds. The Apostle John's Home.

Brahmans In Spirit-Life. Clergymen's Sad Disappointments. Fountain-of-Light City.
Fountains, Fields and Cities. The Heaven of Little Children. Immortality of the Unborn.

The Soul's Glorious Destinu The General Teachings of Spirits in all Lands. Large 8vo. cloth, beveled boards, glit sides and back, Price \$1,50; postage 10 cents. For sale by COLBY & RICH.

### Works by A. E. Newton.

THE MINISTRY OF ANGELS REALIZED. A
Letter to the Edwards Congregational Church, Boston, 1833,
giving an account of the author's conversion to Spiritualism,
With an Appendix containing facts illustrative of Angelic
Ministry, and a Roply to the Congregationalist. Pamphlet, 72 pages, 25 cents; postage 2 cents.

ANSWER TO CHARGES preferred by the Church,
with Account of Trial, Pamphlet, 35 pages, 15 cents.

LESSONS FOR CHILDREN, on Anatomy, Physiology and Hygiene. Cloth, 141 pages, 50 cents; postage 3
cents.

THE BETTER WAY, an Appeal to Men in behalf of Human Culture through a Wiser Parentage. Pamphlet, HEREK WAY, an Appeal to Men in behalf of timma Culture through a Wiser Parentage. Pamphlet, 18 pages, 25 cents.

PRE-NATAL CULTURE, being Suggestions to Parints, especially Mothers, relative to Methods of Molding he Tendencies of Offspring before birth. Pamphlet, 67 tages, 25 cents.

rages, 25 conts.

THE MODERN BETHENDA, or The Gift of Healing Restored, being an Account of the Life and Labors of Dr. J. R. NEWTON, Healer, with a fine Portrait. Also containing Observations on the Nature and Source of the Healing Power, the History and Conditions of its Exercise, etc. Cloth, 22 pages, octavo, \$2.00.

For sale by CULBY & RICH.

# Message Department.

Public Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, corner of Province street and Montgomery Place, every TUESDAY and FRIDAY AFTERNOON. The Hall will be open at 2 o'clock, precisely, at which time the doors will be clessed, allowing no egress until the conclusion of the seance, except in case of absolute necessity. The public are contially invited.

The Messages published under the above heading indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil—consequently those who pass from the earthly sphere in an undeveloped state, eventually progress to a higher condition. We sak the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. Alle spress as much of truth as they perceiven no more.

For It is our earnest desire that those who may recognize.

no more.

It is our earnest desire that those who may recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

It is our angel visitants desire to behold natural flowers upon our Circle-Room table, we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

Ings.

(Miss Shelhamer wishes it distinctly understood that she gives no private sittings at any time; neither does she receive visitors on Tueshays, Wednesdays or Fridays.)

32 Letters appertaining to this department, in order to ensure prompt attention, should in every instance be addressed to Coby & Rich, or to

LEWIS B. WILSON, Chairman.

Messages given through the Mediumship of Miss M. T. Shelhamer,

Séance June 20th, 1880.

Invocation. For the fragrance and the beauty of the flowers, for

the singing of the birds, for the liquid sunlight which streameth downward in golden splendor, for the balmy breeze of the summer-time, with its prophecy and promise of good cheer to mortals, for all things in nature to-day and at all times, oh our Father, we praise thee more and more. For the beauty and the fragrance of human lives we bless thee unceasingly! for the golden splendor of self-sacrifice, of unselfish endeavor for those who are about us, we thank thee with deavor for those who are about us, we thank thee with eternal praises; for the sanctily and purity of human lives which would uplift themselves into a spiritual condition, we again and again bless thee, oh our God, with one song of thankful praise and gladness. For the boon of life we praise thee; for the blessing of death, that grand change which cometh to all things, unfolding life, uplifting humanity, giving unto every soul a new power and new opportunities to expand and develop, we adore thee, oh our God; and for this most blessed gift to humanity, the power of spirits to return from beyond the grave and manifest to loved ones, once and again we praise thee, with our hearts attuned in gladness and sympathy with those angel hosts who seek to do thy will. And to-day we bring to thee the offerings of our souls, the aspirations of our hearts, that we may become, for a little time, one with thee in unity of purpose, one with thee in sympathy with all mankind, one with thee in love and tenderness, which we ask may flow out broader and broader from each heart until it overflows every life and gives refreshment and encouragement to the soul. We ask that thou will send thy ministering angels here at this time, and open wide the doors that they may return and send out to loved ones tidings of their whereabouts, that mankind may, in the future, begin to realize this divine truth, there is no death, only a grand progressive change, which will come to all, leading them upward into a more beautiful realm, a higher school of knowledge and truth. eternal praises; for the sanctity and purity of human

#### Chauncey A. Barnes.

Chauncey A. Barnes.

I come, friends, rejoicing to be here and manifest at this place; glad to be able to send out to my friends all over the country my greetings of good will, and to say to them, I am by no means silent and idle in the spiritual world; I am still striving to be active, and to be of use; I am traveling about here and there, seeking to scatter what little seed I may possess, in hopes that it will spring up by-and-by in the future, bringing some little green thing or other to bless some human heart. I desire to be remembered to all, especially to my friends in Philadelphia. I cannot forget all the kindness bestowed upon me in that place. As I have wandered about here and there, all over the country, sometimes feeling as though I had not a resting-place for the sole of my foot, I could well appreciate the kindness and friendliness with which I was received in the City of Brotherly Love. Like the good Samaritan, the friends there took me in and cared for me, and did well by me; ministered to me in sickness, and associated with me in health, sympathizing with me in my endeavors to be of some practical use to humanity. I know very well that I was considered by some eccentric, by others, a little crazy, by a great many as a fool, who knew nothing of what he was about; but I am glad to say I am the same now in the other life that I was when in the body. Call me crazy if you will, a fool or a know-nothing; I care not. I am the same individual that I was when on earth, and I am glad to say that I do not regret any of my wanderings, anything that I performed while on my mission, which, I believe, was given to me by the Master above. I wish my friends to know I have been associating with them since I went away from the that I performed while on my mission, which, I believe, was given to me by the Master above. I wish my friends to know I have been associating with them since I went away from the mortal: I have been coöperating with them in their work, and I feel satisfied, I feel to realize that a good work has been accomplished, that some of my wishes have been fulfilled. I thank each one for going on with the work to the best of their ability: I thank each one for the kind thoughts they have sent out after me. As they gave me in my extremity, so will it be returned to them ten-fold in future time, as I believe. I know—as far as a spirit can know, with my experience—that the All-seeing Eye was upon us, watching us in our hours of silence and secrecy, as well as when we were out before the world. I would say to my friends: The All-seeing Eye is upon each one: and let us strive to so live that even though it pierces into the innermost depths of our souls, there shall only be discovered that which is pure and undefiled. [To the Chairman:] I feel glad to be here, sir, glad to be one of you. I know that I am a little peculiar, but I feel that I must accomplish my work in my own way. We cannot all be cast in one mold, we cannot all fill one niche in the temple of life; we must each one follow our inclinations, express our own individuality, and thus work out, as it were, our own redemption for all coming time. I am glad again to mani-

thus work out, as it were, our own redemption for all coming time. I am glad again to manifest to you. I hope I shall be able to work with you here, for the benefit of some poor spirit who is in need. You may call me Chauncey A.

### Narah Nnow.

I don't know as I ought to come, but I felt, just as soon as I went out of the body, that I should like to come and speak, and say that I was living and able to look around on material scenes and things. It is but a very short while since I died, but 1 didn't feel contented to go forward, searching into these things on the other side of life, until I could express in this way the knowledge I had found that spirits, as you call them, can come back and speak and can call them, can come back and speak, and can watch the doings of those they left on earth. I have not much to say at this time, only that I am have not much to say at this time, only that I am where I find many strange things around me. I see no suffering as yet; I find no one impeded with bodily infirmities, and it seems strange to me that every one should look so happy, joyful and well, and still appear so very natural, like mortals on earth. I am in hopes to be able to come back sometime, in some other place than this, and speak to those I knew on earth, to tell them all I see and understand appropriate why all I see and understand now, concerning who certain things were with me when in the body I was forty-one years old when I died. I feel somewhat weak now, but I am told I shall feel better. I am from Boston. I cannot say more now, but I hope to soon. My name is Sarah

### Rev. Charles B. Storrs.

Rev. Charles B. Storrs.

[To the Chairman:] Through the kindness of a member of the Banner of Light Circle band, sir, I have been informed of kindly expressions sent out to me by one whom I knew in the mortal many long years ago; and I am here this afternoon to say to my friend and brother, Charles Clapp, who I am told is in Lebanon, Ohio, that I not only appreciate his kindly sentiments as expressed toward me, his affectionate remembrance and blessing which he sends out to me in my spiritual home, but I also fully reciprocate the same, and bid him God-speed in his work. I am glad to hear from him; to know that he has followed the dictates of his own soul, and engaged in the life which he felt to be for his best interests, spiritually speaking. I am glad to hear that he has allowed no worldly interest to swerve him, but as in the long. ly interest to swerve him, but as in the long, long ago, has kept himself aloof from worldly matters, from selfish interest, and lived the life

of the spirit; and although his ways have diverged somewhat from my own, yet I am glad to find him philanthropic, spiritually minded, and one of the leaders in the van of those who

rerged somewhat from my own, yet 1 am glad to find him philanthropic, spiritually minded, and one of the leaders in the van of those who press onward in progressive, reformatory measures; therefore I feel to say I am one with him now as in the days of yore, as he believes.

I am still striving to work for the welfare of humanity. I find many souls in bondage to-day, many spirits cramped and shackled, not only by creeds and dogmas but by social ties and political interests. In all the departments of life we find not only slaves, not only poor, down-trodden souls, who need to be uplifted into the light of freedom, but also we find tyrants—those who wield the lash and the scourge upon those who are dependent upon them—and it is our duty as spirits to strive to, in a measure, overcome this condition of things, to point out to the tyrannical task-masters, to point out to the bigoted, creed-bound, intolerant; would-be teachers, the error of their ways, and strive to enlighten them, that they may become teachers in the reality of truth and justice. It is our duty to seek to uplift the poor down-trodden ones wherever they are found, that their spirits may blossom out and expand, and become things of beauty, as it was given them to be by the Divine Power above. To all my friends I have a word of greeting and of love. I would say to them, as I pass on year by year in my spiritual work, I send back remembrances of love, and feel at all times glad to realize that they are coming forward in the upward and onward track, spreading that influence for good that will eventually give all people a new impetus for freedom, for right, and for liberty of conscience, that they may go forward, striving to become pure and good, even as the angels above would have them do. I come in response to a friendly greeting sent out to me, to say I shall be glad at all times to receive kindin response to a friendly greeting sent out to me to say I shall be glad at all times to receive kind ly those friends and acquaintances who are now upon the earth. Call me Rev. Charles B. Storrs.

#### The Guide of the Medium.

Friends, as the guide of this medium, and one interested in these circles, I feel it my duty to return at this closing hour, and speak to you and to all the dear readers of the Banner of Light. In the past few months we have seen many spirits thronging back to this place, eagorly watching for an opportunity to return and speak some little word of love to their friends, or to gain some little experience which their or to gain some little experience which their spirits need, to send them onward in the upward spirits need, to send them onward in the upward journey of spiritual existence; and although we have been enabled to assist many spirits to return and speak the words which they wished to convey to mortals, yet, could you realize the multitudes of spirits who throng back to this place, desirous of saying one little word, of even taking control of the instrument before you, although they attend word whether you would though they utter no word whatever, you would be surprised, you would not question, "Why does not my friend come and speak to me from

I desire to speak concerning letters that are I desire to speak concerning letters that are brought to us, or rather letters that are sent to the chairman and the directors of this circle, from friends all over this country, asking for a spirit message from some loved one. Wherever we can, we shall certainly conform to this request and bring the loved one desired; but we would say, it is not possible for all spirits to control one and the same medium; there must be an assimilation between the organism of the medium and the spirit; there must be a certain medium and the spirit; there must be a certain sympathy between the spirit of the medium and the spirit desirous of taking control. Again, the conditions must be so subtle, so delicate and refined, that the spirit will not be hampered and cramped in its effort to say what it has to say to its friends.

The messages that come unsolicited, the spirits who return voluntarily to their friends, who speak whatever they have to say, voluntarily, give more satisfaction generally than any spirit who is requested to come and is called for by pane.

We would say that not only would a message unsolicited give more satisfaction to the party to whom it is sent, but also it is more satisfactory to the spirit itself; there is then nothing to tory to the spirit itself; there is then nothing to confine, nothing to cramp the spirit in returning and speaking through the medium; but when a letter comes to this place, calling for a certain spirit to return and manifest, should that spirit be attracted here, in nine cases out of ten it would grow anxious to respond satisfactorily to the friend who had called upon it, it would grow nervous and excited, and confusion would ensue.

Again, when the spirit message is given the friend on earth would be very apt to cavil, and

Be assured, friends, that all who come to us will have an opportunity to return, when conditions will allow, and as speedily as it is in our power to assist them.

Should you never receive a message from any particular loved one, remember it is neither the particular loved one, remember it is neither the fault of that spirit friend, nor for any lack of interest or affection on his or her part; neither is it the fault of those guides who control this circle. There is no partiality shown; all are welcome here and given a fair hearing.

In regard to the verifications of spirit messages, we wish to thank those friends who have taken it upon themselves to verify the massages.

taken it upon themselves to verify the messages given from this place; and we ask that you, in the future, whenever a message is given which you can accept as coming from a loved one or from a friend, respond and give to the public your testimony in this respect; for it is a duty you owe to the public and to the managers of this place.

True it is that a large percentage of the spirit

True it is that a large percentage of the spirit messages given we never expect to see verified, and for this reason: a great many spirits who return to this place send out their messages to return to this place send out their messages to friends, to mortals, who are not Spiritualists, and who would not publicly accept the messages given nor have their names identified with anything belonging to Spiritualism for any consideration. Although they may be set to thinking, from the tenor of the messages given, and may awaken to the reality that there is something true in Spiritualism after all, yet they will never give any outward sign to the public nor have any one think they were identified with the spiritual movement. Thus these messages are verified only when some spiritual friend happens to know of the parties, and very kindly writes to the managers of the Banner of Light testifying to the same.

There are a great many spirits returning, whose duty it is to awaken thought in the minds of their friends, and to point them to the spirit

whose duty it is to awaken thought in the minds of their friends, and to point them to the spiritual truth which shines above them. It is our pleasure and privilege to assist such spirits in returning, as they have no other place to go and no other medium to control.

