

Col. Olcott will not object, we hope, to our remarks—we assure him they are meant in all kindness. Feeling the truth of Spiritualism as the greatest blessing we have ever experienced from the Almighty and its directness from Him, we would invite all men to share its truth, its beauty, its purity, and its strength; especially one who has been so useful in pointing men's attention to the fact that there is a reality in the claims of Spiritualism worthy the attention and investigation of the best intellect.

A.M.O.

Written for the Banner of Light.  
**THE CAR OF FATE.**  
 BY LOUIS WILBROOKER.

We, we, the hour when my darling soul  
 Leaped on board the car of fate;  
 For now 'tis in vain that I wish to cling;  
 I may not, I must not wait.

The friend whose smile is as sweet to me  
 As the dew of the morning light,  
 Sees me give me a glance, ere the speeding car  
 Has borne me away from her sight.

The lover whose touch, thrills me through  
 Like the richest of rare old wine,  
 Is torn from my clasp before I can take  
 A draught of the life divine.

The arms of my children circle me round,  
 Take a blessing from my hand;  
 What! may I not stay with my darling girl?  
 Not stay with my previous boy?

I am pleading in vain, for the car of fate  
 Knows of nothing to bind it here;  
 It only knows of a wonderful gate  
 That leads to another sphere.

Speed on, as you must, oh sensitive ear,  
 Speed on to the magnet goal;  
 But give me again in that other sphere  
 The clinging loves of my soul.

For I want them all, my children, my friend,  
 And the dew of the lover's kiss;  
 Or I want to more of the consoling life  
 That renders them each a bliss.

### Free Thought.

#### A LACK OF MEDIA, AND REMEDY SUGGESTED.

Notwithstanding the rapid spread and almost unparalleled adhesion to Modern Spiritualism that has taken place within about a quarter of a century past, there are indications already observable which seem to augur a falling away in at least one quite important particular, and it is the object of this communication to call the attention of its friends thereto.

We are all well aware that under the guidance of the angel-world this whole spiritual movement is based upon the indispensable agency of media. It was through them the skeptical world was first startled from its centuries of spiritual slumber, and through their efficient agency that step by step this great revolution has been wrought, and authoritatively commanded the attention, respect, and to some extent the belief of the civilized world. Without their cooperation mankind would probably today be involved in the same conditions of doubt and uncertainty of a future life and its realities as