Many of you Spiritualists who are looking for a message from this place very often receive tidings from your dear-ones through private medium. Remember then friends we desire

mediums. Remember, then, friends, we desire to give all a chance. If those come who are not identified with Spiritualism, who send messages to those outside the fold who have no interest in the movement, but rather denounce and look unapprovingly upon it, remember that it is a part of the work of the spirit world to awaken thought in the minds of those who are antagonistic to the movement, compel from them a silent recognition of our labors, and awaken them to a sense of the workings of Spiritual-

Again, dear friends, we thank you for all your kindness, for the beautiful flowers you have brought to us from week to week, which have brought to us from week to week, which have spoken to the interior sense of many a spirit returning here, and have given gladness to many who have gone forth again with renewed strength and vigor. To-day we close these seances for the summer season. We bless you; we ask the benediction of the Father of all to rest upon you. In his own good time may you receive from your angel loved ones those tokens of love, sympathy and affection for which your spirits yearn. May you receive from them tidings of the world beyond which shall lead you onward and upward, and fit you to become one with the angels when you enter the spiritual world. angels when you enter the spiritual world.

# REPLIES TO QUESTIONS,

GIVEN THROUGH THE MEDIUMSHIP OF W. J. COLVILLE.

AT THE BANNER OF LIGHT PUBLIC FREE-CIRCLE ROOM

#### Invocation.

Father and Mother Eternal, thou perfect spirit of Light and Love, we praise thee now and forevermore for all the inspirations of thy spirit, for all the revelations of thy truth. For every seer and sage, prophet and reformer of days gone by, we would lift up our anthem of joyful thanksriving unto thee. We would realize that they have not only lived in the past, but that they still live in the present; we would comprehend the mystical union which exists between the earthly world and the spirit spheres; we would enter into sweetest converse with those loving ones who ever bend downward and answer the prayer of their-children and companions here below. Oh, may every spirit within this room he imbued with the spirit of heavenly charity; may all hearts aspire for a knowledge of truth, and in response to the necessities and to the cry of all, may some bright-winged, heavenly messenger descend, laden with blessings inestimable. May they confer upon each one the boon which that individual spirit most requires. May our lives become more and more harmonious, more beautiful, and more perfectly in accord with the highest ideal held out to man; and, in harmony with the angles, may we press on in the service of love, now and for eternity. Amen.

#### Questions and Answers.

Ques.—Does anything take place in the universe except what is just?

Ans.—Decidedly not. If you could understand the working of the law, you would perceive that love is law, that law is love, because love coupled with wisdom is the divine justice ruling all things. Much cannot be understood to-day; but then a great many things not understood by a savage you understand perfectly; therefore is it not quite reasonable to believe that a great many things understood by an archangel you would not understand; because you do not see the justice in all things is no proof of its non-existence. Now, it would be well to consider that you are growing continually, and that you will unquestionably understand in the future that which you do not understand to-day, just-as you understand to-day much that you did not when you were children. Q.—[By Dr. B. F. Clark.] Can disembodied intelligences give us any new light on the principle of suffrage or voting?

A.—If we are asked for our opinion, we state decidedly that it appears to us to be best to have an educational standard. No person should be allowed to vote unless he or she can give evidence of a certain degree of intelligence, because it is useless to give people the power to vote if they do not know who they are vot-QUES .- Does anything take place in the uni-

should be allowed to vote unless he or she can give evidence of a certain degree of intelligence, because it is useless to give people the power to vote if they do not know who they are voting for. It is ridiculous for any one to be allowed to take part in the election of a representative who knows nothing whatever about the candidate for election, simply because such persons must depend upon somebody else. In this matter of suffrage there is certainly one crying injustice existing—women are taxed and not represented. Some people have said there is no necessity that women should vote, because, though they are human beings, children are not taxed; therefore, in the case of children, there is no taxation without representation. Taxation without representation is manifest injustice. If a woman who is intelligent owns property, has she not just as much right to vote as a man? Whether there is any legal obstacle in the way or not, there is no just obstacle. If any one says, "Women do not wish to vote," that is entirely out of the question. You have no right to make a law that they shall not vote. Whether they avail themselves of the privilege or not, is their own lookout. The principle of equity would be to place every person of a proper age, irrespective of sex or property, upon the same basis, if they show average intelligence; therefore an educational standard, instead of a sex standard or a money standard we consider will doubtless be the standard of the future.

Q.—Are there in those on earth?

the standard of the future.

Q.—Are there in the spirit-world organizations similar to those on earth?

A.—Decidedly there are organizations closely allied to those on earth. Organizations on earth are but outgrowths of preceding spiritual associations. You always conceive everything in the mind, before you put it in effect in outward life; in spiritual spheres everything exists before it is expressed or photographed in the material world.

Q.—Is it especially conductive to the develop-

of ten it would grow anxious to respond satisfactorily to the friend who had called upon it, it would grow nervous and excited, and confusion would ensue.

Again, when the spirit message is given the friend on earth would be very apt to cavil, and say, "I sent a letter with that name in it to the Banner of Light Circle; how do I know but the medium saw that letter and saw that name, and has personated my spirit friend?"

We do not wish to debar any spirit from returning to this place and manifesting, but we do consider it more reliable, more satisfactory, to have a spirit come voluntarily, unsolicited. turning to this place and mannesting, but we do consider it more reliable, more satisfactory, to have a spirit come voluntarily, unsolicited, for the majority of people are generally the crudely and imperfectly though it be, than to have any spiritual influence return in response to questions asked or to a name given in any letter whatever.

Or midnight. Midnight is generally the most retired at that time. If you live quietly in the country, and are not surrounded by any noise or agitation, then sit in the middle of the day. Persons who live in the centres of industry in the large cities, ought to sit at night, betry, in the large cities, ought to sit at night, be-cause the general atmosphere is disturbed in the daytime. We consider it best to place purple glass in the windows, to have the furniture principally of a combination of red and blue; flowers, music, also the burning of incense may be recommended in order to purify the air, and place the medium in harmonious surroundings. Q.—Do undeveloped human spirits ever pre-

ent the appearance of beasts, as seen from the spheres above them?

A.—Spirits in exalted worlds never mistake a human soul for a beast; whereas there certainly are forms of beasts that are seen around tainly are forms of beasts that are seen around undeveloped spirits, because certain qualities of mind, certain undeveloped, perverted inclinations will take the form of beasts and reptiles in the spirit-world, but it is not to be supposed that a person is a dog merely because that person is surrounded by dogs. While there may be spirits in lower spheres surrounded by the forms of beasts, the spirits, themselves do not assume the forms of beasts; the surroundings may assume those shapes, while the spirit. ings may assume those shapes, while the spirit, who may not be discernible to a mortal, would be a human soul, and would be seen by an exalted spirit who looked down upon him from a higher sphere to be exactly what he was. Those might see only the appearance of beasts who were in a condition of life to see nothing beyond.

Q.—Can higher spirits descend into lower supposes?

spheres? A.—Certainly they can. The lower cannot go up to the higher, but the higher can go down to the lower. There is not a sphere in the universe

the lower. There is not a sphere in the universe lower than yourself that you cannot enter, but in order to enter a more exalted sphere you must grow spiritually and develop morally.

Q.—[By H. J. Kilborn.] In the sixth chapter of St. John Jesus says, "I am the living bread which came down from heaven. If any man eat this bread he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world. Verily, verily, I say unto you, except ye eat the flesh of the son of man, and drink his blood, ye have no life in you." Please explain this portion of the Scripture, and how we are to understand it.

A.—You are perfectly aware that the fourth

ture, and now we are to understand it.

A.—You are perfectly aware that the fourth gospel is generally distinct in style from the three preceding gospels. Those of Matthew, Mark and Luke are written in the style of an ordinary historical narrative, giving considerable space to biographical notices of Jesus and his followers, whereas the fourth gospel begins metaphysically: it gives you certain instrucmetaphysically; it gives you certain instruc-tions concerning the manifestation of the divine logos, or word, that divine logos having been known to Grecian philosophers several centu-ries before the advent of the Christian eraries before the advent of the Christian era. Undoubtedly the author of the fourth gospel drank deeply of the spirit of Plato's philosophy, in which he alludes to the preëxistence of the human soul, and to the possession of latent interior knowledge by every individual upon earth, and hence directs attention to the indwelling soul as the fountain from whence all supplies of wisdom must flow into outward life. Now the man Jesus, in the fourth gospel, is introduced into the allegory (for we must look upon the fourth gospel as more of an allegory than as ordinary biography or history) as the representative of the human soul. When Jesus says, "I am the vine," the individual being the vine signifies the divine soul. When he says, "Ye are the branches," the soul addresses itself to the intellectual powers, also to the passions of the physical nature.

in you gare Hector bills and have your tan-

If any branch abide in the vine, then it will derive sap and nutriment, and will flourish; so if the powers of the lower nature abide in harif the powers of the lower nature abide in harmony with the soul, then will they be so supplied that they will be useful and beauteous. If they do not abide in the vine, if they do not move in accordance with the higher voice within the soul, then they will be cut off as branches, dried up and withered. With reference to "I" being the bread of life, you must bear in mind that I does not mean Jesus, an individual person who lived upon the earth; it means the identified and concrete human soul; it teaches the individuality of the interior soirdividual person who lived upon the earth; it means the identified and concrete human soul; it teaches the individuality of the interior spiritual nature—that is, the ego, the I; in human life that is the source from whence all sustenance is to be derived. Thus you are commanded to eat and drink of this spiritual power, so that all the faculties shall be in alliance with and nourished by a continual supply of truth which is flowing from the inner to the outer man. When you are told to eat the flesh of Christ and to drink his blood, you must bear in mind that Christ means a spiritual or angelic sphere; the Christ signifies a supernal source, from whence celestial intelligence descends to earth; those who are feeding upon that, will live forever. It is impossible to sustain the life of nature unless you feed upon this spiritual food. The fourth gospel is eminently Platonic in its subtle philosophy, rather than biographical; metaphysical rather than historical. As long as you look upon the I as Jesus in earthly personality, you cannot understand the I as the personification of the human soul, as being the source from whence the mind and the lower faculties derive sustenance, you will then find it becomes intelligible.

Q.—[By A. French.] Will the intelligence applies a explain the parable of the rich man and

faculties derive sustenance, you will then find it becomes intelligible.

Q.—[By A. French.] Will the intelligence please explain the parable of the rich man and Lazarus in the sixteenth chapter of Luke?

A.—The parable of the rich man and Lazarus is merely a very graphic, somewhat allegorical description of the condition of two classes of spirits who are very prevalent in the world in this and every previous age. The rich man is a representative of the opulent classes, who live entirely for their own gratification, who do not put their money into circulation that it may benefit people generally, but who merely save it in a miserly way in order to increase their own personal wealth. Now the rich man—rich in this world's goods—who has shut up his compassion from his poorer neighbors, when he goes into the spirit-world finds himself in torment, not physical, but mental and spiritual torment. Mental anguish is always felt more intensely than physical pain. The fire alluded to is the fire of remorse—the stings of conscience, the stinging power of the better nature probing the lower in order to elevate it. Now does that rich man in hell appear to be finally lost, according to the statement of Jesus? Decidedly not; because he manifests a feeling of compassion for his brethren who are yet on earth, and desires to do them good. Could even an Orthodox church-member say that a religious concern for another person's soul was an evidence of total depravity? The very mark of grace is that you love the brethren, and wish to do good to other peeple; therefore the man suffering in you love the brethren, and wish to do good to other people: therefore the man suffering in hell clearly illustrates this fact: that the pains of hell are for the purpose of ennobling the na-ture and calling into action those powers which have lain dormant during a sojourn on earth. The fires of hell called out the sympathies of the rich man. He did not care what became of others while on earth; but as soon as he gets into hell he finds that the fires of hell are puriinto hell he finds that the fires of hell are purifying in their tendency; that they open up the inner nature and develop the sympathies, which otherwise were not expressed. His concern for the welfare of others proves distinctly that he is on the road to reformation. When you are told there is a great gulf fixed between him and the beggar whom he did not care anything about on earth, you are merely informed that those who suffer on earth uncomplainingly, who are neglected by the wealthy, will find ample compensation in the spirit-life; they will enter into the result of their noble endurance here. This gulf cannot be bridged over, cannot be leaved pensation in the spirit-line; they will enterinto the result of their noble endurance here. This gulf cannot be bridged over, cannot be leaped by any sudden bound; it can only be spanned as the individual goes into it, sails across it, swims through it, by his own efforts. Abraham is reported to have stated to the rich man that there was no use in sending a messenger to his father's house. He probably knew that the brethren of that rich man were in a condition of mind in which they would not helieve any tidings, and would not be convinced by any appeal made to them by the spirit-world. Many persons to-day will not be convinced, however startling the spiritual manifestations may be which they witness. They say: "I do not wish to believe." Now, as long as people are in that condition of mind, that they will not believe, it is useless for any spiritual messages to be sent to them. They occupy spiritually the place of the swine, while the spirit messengers occupy the place of the pearls which Jesus taught it was not wise to cast before swine. When perwas not wise to cast before swine. When persons are in a condition to receive spirit messengers, then they are always sent to them. When they are not willing to receive them, whatsothey are not wining to receive them, whatso-ever outward manifestations may be produced before them, there will be no evidence brought home to the mind. The parable illustrates this: that you require something more than phe-nomena in order to open up the spiritual nature; you require interior willingness to receive and be uplifted. Thus it is that a great many differ-ent needle seeing the same phenomena at the

### New Publications.

ent people, seeing the same phenomena at the same time, arrive at different conclusions con-cerning the origin of the phenomena; one per-son is convinced that it is spiritual, while anoth-er does not see any spirituality in it.

THEOSOPHY AND THE HIGHER LIFE: or, Spiritual Dynamics and the Divine and Miraculous Man. By G. W..., M. D., President of the British Theosophical Society, London. Trübner & Co., 87 Ludgate

We have in this new volume much that will be acceptable in the way of information concerning the doctrine of the Theosophists, which it defines to be "the knowledge or the science of the wisdom and will of God, and his relation to the external universe and to man." Theosophy is claimed to be a study or knowledge of one's self, in attributes and powers, leading to being born of the spirit—which is to know God. The author considers that the phenomena of Spiritualism demonstrate the existence of a force related to human beings unrecognized by what is called science. The Theosophist, although not disregarding these phenomena, seeks to learn and know the philosophy which produces them, and the development of his own personal soul and spirit. The "Oriental Adept" is one who. by long and severe training, commands, by means of what is denominated soul force, his own spirit, and acts as if he were a demi-God. The difference between a spirit medium and an adept, the author states. is that the former is negative and the latter positive; the one submits to the control of a spirit, the other acts as a spirit, one disembodied. "An adept can consciously see the minds of others. He can accelerate the growth of plants and quench fire, and, like Daniel, subdue ferocious beasts. He can send his soul to a distance, and there not only read the thoughts of others but speak to and touch those distant objects; he can exhibit to his distant friends his spiritual body in the exact likeness of that of the flesh." The anthor assumes the truth of spiritual phenomena, for the reason that he is as firmly convinced of their reality as of his own existence; hence the theories and deductions presented are based on them as realities.

The subject is one about which there has been much said and but little known; and as this attempt to elucidate and make it plain to the understandings of mankind is the work of one thoroughly versed in its claims and teachings, it will, doubtless, command the attention and study of such minds as seek to know the doc trines of those wife profess to belong to the advanced columns of progressive thought.

THE GODS AND RELIGIONS OF ANCIENT AND MOD-ERN TIMES. By D. M. Bennett, Editor of the Truth-Socker, Author of "The Champions of the Church," etc. Vol. II. New York: D. M. Bennett, 141 Eighth sireet.

We have received the second volume of this large and comprehensive work, the first having been noticed by us a short time since. It contains 957 pages, from which it may be inferred that the author has brought together a vast number of historical facts in furtherance of his purpose to supply all information possible to be obtained relating to the gods and religious of all nations and tribes of men, from the most remote peri-

od to the present. Commencing with the earliest known form of Religion, Fetichism, the worship of stocks and stones, bones of animals, shells, pieces of wood, plants, etc., in the belief that they were endow-ed with life and a sort of divinity, the long and broad panorama of strange, cruel and grotesque religious beliefs passes before the reader, showing to an observ-ant and thoughtful mind that they possess, in greater or less degree, one thing in common pointing to a common origin for all. So long as these beliefs cling to earth and partake of an earthly nature they are grossly material, and hang like milistones on the necks of the people. Those religious beliefs are the highest that contain the most of the spiritual, and the further removed they are from "stocks and stones" the more closely are they related to the life and the spirit.

The various forms of primitive religion being considered, the work passes to a complete review of the religions of the Hindus, Persians, Chaldeans, Chinese, Egyptians, Assyrians, Phænicians, Grecians, Romans, Teutons and Druids; then follow Mohammedism, Judaism and Christianity, nearly the entire latter half of the book being devoted to the latter—which being the form of religion most known and worshiped by those likely to become the readers of the book, the au-thor considers of primary importance in his work. A very thorough investigation into its origin is instituted, and such historical testimony as is obtainable respecting it is brought to light. Its rise and progress are then shown, likewise its teachings and the influence they have exerted upon the progress of mankind. Comhave exerted upon the progress of mankind. Comparisons are made between these and those of other religions, especially Buddhism, Mohammedism, and the doctrines of Confucius. As the main features of all religious systems are given, and a sufficient number of extracts from the sacred books of each presented, the reader is enabled to be his own judge of their respective merits, independent of the views held by Mr. Bennett. For this reason the work is a valuable one, and cannot fail to be duly appreciated by all who are not bound by creed or shackled by prejudice, but desire the truth, and the whole truth, come whence it may.

Verification of J. S. Gilman's Message. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

I wish to call your attention to a message that appeared in the Banner of Light "Message Department" of Aug. 14th, Irom John S. Gilman, who lived in and passed away from Newburyport about twenty-five years ago. I will say I was well acquainted with the brother; he was a ploneer Spiritualist, and his doors were always open for spiritual circles and meetings; and when he was called upon to cross the shining river, we missed a faithful worker. There is but one opinion about his message, and that is, that it is correct in every respect.

Yours for justice, J. T. Loring.

Newburyport, Mass., Aug. 28th, 1880.

ANOTHER VERIFICATION.

To the Editor of the Banner of Light:

I notice in the Banner of Aug. 14th, 1880, a message from John'S. Gillman of Newburyport, Mass. I am pleased to say that I knew Mr. Gilman well; have sat in circles with him at his own house, in the early days of Spiritualism. He was a good and true man and Spiritualist, fearless in expressing his opinions on any subject relating to the welfare and happiness of humanity. The communication is quite characteristic of him, and will be recognized by the old guard of Spiritualism at Newburyport, the leading medium of which was the much respected Dr. A. P. Pierce of your city.

Respectfully yours, C. A. GREENLEAF. To the Editor of the Banner of Light:

#### PUBLIC MEETINGS, ECC.

The Vermont State Spiritualist Association
Will hold its Quarterly Convention at Stowe, Friday, Saturday, and Sunday, Sept. 17th, 18th and 19th. Among the speakers who are to be present are Mrs. Fannie Davis Smith, Mrs. Nellie J. Kenyon, Mrs. S. A. Wiley, Mrs. Emma L. Paul, Miss Jennie B. Hagan, A. E. Stanley, George A. Fuller of Dover, Mass., Hienry B. Allenof Amhierst, Mass., Mrs. M. S. Townsend-Wood of West Newton, Mass.—making an array of talent which cannot fall of ensuring a successful Convention.

All friends are cordially invited, and they can be assured that a three days' sojourn with Col. Balley at the foot of Mt. Mansfield will prove both pleasnet and profitable.

W. H. Wilkins, Secretary.

South Woodstock, Vt., Aug. 18th, 1880. The Vermont State Spiritualist Association

The Fourth Annual Congress of the National Liberal League.

The fourth annual Congress of the National Liberal League will be held at a hall to be hereafter designated in the city of Chicago, Ill., on the 17th, 18th and 19th of September next. All charter and life-members of the National Liberal League, the President and Secretary of each local auxiliary, and three delegates from the same, are entitled to seats and votes in the Congress, and all annual members of the National League are entitled to seats, but not to votes.

ELIZUR WRIGHT, President.

Boston, Mass., Aug. 9th, 1880.

Grove Meeting.

The Liberalists and Freethinkers of Michigan and Northern Indiana will hold their annual Grove Meeting at Schoolcraft, Mich., Sunday, Sept. 12th, 1880, in Island Grove, Col. R. G. Ingersoli and Prof. O. A. Phelps will positively be present and address the meeting. James Parton is also expected. This will be the largest meeting ever hold under liberal auspices. Raliroads will run trains from all points centering at this place at very low rates. Arrangements have been made to receive twenty thousand people.

ALBERT BURSON, Managing Sec.

Northern Wisconsin Spiritual Conference. Northern Wisconshi spiritual conference. We have the pleasure of announcing that we have secured as speaker for our next Quarterly Meeting, to be held in Omro, Wis., Sept. 17th, 18th and 18th, 1880, Cephas B. Lynn, of Boston, one of the finestorators in America. Other speakers are invited to participate. Good vocal and instrumental music. Officers will be elected for ensuing year.

Could B. Philllifs. Secretary. CORA B. PHILLIPS, Secretary. Omro, Wis., Aug. 27th, 1880.

### Passed to Spirit-Life:

From Lancaster, Mas., Aug. 6th, John G. Libbey, aged 62 years.

62 years.

A good man has left us, one whose life was well filled with acts of kindness and generosity—is the testimony of all who knew him; and a greater tribute could not be paid to his memory. He fell a victim to consumption, but during his long weeks of suffering he was never heard to murmur that his tot was hard, but patiently waited for the summons to "come over and join the angel band," which he had the blessed assurance would be his privilege. His devoted companion (hirs. Eliza Libbey, clairvoyant physician,) with true fidelity anxiously watched over him, and was untiring in her efforts to smooth his pathway down to the river. Although she has lost his material presence, yet she constantly feels his spirit influence—watching, guarding and guiding her on her journey.

E. A. C.

From Northfield, Minn., after a lingering and painful illness, Mr. Charles P. Collins, aged nearly 70 years.

Bro. Collins in early life identified himself with the Baptist Church, and remained a member until some ten years ago, when, owing to domestic bereavements, he found how inadequate the teachings of the Church were to impart consolation when our loyed ones are taken from our sight by death. As a result he commenced the investigation of Spiritualism, and though strong influences were brought to bear to save him to the Church, he embraced the new faith, and to the day of his death remained a consistent and devoted Spiritualist. Often in his last sickness has the writer heard him express his anxiety to depart. Death had no terrors for him.

From Sutton, N. H., July 1st, Fred H. Marshall, aged

From Sutton, N. H., July 1st, Fred H. Marshall, aged 28 years and 10 months.

Very few young men had a clearer view of the beautiful teachings of Spiritualism than had our brother. Being a medium from childhood, it was his happy lot to often hold sweet communion with the loved ones in spirit-life. They were his constant attendants in his sickness, bringing to him flowers and singing their sweet spirit songs. He would often exclaim, "Oh, what a comfort this is to me!" Though we sadly miss his physical presence, we know he is still with us. His body, as one truly said, was unworthy of such a noble soul.

N. L. R.

From Chelsen, Mass., Aug. 25th, Mrs. Helen M. Rogers, aged 30 years.

aged 30 years.

Mrs. R. was a great yet patient sufferer, being cheered during her closing heurs by visions of the home and the loved ones 'over-there.' Funeral services—consisting of the slinging of three fine selections by Mr. F. Kingsbury, Mrs. Richardson, Miss Mary Wyatt and Miss Spinney, and remarks by the writer—were held at the residence of Mr. and Mrs. Thomas Bently, No. 8 Cherry street (she being the daughter of Mrs. Bently), on the afternoon of Aug. 26th.

71 Leverett street, Boston.

J. H. CURBIER.

From Glens Falls, N.Y., Aug. 15th, 1880, after a long sick-

rrom Giens Fails, N.Y., Aug. 1916, 1886, after a long sickness, Paul Thomas, aged 62 years.

Mr. Thomas was a man of decided character and moral
integrity. He was anxious to "go home," and passed on ain full belief that he should be a conscious identity in the
beyond. He was a respected clizen, a kind husband, father
and brother. A widow and son are left, who are in full
sympathy with the philosophy of Spiritualism. Mrs. Nellie
J. T. Brigham, Rev. A. A. Wheelock and others, spoke
fitting words of consolation to the relatives and friends at
his funeral.

From this city, Aug. 24th, Mrs. Sarah A. Darling, aged From this city, Aug. Zam, Ales, Sainh A. January, 76 years and 10 months.

She was one of the old faithful followers and advocates of our Spiritual Philosophy. She has gone to her reward. Funeral services by the writer.

162 West Concord street, Boston.

[Obituary Notices not exceeding twenty lines published graintiously. When they exceed this number, twenty cents for each additional line is required, payable in ad-games. A line of againty parawayes ten words. Poury-inadmissible in this department.] to establish your end attended to expense the date of The case of A control of much be to

## Adbertisements.

BALTIMORE ADVERTISEMENT.

# SARAH A. DANSKIN

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

Office 58 North Charles Street, BALTIMORE, MD.

DURING fifteen years past MRS. DANSKIN has been the pupil of and medium for the spirit of Dr. Henj. Rush, Many cases pronounced hopeless have been permanently oursed through her instrumentality.

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

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

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

Is an unfailing remedy for all diseases of the Throat and Lungs, TUBERGULAR CONSUMPTION has been cured by it. Price \$2.00 per bottle, Three bottles for \$5,00. Address WASH. A. UANSKIN, Baltimore, Md. March \$1.

#### DR. J. R. NEWTON

URES all Chronic Diseases by magnetized letters. By this means the most obstinate diseases yield to his great healing power as readily as by personal treatment. Requirements are; age, sex, and a description of the case, and a P. O. Order for \$5.00, or more, according to means. In most cases one letter is sufficient; but it a perfect cure is not effected at once, the treatment will be continued by magnetized letters, at \$1.00 cach. Post-Office address, Station G, New York Otty.

The MODERN, BETHESDA for sale by Dr. Newton, Sent post-paid on receipt of the price, \$2.00.

WOR

# OPE THE DEAF

GARMORE'S ARTIFICIAL EAR DRUMS PERFECTLY RESTORE THE HEARING and perform the work of the Natural Drum. Always in position, but invisible to others. All Conversation and even whispers heard distinctly. We refer to those using them. Send for descriptive circular. Address JOHN GARMORE & CO., S. W. Corner 5th & Race Sta., Cincinnati, O. Aug. 14.—18teow

AGENTS WANTED EVERYWHERE to sell the best ever invented. Will knit a pair of Stockings, with IREEL and TOE complete. In 20 minutes. It will also knit a great variety of Fancy Work, for which there is always a ready market. Send for circuits and terms to the Twombly Muitting Machine Co., 409 Washington street. Boston, Mass. 17w Sept. 4.

14-8TOP ORGANS SUBBAS Sac Oct. Coupler, 4 Set and upwards sent on trial. Catalogue free. Address DAN-IELF. BEATTY, WASHINGTON, N. J. 1y-Oct. 25.

STERLING CHEMICAL WICK.  ${f F}^{
m OR}$  Lamps and Oll Stoves. Best in the world. Sold everywhere. Don't fall to ask for it. 13w—Aug. 21. DICK & WILLIAMSON SILVER, 50 cts., a Share.
PLYMOUTH GOLD MINING CO., \$1,50

A FEW of each for sale and Information given by
JOHN WETHERBEE, Treasurer,
July 10, 18 Old State House, Boston.

18 Old State House, Boston.

10 CTS. Cures Corns and Bunions. This offer good till oct. 1st. Address OLIVER BLISS, M. D., 217 West 3d street, Wilmington, Del. Sept. 4.-2w\*

## THE STEADY FRIEND

A GRADUAL BUT CERTAIN HEALING INFLU-ENCE UPON THE VITAL CENTRES.

# DR. H. B. STORER'S Vitalizing

Liver Complaints, Kidney Affections, and

Diseases of the Stomach.

### WHAT THE PEOPLE SAY!

"The happy effects of your Stomach Pad are more than I can tell."—Mrs. M. H. Silliman, Moodus, Conn. I can tell."—Mrs. M. H. Silliman, Moodus, Conn.

'Dr. Stongen: Dear Sir—I have worn one of your Vitalizing Pads for three months, and find my health greatly improved. I have recommended it to quite a number in my immediate neighborhood."—Mrs. Hannah Champlin, Negeuskun, Wisconsin.

'Thus far the Pad has done wonders for me."—Mrs. H. M. Barnard, Fowlerville, Mich.

'I received the Pad you sent, and I like it, I think, better than Holman's, which I have worn for a year and a half-not for Chilis and Fever, but for Chronic Disease of the Liver. I have been recommending it to some of my friends, and to Smith Bros., Druggists, who will keep them if I find them all that I expected to."—Mrs. D. M. Seymour, Harf-ford, Conn.

Smith Bros., Druggists, Hartford, Conn.—"Send us

Smith Bros., Druggists, Hartford, Conn.—"Send us another half dozen Pads. They give excellent satisfaction here."

"DR. STORER—Those Pads you sent me give good satisfaction here, so much so that I want one dozen more immediately."—Mrs. S. Remmel, Winchester, Indiana.

AP These PADS have No SUPERIOR AT ANY PRIOE, but are sold at \$1,00, and sent by mail to all parts of the country, postage 10 cents extra. Sent to Canada by express only.

Orders may be sent either to DR. H. B. STOREER, 20 Indiana Place, Boston, Mass., or COLHY & RICH, 9 Hontgomery Place, Boston, Mass.

### MIND AND MATTER:

A SPIRITUAL PAPER PUBLISHED WEEKLY IN PHILADELPHIA. A Special, Independent, and Liberal Spiritual Journal. Purlication Office, Second Story, 713 Sansom St. J. M. ROBERTS......PUBLISHER AND EDITOR.

To mail subscribers, \$2,15 per annum; \$1,09 for six months; 57 cents for three months, payable in advance. Single copies of the paper, six cents, to be had at the principal news stands, Sample copies free, TERMS OF SUBSCRIPTION.

CLUB RATES FOR ONE YEAR. 

THE Boston Investigator,

THE oldest reform fournal in publication.
Price, 53.00 a year,
11.50 for six months,
12.50 for six months,
13.50 for six months,
14.50 for six months,
15.50 for six months,
16.50 for six months,
16.50 for six months,
17.50 for six months,
18.50 for six months,
18.

#### ANNOUNCEMENT. THE VOICE OF ANGELS.

A Semi-Monthly Paper, Devoted to Searching out the Principles Under lying the Spiritual Philosophy, and their Adaptability to Every-Day Life.

EDITED and MANAGED by SPIRITS. Now in its 5th Vol., Enlarged from 8 to 12 Pages, WILL BE ISSUED AS ABOVE AT

North Weymouth, Massachusetts.

PRICE PER YEAR, IN ADVANCE, \$1,65. Less time in proportion. Letters and matter for the paper must be addressed as above, to the undersigned. Specimen copies free. D. C. DENSMORE, PUBLISHER.

#### THE HERALD OF PROGRESS, A Weekly Journal devoted to the Teachings and Philosophy of Spiritualism,

IS, conducted on purely coöperative principles; contains original articles by the most eminent writers; lectures, trance and normal; Notes of Progress; Open Council, General-News, Poetry, &c. A. T. T. P., the Recorder of "Historical Controls," W. Oiley, Esq., authorof. "The Philosophy of Spirit," and others, contribute to its pages. Price 1d. Sent one year post free to all parts of the United States, 8s. 8d. in advance.

Newcastle-on-Tyne, England, 29 Blackett street.
Aug. 7.

# THE SPIRITUALIST NEWSPAPER.

A RECORD of the Progress of the Science and Ethics of Spiritualism. Established in 1889. The Spiritualist is the recognized organ of the educated Spiritualists of Europe. Annual subscription to residents in any part of the United States, in advance, by International Poetal Order, the fee for which is 25c., payable to Mn. W. H. HARRISON. 23 British Museum street, London, 1842,75, or through Mesers. COLEY & RIOH, Banner of Light office, 14,00. May 4.—tf

MISS M. T. SHELHAMER. We have received from the studio of Mr. A. Bushry, Photographs of Miss M. T. Shelhamer, Medium at the Ban-ner of Light Free Circles. Cabinets, 35 cents; Carte de Visites. To cents. sites, 20 cents. For sale by CULBY & RICH.

Mediums in Loston.

#### Dr. Main's Health Institute, AT NO. 60 DOVER STREET, BOSTON.

THOSE desiring a Medical Diagnosis of Disease, will bease enclose \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age. All Medicines, with directions for treatment, extra.

#### DR. H. B. STORER.

Office 29 Indiana Place, Boston.

My specialty is the preparation of New Organic Remadics for the cure of all forms of disease and debility.

Send leading symptoms, and if the medicine sent ever falls to benefit the patient, mency will be refunded. Enclose \$2 for medicine only, No charge for consultation. Nov. 30.

MRS. M. E. JOHNSON, TRANCE, Writing and Medical Medium, No. 77 Wal-tham street, Boston. Hours from 10 A. M. to 4 P. M. Aug. 21.—4w\*

A. P. WEBBER,

MAGNETIC PHYSICIAN,

OFFICE, 8% MONTGOMERY PLACE. Hours from
10 A. M. to 4 P. M. Will visit patients.

July 3.

Mrs. M. J. Folsom, MEDICAL MEDIUM, 2 Hamilton Place, Boston, Mass. Office hours from 10 A. M. to 4 P. M. Examinations from 16ck of hair by letter, \$2,00.

#### FANNIE A. DODD, MAGNETIC PHYSICIAN, TEST MEDIUM, No. 94 Tremont street, Room 7, Boston. 1w\*-Sept. 11.

CLARA A. FIELD, BUSINESS MEDIUM and Clairvoyant Physician, No. 19 Essex street, off Washington, Boston. Jan. 3.

#### Susie Nickerson-White, RANCE and MEDICAL MEDIUM, 148 West Newton street, Boston. Hours 9 to 4. Aug. 14.

MRS. E. J. KENDALL. TEST AND BUSINESS MEDIUM, 10 Berwick Park, Boston. Hours 9 to 3. 26w\*-Aug. 21.

MISS LOTTIE FOWLER, Medical and Busi-MA ness Medium, No. 2 Hayward Place, near Globe Theatre, Boston, Hours il A. M. till 8P. M. Medical and business examinations by letter.

4w\*—Aug. 21. A. S. HAYWARD, Magnetist, will send by mall two packages of his Powerful Magnetized Paper on receipt of \$1,00. Address him care Banner of Light, July 24.

MRS. JENNIE CROSSE, Test, Clairvoyant, Business and Healing Medium. Six questions by mail by cents and stamp. Whole life-reading, \$1,00 and 2 stamps. 87 Kendall street, Boston. SAMUEL GROVER, Healing Medium, 162 West Concord street. Dr.G. will attend funerals if requested. May 29.

MRS. FLANDERS, Electro-Magnetic Healer.
Rhoumatism and Neuralgia a specialty. Visits patients. No. 19 Ball street, Boston.

4w\*-Sept. 4. MRS. M. W. LESLIE, Test and Medical Medium, 33 Boylston street, Boston. 1w\*-Sept. 11.

# I. P. CREENLEAF, TRANCE AND INSPIRATIONAL SPEAKER.

Funerals attended on notice.
Also, Medical Clairvoyant and Homeopathic Physician. Office and Residence, Onset Bay Grove, East Warcham, Sept. 4. Mass.

# ASTROLOGY,

Or Naturalism.

OLIVER AMES GOOLI), Scientific Astrologer or Naturalist. Any one sending \$1 and 2 3-ct. stamps, with sex, place and date of birth, (giving hour of the day) shall receive personal proof of the establishment of a science to determine that the events of life are governed by law. Address Box 1664, Boston.

4w-Aug. 22. WRIGHT'S HEALING AND DEVELOPING
ROOMS, 850 Market street, San Francisco, Cal. Healing at a distance by Magnetized Letters. Enclose one dollar.
Aug. 28.—11w\*

#### MAGNETIZED PAPER. To Heal the Sick or Develop Mediumship. Special Notice from "Bliss' Chief's" Band.

ME, Red Cloud, speak for Blackfoot, the great Medicules Chief from happy hunting-grounds. He say he love white chiefs and squaws. He travel like the wind. He go to circles. Him. big chief. Blackfoot want much work to do. Him want to show him healing power. Make sick people well. Where paper go, Blackfoot go, Go quick. Send right away."

All persons sick in body or mind that desire to be healed, also those that desire to be developed as spiritual medicums, will be furnished with Blackfoot's Magnetized Paper for 10 cents per sheet, 12 sheets \$1,00, or 1 sheet each week for one month for 40 cents, two months for 70 cents, three months, \$1,00. Address, JAMES A. BLISS, 713 Sansom street, Philadelphia, Pa. (Communications by mail, \$1,00 April 24.

### SOUL READING.

Or Psychometrical Delineation of Character. MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and rature life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those in-

successful; the physical and mental adaptation of those the tending marriage; and hints to the inharmonicusly unarried, Full delineation, \$2,00, and four 3-cent stamps. Brief de-lineation, \$1,00.

Address,

MRS, A. B. SEVERANCE,
Centre street, between Church and Prairie streets,
July 3.

White Water, Walworth Co., Wis, Twenty Years' Successful Practice

AS A HEALING MEDIUM AND CLAIRVOYANT.

AS A HEALING MEDIUM AND CLAIRVOYANT.

WONDERFUL CURES

A RE wrought, by letter or other vehicle, through G. A.
PEHRCE, D. M. S., of curable diseases and many hitherto considered incurable, especially chronic or long standing disorders, and those peculiar to women and children;
the habit of using Tobacco, Oplum and Intoxicants. Requirements are: A lock of the patient's hair, or handwriting; statement of real name, age, sex; color of eyes; if
now married or have been; post-office address plainly
toritten, and by registered letter or post-office money order,
five dollars or more if able for the first course of treatment,
subsequent courses of treatment, if required, two dollars
cach. By the clairvoyant examination of the patient in
every case, written out, it will be stated about how many
courses of treatment will be required; also directions about
the treatment, and advice and instructions how to live to
secure and enjoy good health, if that be possible, which
alone is often worth to the patient many times the cost of
the first treatment. Examinations, separate, two dollars.
For medicines, when required to furnish them, charges
extra in advance. As All eleters of inquiry, to be noticed,
must contain ten cents, or three three-cent stamps, Address
by mail DR. G. AMOS PEIROE, P. O. Box 129, Lewiston,
Maine. 4w—Aug. 21.

PSYCHOMETRY.

DOWER has been given me to delineate character, to a describe the mental and spiritual capacities of persons, and sometimes to indicate their future and their best locations for health, harmony and business. Persons desiring aid of this sort will please send me their bandwriting, state age and sex, and enclose \$1,00, with stamped and addressed envelope.

nvelope. JOHN M. SPEAR, 2210 Mount Vernon street, May 15.—cow† Philadolphia, Ps. MRS. FANNIE M. BROWN,

# MEDICAL CLAIR VOYANT, BUSINESS AND TEST MEDIUM. Brief diagnosis of disease from lock of hair, or brief letter on business, 60 cents and two 3-ct. stamps. Full diagnosis or full business letter, \$1,00 and two 3-ct. stamps. Private sitting daily from \$4. M. till 5 P. M., Sundays excepted. Willimantic, Conn. †—Jan. 10.

PRICE REDUCED.

# THE WRITING PLANCHETTE,

BCIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from/deceased relatives-or friends.

The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it.

how to use it.

PLANCHETTE, with Pentagraph Wheels, 60 cents, securely packed in a box, and sent by mail, postage free.

NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.—Under existing postal arrangements between the United States and Canada, PLANCHETTES cannot be sent through the mails, but must be forwarded by express only, at the purchaser's expense.

For sale by COLBY & RICH.

tt

#### PATENT OFFICE, 46 SCHOOL STREET, BOSTON, MASS.

BROWN BROTHERS, SOLICITORS. BROWN BROTHERS have had a professional experience of fitteen years. Send for pamphlet of instructions. April 14.—cam

#### HOUSE TO LET. MY Dwelling House, 14 rooms, Stable and Garden, 426 Dudley street, with or without furniture. ALLEN PUTNAM. NEW GOSPEL OF HEALTH,

CONTAINING seven sections on Vital Magnetism and illustrated manipulations, by DR. Stong. For sale at this office. Price \$1,25; cloth-bound copies, \$2,50.

Jan. 4.

Bisbee's Electro-Magnetic Flesh Brush Will be sent by mail, postage free, on receipt of \$3,00.

New Books.

#### EIGHTH EDITION.

THE VOICES. BY WARREN SUMNER BARLOW.

The author has revised and enlarged the Voice of Prayer, and added the whole to this Edition without increasing the price. His criticism on the "Praiable of the Prodigairs Son," of vicarious atonement, etc., in this part of the work, is of especial interest.

THE VOICE OF NATURE represents God in the light of Reason and Philosophy—in His unchangeable and glorious attributes. Reason and Philosophy—in His unchangeable and glorious attributes.

THE VOICE OF A PEBBLE delineates the individuality of Matter and Mind, fraternal Charity and Love,
THE VOICE OF SUPERSTITION takes the creeds at their word, and proves by numerous passages from the Bible that the God of Moses has been defeated by Statan, from the Garden of Eden to Mount Calvary!

THE VOICE OF PRAYER enforces the idea that our prayers must accord with immutable laws, else we pray for effects, independent of cause.

Eighth edition—with about one-fourth additional matter; with a new stippled steel-plate engraving of the author from a recent photograph. Printed in large, clear type, on beautiful tinted paper, bound in bevoied heards,

Frice \$1,00; full glit \$1,25; postage 10 cents.

For sale by COLBY & RUCH

#### The Identity of Primitive Christianity AND MODERN SPIRITUALISM.

BY EUGENE CROWELL, M. D. DEDICATION. — To all liberal minds in the Christian churches who are disposed to welcome new light upon the spirituality of the Bible, even though it may proceed from an unorthodox source, and who dare weigh and consider, even though they may reject the claim herein made for the unity of the higher teachings of Modern Spiritualism with those of early Christianity, this work is respectfully dedicated. with those of clavy columns, handsomely printed and bound in cloth. Price \$5.00, postage free.

For sale by COLBY & RICH. cow

# NEW PILGRIM'S PROGRESS.

PURPORTING TO BE GIVEN BY JOHN BUNYAN, Through an Impressional Writing-Medium.

Through an Impressional Writing-Medium.

The origin, method of reception, and meaning of this little book, are sufficiently indicated in its pages to remove the necessity for any explanatory preface. The work was written with great rapidity, after short intervals of semi-trance, and the whole was committed to paper in forty-nine sittings, extending over a little more than twelve months.

It is a neatly-printed work of some 228 pages, and its contents are devoted to the portraying—and that, too, in the most interesting manner—of the experiences of its chief character, "IRSTLESS," who is, in the broadest sense of the term, a spiritual pligrim. The story of his wanderings from the "LAND OP SLEEPERS" to the final goal of excelence is told a la Bunyan—in fact, the book purports to have been given by Spirit Bunyan through an impressional writing medium in Australia.

Cloth. Price 31,50, postage free.

For sale by COLBY & RIOH.

#### THE FAITHS, FACTS AND FRAUDS

Of Religious History. A TREATISE IN TEN SECTIONS.

### BY EMMA HARDINGE BRITTEN.

The work treats on the following subjects: Introductory, Sec. 1. Natural and Revealed Religion; 2. Of the Sabean System, or the Astronomical Religion; 3. Continuation of the Sabean System, and Explanatory Details of the Astronomical Religion; 4. Of the Helicoentric System, or the Astronomical Religion; 4. Of the Helicoentric System, or the Ancient Neroses—The Secret of Caballean and the Explanation of the Spininx, Apocalypse and the Ancient Mysteries; 5. Review and Summary of Previous Sections; 6. Origin of all Religions in India, Boudha; 7. Origin of all Religions of the India Continued, Christina; 3. The Succession of Incarnate Gods throughout all Lands and Ages; 10. The Last of the Avatars and Bruter.

Cloth, 132 pp. Price 75 cents, postage 5 cents. Cloth, 132 pp. Price 75 cents, postage 5 cents. For sale by COLBY & RICH.

# THEOSOPHY AND THE HIGHER LIFE:

Spiritual Dynamics and the Divine and Miraculous Man. BY G. W...., M.D.

The work contains chapters on the following subjects: The Synopsis: The Key to Theosophy: Spiritual Dynamics; Man as a Spirit; The Divine and Miraculous Man; How Best to Became a Theosophist; Can Ancesthettes Demon-strate the Existence of the Soul? The British Theosophist Scolety. Society.
English edition, cloth. Price \$1,25; postage 5 cents.
For sale by COLBY& RICH.

SLIGHTLY DAMAGED.

### ART MAGIC:

Or, Mundane, Sub-Mundane, and Super-Mun-dane Spiritism.

A Treatise in Three Parts and Twenty-Three Sections (all in one volume) descriptive of Art Magic, Spiritism, the Different Orders of Spiritis in the Universe known to be itelated to or in Communication with Man; together with Directions for Invoking, Controlling and Discharging Spirits, and the Uses and Abuses, Dangers and Possibilities of Magical Art. We have a few copies of this valuable work, SLIGHTLY DAMAGED, which we offer to the public at the Reduced Price of \$3.00, postago is cents.

ART MAGIO has been translated into German, Hindoestance, French and Italian. stance. French and Italian. For sale by COLBY & RICH.

## SENT FREE.

RULES TO BE OBSERVED WHEN FORMING SPIRITUAL CIRCLES.

BY EMMA HARDINGE BRITTEN. Comprehensive and clear directions for forming and conducting circles of investigation, are here presented by an able, experienced and rollable author.

This little Book also contains a Catalogue of Books published and for sale by COLBY & RICH.

Sent free on application to COLBY & RICH.

### EXETER HALL!

A Theological Romance. Most startling and interesting work of the day!
Every Christian, every Spiritualist, every skeptic and every pracher should read it. Every ruler and statesman, every teacher and reformer, and every woman in the land, should have a copy of this extraordinary book. Astounding incidents and revelations for all.
Price, cloth, 80 cents, postage 10 cents; paper, 60 cents, postage 6 cents. postage 5 cents. For sale by COLBY & RICH.

How and Why I Became a Spiritualist.

BY WASH. A. DANSKIN.

This volume gives a careful account of the author's investigations into Spiritualism, and his reasons for becoming a Spiritualist. There is also added an appendix, giving an authentic statement of that wonderful phenomenon known as the Solid Iron Ring Manifestation.

Cloth, 75 cents, postage 5 cents.

For sale by COLBY & RICH.

# THE BIGOT'S DREAM;

Or, A Disagreeable "Call to Preach." BY BRYAN J. BUTTS. Dedicated to the Right Honorable Fraternity of "Noble Sigots" throughout the civilized world. Paper, 16 pp. Price 15 cents. Forsale by COLBY & RICH.

# The Gist of Spiritualism.

Viewed Scientifically, Philosophically, Religiously, Politically and Socially, in a course of Five Lectures, delivered in Washington, by WARREN CHASE, author of "Life Line of the Lone One," "The Fuglite' Wife," and "The American Crisis,"
This is the fourth edition of Mr. Chase's lectures on the above subject. The work has been out of print for several months, but all desiring a copy can now be supplied.

Paper, So cents, postage free.
For sale by COLBY & RICH

### THE HEREAFTER:

A Scientific, Phenomenal, and Biblical Demonstration of a Future Life. By D. W. HULL. In this book Mr. H. discusses the question of the origin of the Physical and Spiritual man. One chapter is devoted to the demonstration of a future life by the occult sciences. Then follow arguments based on Phenomenal Spiritualism, Clairvoyance, Mesmerism, Somnambulism, and the Bible. For sale by COLBY & RICH.

#### Dialogues and Recitations. Adapted to the Children's Progressive Lyccums, and ther forms of Useful and Liberal Instruction. By Mrs.

Course Tormson Useful management and the Children's Progress-This Work is particularly adapted to Children's Progress-ive Lyceums, and will be found to contain a variety of pieces suitable for all grades and classes in the Lyceum. Cloth, 50 cents, postago 3 cents. For sale by COLBY & RICH. - 'INAUGURAL ADDRESS OF-

Prof. John Tyndall, D.C.L., LL.D., F.R.S.

# Delivered before the British Association for the advance-ment of Science, at Belfast, Aug. 19th, 1874. Paper, 25 cents, For sale by COLBY & RICH. CHRISTIANITY; Its Origin, Nature and Tendency, considered in the light of astro-theology. By REY. D. W. HULL. Paper, 25 cents, postage 2 cents. For sale by COLBY & RICH.

Rational Review of Theology, As founded on the fall of man. By M. B. CRAVEN, Price 5 cents, postage 1 cent.
For sale by COLBY & RICH.

# New Nooks.

# TRACTS.

BY THOMAS R. HAZARD, Esq. An Examination of the Bliss Imbroglio,

Both in its Spiritual and Legal Aspect; to which is supplemented what occurred at an interesting Spirit-Scance mentided A FAMILY RE-UNION.

The above title so clearly expresses the object of the book that further comment is unnecessary other than to recommend that it be extensively circulated in the reading world, as being the vehicle of justice to the much-abused media in whose defence it is issued, as well as the imparter of much knowledge concerning spiritual laws and their operations, whose delicacy at present seems to be but little understood by many minds.

#### Civil and Religious Persecution in the State of New York.

A meaty and trenchant series of articles, showing up the prefersions of the fossilized medicos, while pointing out the danger of allowing these bigots to call in the arm of the law for their support in a proscriptive course which seeks by force to rule out of the field all celectic, liberal and spiritual modes of healing, ishere-condensed into a pamphlet of heat size and readable shape, which is offered at a merely nominal price, and should be circulated throughout the nation by those who desire to do a really good act for their fellow-men.

Price 10 cents; \$6,00 per hundred, sent by Express,

Modern Spiritualism Scientifically Explained and Illustrated,

By a Band of Spirits through the Mediumship of the late
John C. Grinnell, of Newport, R. I.

Price 10 cents.

Addressed by a Spirit Wife and Daughters through the Mediumship of the late John C. Grinnell, of Newport, R. I., to a Husband and Father in the Presence of the Compiler, Price 10 cents. Essays: Moral, Spiritual, and Divine,

Essays: Moral, Spiritual, and Divine, (Part II.)

No. 4. Essays: Moral, Spiritual, and Divine, (Part III.) Price 10 cents. No. 5.

Price 10 cents.

Inspirational Writings Of the late Mrs. Juliette T. Burton, of New York City, addressed to the Compiler.

Price 10 cents. Inspirational Writings

Of Mrs. J. T. Staats, of New York, in the presence of the

omplier. Price 10 cents. Mediums and Mediumship:

# A valuable treatise on the laws governing mediumship, and recounting some of the extraordinary physical manifestations witnessed by the writer through different media. Price 10 cents.

Blasphemy: Who are the Blasphemers?—the "Orthodox" Christians, or "Spiritualists"?

A searching analysis of the subject of blasphemy, which will do much good.

Price 10 cents.

### Eleven Days at Moravia: The wonderful experiences of the author at Moravia are here detailed at length. Price 10 cents.

In order to meet the demand for these admirable articles, by Hon, Thomas R. Hazard, they have been published in ramphlet form, on good paper, and are in every way calculated to make a favorable impression as ploneer tracts. The prices are fixed at these low figures, that the works may be within the reach of all. Here are eleven tracts, containing eight hundred and eighty-five pages of live, radical thought, sent postpaid for \$1,00. More spiritual knowledge is condensed upon these leaves than can be found in twenty-five dollars' worth of less concentrated matter.

For sale by COLBY & RICH.

# SPIRITUAL COMMUNICATIONS.

PRESENTING A REVELATION OF THE FUTURE LIFE,

AND ILLUSTRATING AND CONFIRMING THE FUNDAMEN-TAL DOCTRINES OF THE CHRISTIAN FAITH.

#### Edited by HENRY KIDDLE, A.M.,

Superintendent of Schools, New York City.

This book contains the record of one of the most extraordinary experiences ever vouchsafed to man. Marvelous as it will appear, the whole has been the work of about nine months, during which time the cellfor has been placed in direct communication with so large a number of spirit intelligences—with so wide a range of gradation—that he can present this record, of which he is only the humble citifur, with great confidence as a Revelation of the future destiny of mankind, of transcendent importance to them, both here and hereafter. Certainly, no book was ever published with a more sincere love of Truth, a more earnest desire to benefit mankind, or a firmer conviction of the obligation imposed upon the celitor by Divine Providence, than this one.

The celitor, like the medium, has been to some extent a passive instrument in this matter. Not that he has yielded blindly to any suggestions emmanting from the spirit through the medium; for to do this would have been superstitious and dangerous in the highest degree. There is a mighter spirit than any of these communicants; and to Him the editor and his cu-workers have earnestly appealed for guidance and limmination, in the exercise of their own judgment and conscience—never to be supersected.

The following are the chapter headings: Introduction; Narrative of Facts; Narrative of Facts continued, with Various Specimens of Spirit Communications; Communications from Various Spirits; Communications; Communications from Various Spirits of the Lower Spheres; The Short-Lived on Earth; Various Communications; Communications Continued, and the College of Pacts, Narrative of Facts continued, with Various Open Various Communications; Communications from Various Appendix; Index.

Cloth. Price § 1,50, postage free.

For sale by COLBY & RICH. Superintendent of Schools, New York City.

# NEW EDITION.

## JESUS: Myth, Man, or God;

οιι, The Popular Theology and the Positive Religion Contrasted.

BY J. M. PEEBLES, M.D. Author of "The Seers of the Ages," Travsls Around the World," "Christ, the Corner Stone," etc.

The cortents contain the following:
CHAP, 1.—Evidence of the Existence of Jesus.
CHAP, 2.—The Origin and Mission of Jesus.
CHAP, 3.—The Moral Teachings of Jesus compared with
the Old Philosophers.
CHAP, 4.—Influence of Christianity.
CHAP, 5.—Jesus and the Positive Keligion.

An attempt to present the evidence of the actual existence of Jesus, comprising many interesting quotations from scholarly writers.

This work has been out of print for some time, and the demand has been such that we have been furnished with sheets from England, and shall keep a full supply hereafter.

#### Cloth, 75 cents; paper, 50 cents. For sale by COLBY & RICH. Bible Marvel Workers,

And the power which helped or made them perform Mighty Works, and utter Inspired Words; together with some Personal Traits and Characteristics of Prophets, Apostles and Jesus, or new readings of "The Miracles," BY ALLEN PUTNAM, A. M.,

BY ALLEN PUTNAM, A. M.,
Author of "Natty, a Spirit;" "Spirit Works Iteal, but
Not Miraculous;" "Mesmerism. Spiritualism, Witcheraft and Miracle;" "Tipping his Tables," etc., etc.
Mr. Putnam has here, in his uniformly candid and
calm spirit, furnished an unusually vivid, interesting and
instructive volume of about 240 rages. He here allows
what he incidentally calls "The Guide-Book of Christendom" to tell the story of its origin and character, and
mostly in its own words and facts. Biblical light leads his
way, and as he moves on he finds and points out fact after
fact, view after view, meaning after meaning, attaching
to old familiar mental pictures and forms of Biblic senes
and personages which possess the charm of novelty, while
they generate conviction that they are true and valuable.
Cloth, §1.25, postage 8 cents.
For sale by COLBY & RICH.

#### THE CLOCK STRUCK ONE And Christian Spiritualist.

Revised and Corrected. Being a Synoisis of the Investi-gations of Spirit Intercourse by an Episcopal Bishop, Three Ministers, two Doctors and others, at Memphis, Tenn., in 1835. By the REV. SAMUEL WATSON, of the Metho-dist Episcopal Church. Price reduced to \$1,00, 10 stage free.

# THE CLOCK STRUCK THREE Being a Review of "CLOCK STRUCK ONE," and Reply to it; and Part Second, showing the Harmony between Christianity, Science and Spiritualism. By Rev. SAMUEL WATSON. "THE CLOCK STRUCK THREE" contains a very able review of the first book by a master-mind, and a reply to the same by DR, WATSON. Gloth, thirted paper. Price \$1,50, postage free. For sale by COLBY & RICH.

WHATEVER IS, IS RIGHT. This book aims to speak of life as it is. It has approbation for everything, and condemnation for nothing. It recognizes no merit, no demerit, in human souls; no special heaven for protended self-righteousness, and no special hell for a bleeding, suffering humanity. It accepts every creed, belief, and doctrine, every action, good and "bad," as being the lawful effect of a cause that lies in unseen spirit, which cause is above the power of human volition.

Cloth, \$1,00, postago 16 cents.

For sale by COLBY & RICH.

Translated by CLARA ERSKINE CLEMENT.

Rome and Christianity.

-Choir, Congregation and Social Circle. By J. M. PEEBLES and J. O. BARRETT.

E. H. BAILEY, MUSICAL EDITOR.

This work has been prepared for the press at great expense and much mental labor, in order to meet the wants of Spiritualist Societies in every portion of the country. It need only to be examined to ment commendation.

Over one-third of its postry and three-quarters of its music are original. Some of America's most gifted and popular musicians have written expressly for it.

The Spiritual Harp is a work of over three hundred larges, comprising SONGS, DUFTS and QUARTETS, with PIANO, ORGAN or MELODEON accompaniment.

Single copy \$2.00, full gift \$3.00; 6 copies \$10.00, 12 copies \$10.00. When sent by mail, 14 cents additional required on each copy.

Unfolding the Laws of the Progressive Development of Nature, and embracing the Philosophy of Man, Spirit, and the Spirit-World. By Thomas Paine, through the hand of H. G. Wood, medium. Cloth, 80 cents, postage 5 cents; paper, 35 cents, postage

The Philosophy of Creation,

BY W. W. STORY.

The story of Judas Iscarlot is here related in a different light from that usually held by theologians.

# New Hork Advertisements.

Mrs. Lizzie Lenzberg, SUCCESSFUL Healing Medium. Helleves in most cases, Communications while entranced. Will visit patients, References given. Hours 0 to 5, or later by appointment, 310 West 20th st., between 8th and 9th Avenues, New York, Sept. 4.

# **DUMONT C. DAKE**

TREATS diseases magnetically at 3t East 20th street, (near Broadway,) New York City, Sept. 11. Letty Campbell gives Clairvoyant Sit-lings, under spirit-control, with Mas, II, Knight, Magnetic Heater, No. 689 Sixth Avenue, New York City.

# Dr. F. L. H. Willis

May be Addressed till further notice Clenora, Yates Co., N. Y.

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

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

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

Band for Circulars and References.

July 3.

#### SECOND EDITION.

WHAT? Materialism, or a Spiritual Philosophy and

Natural Religion. BY GILES B. STEBBINS, DETROIT, MICH.,

Edutor and Compiler of "Chapters from the Bible of the Ages," and "Poems of the Life Beyond and Within,"

FIVE CHAPTERS. CHAP. 1.—The Decay of Dogmas: What Next?

2.—Materialism—Negation, Inductive Science, External and Dogmatic.

3.—A Supreme and Indwelling Mind the Central Idea of a Spiritual Philosophy.

4.—The Inner Life—Facts of Spirit Presence,

5.—Intuition—The Soul Discovering Truth.

Passing out from the sway of creeds and dogmas, two paths open-one to Materialism, the other to a Spiritual Philosophy, with Mind as the Soul of Things. Which shall we enter? To give Materialism fair statement and criticism; to show it is a transient stage of thought; to expose scientific dogmatism; to show that Materialism and Spiritual Philosophy, and a choice compendium of the facts of spiritual Philosophy, and a choice compendium of the facts of spiritual Philosophy, and a choice compendium of the facts of spiritual Philosophy, and a choice compendium of the facts of spiritual Philosophy, and a choice compendium of the facts of spiritual Philosophy and to depth the call importance of psycho-physiological study, and of more perfect scientific bleas and methods, to emphasize the funerality and the spiritual powers of man, and to help the coming of a natural religion, without bigotry or supersition, are the leading objects of this book. Full of careful and extended research, of thought and spiritual insight, it meets a demand of the times, draws a clear and deep line between Materialism and Spiritualism, and helps to right thinking, its facts of spirit-presence, from the long experience and interesting.

Cloth, Tacents, pager, Scients, postage free.

# Cloth, 75 cents: paper, 50 cents; postage free, For sale by COLBY & RICH. A GOOD BARGAIN! Only 50 Cents!

Postage 10 Cents. FORMER PRICE, \$2,00.

The Lights and Shadows

SPIRITUALISM.

BY D. D. HOME.

A Large, Beautifully Printed and Bound Volume. TABLE OF CONTENTS.

Part I.-Ancient Spiritualism.

CHAP. 1.—The Faiths of Aucient Peoples.
2.—Assyria, Chaldea, Egypt, and Persia.
3.—India and China.
4.—Greece and Rome. -Spiritualism of Jev

CHAP, 5.—Spiritualism of the Bible,
6.—The Early Christian Church,
7.—Spiritualism in Catholic Ages,
8.—Shadow of Catholic Spiritualism,
9.—The Waldenses and Camisards,
10.—Protestant Spiritualism,
11.—Spiritualism of Certain Great Seers.

Part IIL-Modern Spiritualism. CHAP, 12.—Introductory, 13.—Delusions.

13. — Delusions.
14. — Manita.
15. — ''People from the Other World.''
16. — Skepiles and Tests.
17. — Absurdities.
18. — Trickery and its Exposure.
19. — Higher Aspects of Spiritualism.
20. — 'Our Father.''
20. — Greenis, nostage 10 cents. Price 50 cents, postage 10 cents. For sale by COLBY & RICH. ERNEST RENAN'S NEW WORK.

# **English Conferences** ERNEST RENAN.

Marcus Aurelius.

CLARA ERSKINE CLEMENT.

This volume contains five lectures by one of the most elequent and distinguished of French scholars, under the general title of "Conferences," a term though new in this sense to English usage, has been retained as most expressive of the author's original title, "Conferences d'Angleterre." Of these, four, were delivered in London. April, 1880, under the auspices and in response to an invitation of "The Hibbert Foundation," and were received with great and enthusiastic favor by the English public, so much so that almost immediately they were announced to appear in print by a publisher in Paris, Added to these is one given before "The Royal Inglitution," incidental to the author's visit to England: "The following is the order in which the lectures appear: I. The Sense in which the high the highest in the control of the first and the control of the first in the Capital of Capital Call. Authority, IV. Roye, the Capital of Ca

#### Price 75 cents, postage 5 cents. For sale by COLBY & RICH. THE SPIRITUAL HARP: A MUSIC BOOK FOR THE

E. H. BAILEY, MUSICAL EDITOR.

each copy.

An abridged edition of the Spiritual Harp has also been assued, containing one hundred and four pages.

Cioth, \$1,00, postage 8 cents, For sale by COLBY & RICH.

For sale by COLBY & RICH. A Roman Lawyer in Jerusalem.

Paper, 10 cents, posinge 1 cent. For sale by COLBY & RICH,

The same

# Panner of Light.

BOSTON, SATURDAY, SEPTEMBER 11, 1880.

#### WESTERN LOCALS, ETC.

#### The North Collins (N. Y.) Meeting.

The Opening Day in Hemlock Hall, Sept. 3d-Speeches by Prominent Workers Cathering of Veteran Spiritualists-

Miscellaneous Items. On Friday, Sept. 3d, the Twenty-Fifth Annual Meeting at North Collins began. These yearly convocations have a national reputation. All the prominent workers in the spiritual field, during the last twentyfive years, have participated in these gatherings. The influence of these meetings has been felt in all the country roundabout. Great crowds attend the services-especially on Sundays. These gatherings had their origin in the interest which was awakened by the incoming of Modern Spiritualism. A few investi gators began to form séances; after a time public meetings were held. Conservative bigots raised a great cry and threatened to have the small but en thusiastic body of Spiritualists arrested for desecrating the holy Sabbath by thus holding public services. The church always defeats its own object in trying to crowd out a movement by refusing to give it a hearing. The people at large love fair play; hence there was a demand made for the right of free speech to be vindicated. After a time the now noted Hemlock Hall was built, where meetings have been held regularly once a year for a quarter of a century.

The Banner of Light commissioner arrived on the grounds early on the day of the opening of the meeting. He at once unrolled his bundle of choice premium engravings and proceeded to decorate the walls of Hemlock Hall with these superb works of art. As the audience came in expressions of grateful surprise were heard on all sides. The writer explained in detail the phenomenon of the engravings on the walls, and pro ceeded to enter names upon his subscription book. Geo. W. Taylor, the chairman, a well known worker,

who has many warm friends in all parts of the country, made a very interesting introductory speech. His words were attentively listened to. C. Fannie Allyn spoke in her unique and inspiriting way, giving good satisfaction. Mrs. II. Morse was listened to with interest. She spoke of her past associations with workers in Michigan, and prophested victorious work in the future. Anna Kimball, the well-known Spiritualist, made an eloquent appeal for enthusiasm in support of Spiritualism. She rejoiced over what the movement had done for her. There was a hunger in her soul which nothing else could reach. J. Frank Baxter's address upon the "Triumph of Spiritualism" was well delivered. His "tests" were very satisfactory: The descriptions were vivid and the names of spirits were given, as usual, in full. Mr. Baxter is doing a most valuable work for Spiritualism. Skeptics are confounded over the giving of such evidences of immortality. Mr. Powell, the slate-writing medium, is expected. The opening has been full of interest and probably by Sunday a very large audience will be in attendance.

THE SPEECHES. CHAIRMAN TAYLOR.

My dear friends, I am very glad to welcome you here. For twenty-five years we have convened once a year to discuss the great questions of human progress. The call reads, "The Friends of Human Progress." That is a good name. We are interested in all that relates to human progress. But beside progress in earthly affairs we delight in welcoming inspiration from the invisible world. We most cordially invite our dear spirit friends to draw near to us and bless us. The door is open, and we must do our best to aid the angels in crossing the threshold. Let us unite here in a meeting that shall equal any previous meeting held on this ground. I welcome you here.

MRS, H. MORSE.

Our cause is grand; it is rooted and grounded in the truth and will survive all attacks. We believe in accepting truth from all sources. "Isms" are losing their ground: the age is drifting away from the ancient moorings. Let us interrogate nature. Truths. come to us in a fragmentary manner. We are as yet in the alphabet of this movement of Spiritualism. We should labor with zeal and consecrate our lives anew to the cause which we all love so dearly.

C. FANNIE ALLYN.

I am called by some a mental torpedo. I love debate; the friction of thought. Honorable debate is highly advantageous to all. Spiritualism is true. The holy presence of the departed is a baptism and a benediction to us. Last November I lost the only tie I had never told him never prevaricated to him; I answered as best I could all the questions which he propounded to me. Now I want to still hold the respect and love of my child. This is the inspiration which rational Spiritualism gives to the world. For many years I have labored on the platform of Spiritualism, beginning in 1866. Never was the love of the work so deeply rooted in my being as now. We must push on; let each one do his part, be it ever so little. I have a Bible at home; it inculcates these two doctrines: 1. Do right. 2. Duty before inclination.

ANNA KIMBALL. 1 am full of the spirit of rejoicing over this meeting. The spirit of truth is here - of love and progress. Blessed are such gatherings. There is a power divine in Nature which will transform and transfigure us. I sense this meeting-its genius. A symbol of this gathering has been presented to me—a great light shedding its brilliant rays to all portions of the dis-tant horizon. I believe this meeting will be rich in power to our spiritual natures. We want a chance to unfold. Let us seek the presence of the dear arisen ones. The ministry of spirits-oh, is there anything more holy than this? No! my mother's heart pleads for this gospel. I know that my spirit-children are with me. I know, too, that a bright galaxy of noble workers who have passed to the spirit-world are with us to-day. I believe in the uplifting power of the gospel of Spiritualism.

J. FRANK BAXTER.

My theme will be "The Triumphs of Spiritualism." The word Spiritualism has been in the dictionary, but who ever imagined it would gain its present significance. To-day it is accepted openly by thousands. The movement of Modern Spiritualism was evolved by time; it is the child of civilization. At first, it was bitterly opposed; now its former opponents-a large majority, at least-recognize its influence in the world of thought. True, its birth was obscure, like that of Christianity. It has no leader, no creed, no sectarian element. Christianity became embodied in a creed; schisms rose; persecution and bloodshed reigned. Spiritualism is leavening the realm of thought. Note its presence in art, literature, poetry, and the drama. Spiritualism has entered the church. Many elergymen teach its doctrines. Reference was here made to a noted sermon delivered by Rev. Dr. Burton, of Hartford, in 1879, which was filled with the basic ideas of Spiritualism. Continuing, Mr. Baxter affirmed that we should not allow prejudice to sway us. The church was fast giving up its old creed; soon the change would be recognized in the articles of faith. Spiritualism has won innumerable victories. It is destined to receive universal acceptance.

NOTES.

1

J. Frank Baxter has met with fine success this summer in New York State.

The Banner of Light is winning favor with Western

A full digest of the balance of the North Collins meeting will appear in this paper.

### Shawsheen Grove,

Be sure to read Dr. A. H. Richardson's card on our fifth page, announcing the concluding meeting of the season at this favorite resort.

### Onset Bay.

Well attended meetings were held at this grove on Sunday, Sept. 5th. The morning services opened at 'clock with singing by the choir, after which

sion at the Pavillon. His topics were the social and religious outlook of to day, Spiritualism, etc. The after-noon session closed the services for the season of 1880.

#### Sunapee Lake Camp-Meeting.

The state of the state of

We have received, just as we go to press, a report of the opening days of this convocation. Unable to give it place this week, we shall print it in our next issue.

#### W. J. Colville's Meetings.

On Sunday, Sept. 5th, Berkeley Hall, 4 Berkeley street, Boston, was reopened for the season. The services commenced at 10:30 A. M. A large congregation was in attendance. The subject of Mr. Colville's lecture was "Liberty for All." The spirit-influences controlling his utterances advocated the exercise of the broadest possible toleration, but took care to draw a very decided line between true liberty and unrestrained license. "Liberty can only be truly exercised when the rights of no creature are invaded. In the newer and higher civilization of the near future there will no doubt continue to be various schools of thought with reference to every point in speculative philosophy, but a common agreement on things essential, a higher standard of justice, a harmonizing spirit of moral unity, though not the presence of a uniform outward system, will doubtless be the order in the free nation and the free church of the incoming days." Allusions were made in the course of the lecture to

man's free agency as a moral being, the influences contending that liberty and freedom of choice in all things grow with our ever increasing knowledge. We are all subject to higher powers, but inferior beings may be rendered subject to us as we control our physical by our spiritual nature. Man is free only as he is wise. It is impossible to do justice to the lecture, which occupied, precisely an hour in delivery, by any brief abstract; suffice it to say the audience seemed highly pleased with the effort, and heartly congratulated the inspired speaker on his return to Boston and the celebration of his twenty-third birthday, which occurred last Sunday.

At 3 P. M. the discourse consisted of answers to questions presented by the audience; the theme re-ceiving the greatest attention was "Electricity in its Mineral Form versus Animal Magnetism as a Curative Agent." The inspiring spirits regarded galvanic batteries as very dangerous, and usually deleterious in their effects: but strongly advocated the judicious use of natural magnetic healing power when used in connection with spirit guidance.

Next Sunday, Sept. 12th, the morning lecture will be on " Dr. Tanner's Fast."

#### Notice.

Owing to the arrangements in Highland Hall, Warren street, being yet incomplete, the course of lectures to be delivered there through Mr. Colville's mediumship will be given in Kennedy Hall instead, commencing Thursday, Sept. 16th, at 8 P. M.; subject, "Woman's True Position in Modern Society." The lecture was postponed one week on account of Mr. Colville's visit o the Sunapee Lake Camp-Meeting.

Mr. Colville wishes to inform his friends and the public generally that he is now permanently located at 94 Pembroke street, Boston, and cordially invites his friends to call any Friday afternoon or evening. He is open to engagements on Mondays and Wednesdays in the vicinity of Boston.

#### The First Society of Spiritualists.

lothe Editor of the Banner of Light: This organization resumed its meetings in Republican Hall on Sunday, Sept. 5th, Mrs. Neilie J. T. Brigham speaking morning and evening as usual. On Sunday, the 12th, Mr. Henry Kiddle will occupy the platform, as Mrs. Brigham is to speak at the Lake George Camp Meeting on that day.

New York, Sept. 5th, 1880.

#### Dr. J. M. Peebles at Cartier's Hall. New York City.

To the Editor of the Banner of Light:

A fine audience greeted Dr. Peebles Sunday morning and evening upon the opening of the present lecture season. The Doctor was in his happlest mood, especially in the evening. Among the listeners were Mrs. C. H. Decker, the gifted psychometrist, Mrs. M. E. Williams, the recently developed writing medium. Mrs. McCutchen, Mrs. Milton Rathbun, and several other well known mediums, Prof. Buchanan (who occupied a seat on the platform, and who will say a few words at the close of Dr. Peebles's lecture next Sunday evening, and quite a number of the oldest and most prominent Spiritualists of our city.

The discourse in the morning was the origin of life, the color of the races, the progress of spiritual growth, and the destiny of the soul. The evening's lecture was upon India, the Brahmans, the burning of their dead, their temples, their jugglers, and various kinds of magic. The hall is excellent in its acoustics, well alred and comfortable. The Doctor promises to exhibit one hundred paintings in connection with his lectures next Sunday.

We have leased the hall for the year, and shall con-To the Editor of the Banner of Light:

tures next Sunday

tures next Sunday.

We have leased the hall for the year, and shall continue our regular meetings every Sunday morning and evening until next May, with occasional sociables, literary and musical entertainments, circles, &c. Cephas B. Lynn, the cloquent, will occupy our platform Sundays Oct. 3d and 10th, and Mrs. Abby N. Burnham Oct. 17th, 24th and 31st.

ALFRED WELDON, Pres.

Second, Seciety of Spiritualists.

Second Society of Spiritualists. New York City, Sept. 6th, 1880.

#### Brooklyn (N. Y.) Spiritual Fraternity. To the Editor of the Banner of Light:

Our first meeting brought together a goodly number of people, although many of our friends are still in the

of people, although many of our friends are sun in the country.

The chairman made a few opening remarks, congratulatory as to the number present and the carnest zeal manifested.

Mrs. Mary A. Gridley said that she had received through the mediumship of Wella P. Anderson, the spirit-artist, two very fine pictures, and that she had been granted a new unfoldment of mediumship that promised greater usefulness in the near future.

Judge Wm. Colt followed, and said that he had just returned from Lake Pleasant Camp-Meeting, and had enjoyed the meetings, and particularly some of the addresses.

returned from Lake Pleasant Camp-Meeting, and had enjoyed the meetings, and particularly some of the addresses.

Mrs. Emma Hardinge Britten was warmly greeted and frequently applianded. She spoke from the text "Whither are we Drifting?" and urged the establishment of classes or schools for unfoldment of medium-ship and for the study of the laws of spirit control, and argued that our faith was nothing unless it developed a true science and a true religion. She pald a deserved compliment to Mr. Anderson, who was present, and cordially welcomed to our fraternity. Mrs. B. said, "I know Bro. Anderson to be a genuine medium, and twenty years ago, through his mediumship, I received a portrait of Sir John Franklin, when there was none in this country, and I received it without Mr. A. expecting any pay for his picture.

W. C. Bowen said: "I am in hearty sympathy with Mrs. Britten in what she says in regard to genuine phenomena and mediumship."

D. M. Cole said: "I agree with Mrs. B. that we need to act and tolive our faith, and, further, that we should be more active in missionary work, so that those ignorant of our philosophy can know of whereof we speak."

Prof. J. R. Buchanan is to give our next lecture, subject, "God and Humanity. What we know of God, and his relations to man."

S. B. Nichols.

## 467 Warerly Avenue, Brooklyn, N. Y. Everett Hall Spiritual Conference.

Allow me to state that Mr. Carter Wilson delivers the opening address at the Everett Hall Spiritual Conference Saturday evening, Sept. 11th. Subject: "Capital Punishment—Is it wise, just or humane?" — Mr. Wilson is a clear-headed speaker and an earnest Spiritualist. He is a complete master of the subject which will be the topic of his address. C.R. M. Sept. 6th. 1880. To the Editor of the Banner of Light:

#### Harry Bastian in Europe. To the Editor of the Banner of Light:

On the 6th of August Mr. Bastian reached London and immediately went to work preparing for séances and has held four public sittings for materialization with good success.

On the 25th he left London for a week's work at the

Hague, where he gave so good satisfaction several years ago. His health is improving, and he is prepared to give séances in any part of Great Britain.

I would mention in this connection that at the last public séance several skeptics made a most determined yet futile effort to scize and throw cochineal water upon a materialized figure-all under the direction of a very celebrated Doctor of Medicine. The person holding the syringe spirted it all up and down the wall at what he supposed was a form; yet when Mr. B. came from the cabinet a skeptic examined his face and not a scintilla of coloring dye could be found; in 10:30 o'clock with singing by the choir, after which and not a scintilla of coloring dye could be found; in Miss Jennie B. Hagan gave an inspirational poem. Iact, no one knew until the next morning that dye had Rev. J. H. Harter, of New York, the well-known lecturer, delivered the regular address of the forenoon sesting the desperate attempt to seize the form fore the dark NER'S ILLUSTRATED MAGAZINE and ST. NICHOLAS, The desperate attempt to seize the form fore the dark NER'S ILLUSTRATED MAGAZINE and ST. NICHOLAS, The desperate attempt to seize the form fore the dark NER'S ILLUSTRATED MAGAZINE and ST. NICHOLAS, The desperate attempt to seize the form fore the dark NER'S ILLUSTRATED MAGAZINE and ST. NICHOLAS, The desperate attempt to seize the form fore the dark NER'S ILLUSTRATED MAGAZINE and ST. NICHOLAS, The desperate attempt to seize the form fore the dark NER'S ILLUSTRATED MAGAZINE and ST. NICHOLAS, The desperate attempt to seize the form fore the dark NER'S ILLUSTRATED MAGAZINE and ST. NICHOLAS, The desperate attempt to seize the form fore the dark NER'S ILLUSTRATED MAGAZINE and ST. NICHOLAS, The desperate attempt to seize the form fore the dark NER'S ILLUSTRATED MAGAZINE and ST. NICHOLAS, The desperate attempt to seize the form fore the dark NER'S ILLUSTRATED MAGAZINE and ST. NICHOLAS, The desperate attempt to seize the form fore the dark NER'S ILLUSTRATED MAGAZINE and ST. NICHOLAS, The desperate attempt to seize the form fore the dark NER'S ILLUSTRATED MAGAZINE and ST. NICHOLAS, The desperate attempt to seize the form fore the dark NER'S ILLUSTRATED MAGAZINE and ST. NICHOLAS, The dark NICHOLAS,

curtains down, rushed into the cabinet-a bed-room scaled-and furiously clutched-the air. In short, he was so dumfounded that he meekly went to his seat, and the conspirators looked at each other in blank surprise. At the close of the scance the exposers(?) said that Mr. Bastian was the "cleverest" person they ever saw; and left the room muttering legal ven-Z. T. GRIFFEN. geance.

London, Aug. 26th. 1880.

#### BRIEF PARAGRAPHS.

Let a river run beside a town and it will cause no discord, but let it run through a town and it makes the people living on one side hate those living on the other, though there is no reason why they should.

As we go to press Rev. Dr. E. H. Chapin (of New York), one of the veterans-and an eloquent one-of the Universalist movement, lies in a very feeble condition physically, and his recovery is almost despaired

Spiritualists may count among the accessions to their ranks Prof. Hiram Corson, of Cornell University, who will justly rank among the very first philologists in the country. He believes that since his daughter's death he has on several times seen her "materialized spirit." He appeals to the four gospels in corroboration of his fatth.—Boston Herald.

The London Mail mournfully observes: "'The mel ancholy days have come, when juvenile humanity picks up and arranges school books and utensils, and the average small boy sadly muses upon the crowning sorrow of forcing his feet into shoes and stockings." Dr. Charles Thomas Jackson, an eminent American

man of science, who claimed the invention of the electric telegraph and the discovery of anæsthetics, died in Somerville, Mass., August 29th, aged seventy-five

God be praised! the sun is smiling As of old among the leaves.

And we shortly shall be pilling \
Into stacks the golden sheaves. Ouray, the celebrated chief of the Uncompangre Utes, dled Aug. 25th; and Sap-o-vo-nare, his whilen

right-hand man, now reigns in his stead. Joseph Cook received six hundred dollars for three lectures at Chautauqua. Mighty good pay, that! We'd holler "protoplasm" a whole week for six hundred dollars.—Boston Post.

Aug. 18th the Island of Jamaica was visited by terrible cyclone which destroyed crops, wrecked ship ping, and reduced some of the wealthlest inhabitants to beggary.

The procession on the 17th in this city will probably be one of the most interesting exhibitions of the kind Boston has ever known-and Boston has the credit of superiority in that form of entertainment. The following is the route: Starting at the corner of Berkeley street and Columbus avenue, thence by Columbus avenue to Chester Park, through Washington, Summer, High, Pearl, Post Office Square, Congress, State, New Devonshire, Washington, Hanover, Tremont, Boylston and Dartmouth streets.

A PICTURE.

Of late I saw, among the hills, a mountain lake: No stills had drugged it, nor had sewers polluted it; No reeking slums had cast therein their garbage foul; But clear its waters, deep within which pebbles gleam

And golden sheen flashed forth, from swiftly-turning

in.
Its depths revealed the vaulted sky and all it holds.
Around its edge wild flowers and vines profusely grew,
And the glad trees, thick trooping, filled the winding Among them 't was a joy to stand and watch the lake, Sometimes by goatle breezes curied, sometimes spread Smooth as glass, and, peering o'er the edge, delighted

The wondrous world that dwells in native beauty there

A colossal statue of Robert Burns, for New York city, has just been finished in London by the sculptor to the Queen, Sir John Steel.

A bang-up affair-a railroad collision.

The Southern Utes have signed the Treaty. What the terms of the Treaty are we do not know; but this we do know, that the Treaty is formed to be broken. Indian treaties are like glass, for they can be seen through, and they are made to smash.

So writes C. C. Hazewell, Esq., in the Traveller. We hope he is not in this respect a true prophet. Time

The steamship City of Vera Cruz was lost on Sunday morning. Aug. 29th, in the awful hurricane which swept the West Indian and Florida coast. In all its nathetic details this was one of the most heart-rending shipwrecks which has been chronicled for years. Thirteen only out of the eighty-two persons composing her crew and passengers were saved, and as by "miracle." Among the lost was Gen. A. T. A. Torbert, late of the United States Army. Capt. Van Sice and his officers and men did all that could be done, but the fury of the elements was beyond human skill to resist. The coast for hundreds of miles was strewed with wrecks by the same storm-some three steamers and eight sailing vessels being already known to be

A steamship built in China, manned by Chinese engineers and sailors, and under Chinese command, ar rived on the 30th of August at the Golden Gate, and entered the harbor of San Francisco. This is the first Chinese steamship that has ever crossed the Pacific.

A man that has become so rich that lie don't want to associate any more with those he has been intimate with, is in a bad way. He thinks himself too cultured, but the proper way to spell that kind of culture is c-o-n-c-c-l-t.—H. W. Beccher.

'The new census shows that Boston exempts from taxation church property and its improvements to the snuglittle sum of thirteen million one hundred and eighty-two thousand five hundred dollars. In this way every man and woman who pays a tax-bill is forced to contribute for the support of the churches. inasmuch as, were they to pay their just proportion the amount paid by the people would be so much the

It is hard to personate and act a partlong; for where truth is not at the bottom, nature will always be endeavoring to return, and will peep out and betray herself one time or another.—*Tilloton*.

A dashing writer in one of our city dallies gives it as his opinion (in which we concur) that last Saturday and Sunday were "bright enough for Southern Spain, and hot enough for Tophet, supposing Tophet not to have shared in the reforms of the age.'

No man is so foolish but he may give another good counsel sometimes, and no man so wise but he may easily err if he takes no other counsel than his own. He that was taught only by himself had a fool for a master.—Ben Jonson.

An exchange says: "Very few hens lay at the point of death." Perhaps they would if they could see the noint. -

Our acts make or mar us—we are the children of our own deeds.—Victor Ilugo.

### The Magazines.

THE ATLANTIC MONTHLY for September has the following table of contents: "The Stillwater Tragedy," XXIII.-XXVIII, Thomas Bailey Aldrich; "Twoscor and Ten," J. T. Trowbridge; "Sir Walter Scott," Thomas Sergeant Perry; "Political Responsibility of the Individual," R. R. Bowker; "The Perpetuity of Song," James T. Fields; "Au Serieux," Ellen W. Olney; "Unaware," Maurice Thompson; "Intimate Life of a Noble German Family," Part I.; "Women in Organizations," Kate Gannett Wells; "Each Side the Bridge: A Dutch Painting," Alfred B. Street; "Reminiscences of Washington," VI.—The Harrison Admin-istration, 1841; "Mrs. McWilliams and the Lightning," Mark Twain; "West Wind," Celia Thaxter; "Oxford and Cambridge," Richard Grant White; " Progress of the Presidential Canvass;" "Such Stuff as Dreams are Made of;" "Music;" "Recent American Fiction;" Goldwin Smith's Cowper;" "Mr. White's Books;" 'The Contributors' Club." Houghton, Miffiln & Co. publishers.

both of which standard publications they have on sale. The first named has for its opening illustrated paper "Mr. Pickwick and Nicholas Nickleby"; "Jean Fran-cols Millet—Peasant and Painter," is begun, and is quaintly illustrated by reproductions of some of his works; soldiers and sailors will inevitably be pleased with this issue, the former by the article "Over the Balkans with Gourko," the latter with "The Loss of the Onelia," both sketches being filled with thrilling, and in the latter case saddening interest; "Thomas Paine and the French Revolution," by E. B. Washburne, late Minister to France, is of historic value: "Peter the Great" is interestingly continued; and various stories, poems, etc., combine with attractive miscellany and the departments to constitute a good number of a magazine which is always up with the times. The fulsome adulation of Howells's "Undiscovered Country" is, however, of course not to be included among what we regard as the points of interest in the present number.

ST. NICHOLAS for September comes to its hosts of friends with more than its usual number of attractions; among which may be noted "A Day off Barnegat;" "Roll's Runaway;" "The Lesson of Walnut Creek;" "Among Welsh Castles;" "How Tom Cole Carried Out his Plan;" "The Girls' Swimming Bath;" and 'The Naughtiest Day of my Life;" while every boy will be charmed with "A Talk about the Bicycle," and "Small Boats; How to Rig and Sail Them." Of the poems, "Wonder Land," Captain Butterfly," "The Swiss Good-Night," and "Song of the Mocking Bird," are very fine. Nearly all of the articles are illustrated. The stories for "Very Little Folks," the Young Contributor's Department, and the Letter and Riddle Boxes close up the feast of good things.

In WIDE AWAKE for September "Patty's Traveling-Bag" opens for the first time, disclosing a dainty story for little girls, which is supported by a fine, fullpage limning by Miss L. B. Humphrey. "The Difference between Tweedledum and Tweedledee," twin brothers, sons of Doodle Rumpty, will be found a curious affair; while a funny story, "Why Granmammy didn't like Pound Cake," will start shouts of ringing laughter from the young folks; "The Boy that was Too Beautiful" is a charming sketch, Part I. of which is given in this number. There are several other equally interesting stories and sketches, all being finely il lustrated, a number of beautiful poems, and the usual variety at the end for "little tots." D. Lothrop & Co., publishers, 30 and 32 Franklin street, Boston.

THE HERALD OF HEALTH for September has, among other good things, an instructive paper upon "Common Mind Troubles"—being the fourth of a series by J. M. Granville-" French Beds," by Mrs. A. C. Ketch um, and "Consumption," a poem by Mrs. G. W. White -a sharp, sensible home-thrust at tight-lacing and other indiscretions of those who sacrifice health to what they ignorantly esteem to be grace and beauty The Topics of the Month include " Dr. Tanner and his Fast," "Killing for Sport," "Cremation," " Hysteria," &c.; and many useful hints are given in the depart ment of "Hygiene for Women." M. L. Holbrook, M. D., publisher, New York.

THE PHRENOLOGICAL JOURNAL for September contains portraits and biographical sketches of Hancock and English; "Hallucinations," by Elizabeth Oakes Smith; "Edgar A. Poe-the Man and his Poetry," with a portrait by William Weidemeyer; "Notes on the Psychology and Pathology of the Brain"; "The "Story of a Pedlar"; and "The Rela-Coquita Plain"; tion of Food to Morals," together with numerous interesting thoughts and suggestions in the several de-"Notes in Science and Agriculture," 'Editorial Items," "What They Say," &c. S. R. Wells & Co., publishers, New York City.

URANIA: A Monthly Journal of Astrology, Meteorology and Physical Science, for August, is received from the publishers, Simpkin, Marshall & Co., London Its leading articles are : The Revival of Astrology; Nativity of the Crown Prince of Germany; Notes on Na tivities; The Scriptures and Astrology; The Influence of Neptune. It refers to the fact that in the Astrologic cal Almanac for 1880 it was predicted that during the few weeks following June 22d some great shipwrecks would occur in the United States. It was within one week subsequent to that date the "Narraganset" and 'Seawanhaka" disasters occurred.

THE MEDICAL TRIBUNE, edited by Alexander Wilder, M. D., F. A. S., and Robt. Gunn, M. D. The latest number received at this office opens with an able article upon "Electricity in Surgery," by Thomas R. Fraser, the conclusion arrived at being that its full and true value is mainly found to be associated with what is commonly known as animal magnetism, and in this form it will eventually supersede the ordinary use of ancesthetics." Published by the Nickles Co., 697 Broadway, New York.

RECEIVED. - VICK'S ILLUSTRATED MONTHLY and Florist, publisher, Rochester, N. Y.

THE SHAKER MANIFESTO, for September. G. A. Lomas, editor; G. B. Avery, publisher, Shakers, N. Y.

### Spiritualist Meetings in Boston.

Patne Memorial Hall.—Children's Progressive Lycoum No. 1 holds its sessions every Sunday morning at this all, Appleton street, commencing at 10½ o'clock. The public cordially invited. D. N. Ford, Conductor.

Amory Hall.—The Shawmut Spiritual Lycoum meets in this hall, corner West and Washington streets, every sunday at 10½ A. M. J. B. Hatch, Conductor.

Berkeley Hall.—Free Spiritual Meetings are hold in hishall, 4 Berkeley street, every Sunday at 10½ A. M. and P. M. W. J. Colville will occupy the platform regularly laring September and October, 1880. The public cordially

Mighland Mall.—The Roxbury Spiritual Union holds neetings in this hall, Warren street, every Thursday, at 沒 P. M. Regular lecturer, W. J. Colville.

74 F. M. Regular recturer, W. S. Covinc.

Eagle Hall.—Spiritual Meetings are held at this hall, big Washington street, corner of Essex, every Sunday, at 10½ A. M. and 2½ and 7½ P. M. Excellent quartette singing

provided.

Pythian Hall.—The People's Spiritual Nesting (for-merly held at Eagle Hall) is removed to Pythian Hall, 176 Tremont street. Services every Sanday morning and afternoon. Good mediums and speakers always present.

Chelsen.—Spiritual Harmonial Association holds meetings every Sunday at 3 and 7½ P. M. in Temple of Honor Hall, Odd Fellows' Building, opposite Bellingham Car Station PAINE HALL.—Notwithstanding the sultry morning

of Sunday last, Paine Hall was well filled with Lyceum members and visiting friends. After the long vacation it was a glad sight to see the happy faces of those who came together again for the purpose of enjoying the happy communion as in days gone by, and to participate in the exercises of the school. There is no occasion for regret in the temporary cessation of Lyceum sessions for the summer months, as it has proved to be a necessity, and that after our intermission, all, whether officers or members, work with renewed zeal in our glorious cause. The only unpleasant feature of the session last Sunday was the absence of one who has for years labored efficiently as Corresponding Secretary—William D. Rockwood. For certain reasons he has deemed it best to resign the position which he has so well filled. He.will be sadly missed by all as an officer, although (as we hope it will be the case,) he will not be a stranger among us, but by his smiles and words still cheer the little ones with whom he was a favorite. Whatever Bro. Rockwood may do, he will live in the memories of all his former co-workers as a good and faithful aborer in the Lyceum cause. In accepting the position which his resignation made vacant, I do so with reluctance, but with the coöperation of all the members will do my best to perform the duties of the office.

The exercises to-day were as follows: After the Bancame together again for the purpose of enjoying the

members will do my best to perform the duties of the office.

The exercises to day were as follows: After the Banner March, Jennie Bicknell recited an opening address written for the occasion by the Conductor, which was followed by recitations by Lena Onthank, Jennie Smith, Sadie Peters, Bessie Pratt, Charles Haven, and a visitor, Miss Annie Robinson; a plano solo by May Waters; song by Helen M. Dill, and baliad and an encore by Hattle L. Rice. Mr. Henry favored the audience with a cornet solo, which was applauded, and he gave another selection. Dr. Currier made some remarks, and was followed by Drs. Grover and Richardson, each of whom congratulated and encouraged us in our good work. The heat was so excessive that the calisthenics were omitted, and after the Target March the Lyceum adjourned. It is hoped that the interest which the public has manifested heretofore will continue.

The management has in view some important changes for the regular Sunday programme, giving a greater variety to the exercises, so that all of its patrons will feel amply repaid for their attendance.

Children's Progressive Lyceum No. 1, Boston, Sept. 5th, 1880.

Amony Hall.—After a wacation of two months our

AMORY HALL.-After a vacation of two months, our Lyceum convened this morning for active work. It was a pleasant sight to look upon as the pupils and their friends entered the hall. Many a warm grasp of

spoke volumes. Kind hands had placed upon Conductor Hatch's table many floral tributes, all of which went far to add to the enjoyment of the occasion.

At the opening of the services delightful strains of music were rendered by the rebrantzed orchestra under the direction of Miss Dawkins. Then followed singing by the school, led by Miss Carrie Shelhamer, and "Silver Chain Recital," by the Guardian, Mrs. Blggs; at the conclusion of which Dr. Samuel Grover offered an invocation, thanking the angel-world for its watchful care over our Lyceum. Then came the Banner March, led by Mrs. Biggs and Mrs. Stevens, followed by fifty-two pupils, which—taking into consideration the extreme heat and its being the first Sunday—we think was a pretty large attendance.

Upon the conclusion of the march the Conductor took occasien to bid all a "welcome home." He spoke of the duties of the officers toward the children; also of the leuties of the officers toward the children; also of the leniency of the spirit-world toward our own; referred to the loss of the New York Lyceum in the death of Miss Rose Waterman. The tears of the Shawmut Lyceum mingle with those of New York, and they will please accept our sympathics. At this the opening session he would not detail what his intentions were for the future, but simply state that his programme was made out, and he trusted with the aid of inortals and spirits to keep the school in the position it now holds.

Recitations were next participated in by the following control of the spirits and the children in the other of the future of the wells. Carrie Huff. Welle Medech (1964)

It now holds.
Recitations were next participated in by the following pupils: Carrie Huff, Nellie Welch, Gracie Burroughs, Albert Rand, Freddie Butler, Hattle Morgan, Carrie Shelhamer. Remarks were also made by Miss M. T. Shelhamer, Assistant Conductor Rand, and Pres-

M. T. Shelhamer, Assistant Conductor Rand, and Prescott Robinson. Esq.
During an overture by the orchestra Miss Carrie Shelhamer went among the audience and presented the new cards issued for obtaining the necessary means for sustaining the Lyceum free. She was quite successful, a large amount being realized, and more promised; therefore I think we can safely say that the day of contribution boxes has gone by, and we have four good ones for sale cheap.

The services closed with the physical exercises and Target March, led by Miss Ella Carr and Master W. F. Rand.

Rand.
One feature of the service to-day, which was very interesting, was the presentation of a beautiful tri-colored silk "Assistant Guardian's" flag. It was the gift of the ladies connected with the Lyceum. It was borne side by side with the Brooklyn flag, the two being denominated "the twin sisters."
Now, reader, our Lyceum is open, please pay us a visit; at all events send the children, and we will extend to them a hearty greeting.

Socy Shawmut Spiritual Lyceum.

Sept. 5th, 1880.

Sept. 5th, 1880.

CHELSEA. TEMPLE OF HONOR HALL. - Sunday. Sept. 12th, G. H. Geer will address the audlence at 3 P. M., subject, "Is Life a Failure? or, What it is to Live;" at 7:30, W. J. Colville, subject, "Magnetism, Psychology and the Philosophy of Dr. Tanner's Forty Days' Fast."

Camp-Meeting at Lake George. Camp-Meeting at Lake George.

The Lake George Camp-Meeting Association will commence Sept. 3d, 1889, and continue through the month. The Association have purchased litty-nine acres of land, most of which is a beautiful grove, including old historie. For tage, "upon whose summit the Camp-Ground is located. Eminent speakers have been engaged, and everything will be done that can be to make this a pleasant and popular resort as a permanent Camp-Ground in the future. The usual reduction of fare has been promised over steamboat, railroad and stage lines generally accorded to those visiting such places.

ralicad and stage lines generally accorded to those visiting such places.

Officers of Association.—President, Henry J. Newton, New York; General Superintendent and Secretary, A. A. Wheelock, Ballston Spa, N. Y.; Treasurer, R. C. Vandenburg, Hallston Spa, N. Y.; Committee of Organization—Junilei Ferguson, Lake George, N. Y.; S. H. Smith, Lake George, N. Y.; A. A. Wheelock, Ballston Spa, N. Y.; R. O., Vandenburg, Ballston Spa, N. Y.; C. F. Taylor, Schroon Lake, N. Y.; Capit, J. D. Cheney, Schroon Lake, N. Y. A. A. Wheelock, Gen'l Supit and Sec.,

Ballston Spa, N. Y.

The Minnesota Spiritual Convention The Minnesota Spiritual Convention
Will be hold at Glencoo, McLeod. Co., Oct. 15th, 16th and
17th. Glencoo is located on the Hastings and Dakota R. R.
Dr. G. H. Geer, our State agent, and Mrs. Susie Johnson,
of Minneapolis, Minn., will officiate as speakers in connection with our Minnesota mediums and lecturers, who are
respectfully invited to attend and participate.
Come, friends, one and all. The denizens of the angel
world are ready to help us. Let us unite our efforts with
theirs so that the result may be profitable to us all.

Farmington, Dakota Co., Minn., Sept. 1st, 1880.

Robust and blooming health in Hop Bitters, and no family can afford to be without them.

Sediment or mucous in the urine is a sure indication of disease. Take Kidney-Wort. Psychology; Re-Incarnation; Soul, and its Relations:

#### OR, The Laws of Being:

SHOWING the Occult Forces in Man; that Intelligence manifests without Material; and the most important things to know. By ALMIRA KIDD.

The author says: "This work is dedicated to the enlightenment of humanity on some of the most important subjects of being. One of the first obligations we owe as moral beings is to render to our fellow man as much of good as comes within our power to transmit. He who has lived to mature life, and has failed to benefit his fellow men, has certainly lived in vain, and will sometime discover his sin of omission."

of omission."

INDEX.-Introductory; Chairaudience; Theories contrasted on the Laws of Being; Prolegomena;

PART I.—What is God? Soul and its Importance; Memory and Intelligence; Intelligence vs. Matter; Progressive Intelligence; The Animal World—Its Uses; Creative Forces; Spirit Law and Matter; Types and Races; Re-Incaration, or Souls taking Form; Fostal Life and Generating; Childhood as Spirit; Demonstrated Illustrations on Re-Incarnation.

Chinnoon as opini, Foreign and Publity; Clairyoyance and Psychology; Inspiration and Prophecy; Sensitiveness; Obsession; Unconsciousness, Delirium, Insanity; Rest, Sleep, and Dreaming; Valedictory; Our Solar System, Cloth, \$1,00, postage free. For sale by COLBY & RICH.

# BANNER OF LIGHT:

THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE

SPIRITUAL PHILOSOPHY. ISSUED WEEKLY At No. 9 Montgomery Place, Boston, Mass.

COLBY & RICH, Publishers and Proprietors. ISAAC B. RICH....BUSINESS MANAGER,
LUTHER COLDY......EDITOR,
JOHN W. DAY.......ASSISTANT EDITOR,
Atted by a large corps of able writers.

THE BANNER is a first-class, eight-page Family News-paper, containing forty columns of interesting and instructive reading, embracing

AND THE ARMY DEPARTMENT.
REPORTS OF SPIRITUAL LECTURES.
ORIGINAL ESSAYS—Upon Spiritual, Philosophical and
Scientific Subjects.
EDITORIAL DEPARTMENT.
SPIRIT-MESSAGE DEPARTMENT.
CONTRIBUTIONS by the most talented writers in the
world, stc., stc.

TERMS OF SUBSCRIPTION, IN ADVANCE: 

STEEL PLATE ENGRAVINGS, FREE!

Until further notice,

Any person sending DIRECT TO THE BANNER OF LIGHT OFFICE, No. 9 Montgomery Place, Boston, Mass., \$3,00 for a year's subscription to the BANNER OF LIGHT will be entitled to ONE of the bolow-named beautiful works of art, of his or her own selection; for each additional engraving 50 cents extra: "NEARER, MY GOD. TO THEE," size 22x2s; "LIFE'S MORNING AND EVENING," size 22x2s; "THE ORPHANS' RESCUE," size 22x2s; "HOMEWARD," an illustration of the first line in Gray's Elegy, size 22x2s; "THE DAWNING LIGHT," art enshrinement of the Birthplace of. Modern Spiritualism, size 20x24.

In remitting by mail, a Post-Office Money-Order on Boston, of a Draft on a Bank or Banking House in Boston or New York City, payable to the order of Colly's Rica, is preferable to Bank Notes. Our patrons can remit us the fractional part of a dollar in postage stamps—ones and twos preferred.

ADVERTIGEMENTS published at twenty cents per line for

ADVERTISEMENTS published at twenty cents per line for the first, and fifteen cents per line for each subsequent insertion.
Subscriptions discontinued at the expiration of the time paid for.

Specimen copies sent free.

COLBY & RICH
Publish and keep for sale at Wholesale and Retail a complete assortment of

Spiritual, Progressive, Reformatory, and Miscellaneous Books.

Among the authors are Andrew Jackson Davis, Hon. Robert Dale Owen, Dr. James M. Peebles, Henry C. Wright, Glies B. Stebbins, D. D. Home, T. R. Harard, William Denton, Rev. M. B. Craven, Judge J. W. Edmonds, Prof. S. B. Brittan, Allen Putnam, Epes Bargent, W. F. Evans, Kersey Graves, A. B. Child, P. B. Randolph, Warren S. Barlow, J. O. Barrett, Mrs. Emma Hardinge Britten, Miss Lizzie Doten, Mrs. Maria M. King, etc. Any Book published in England or America, not out of print, will be sent by mail or express. 43 Catalogues of Books Published and for Sale by Colby & Rich sent free.

AT Publishers who insert the above Prospectus in their respective journals, and call attention to it editorially, will be entitled to a copy of the BANNE OF LIGHT one year, provided a marked paper is forwarded to this offer.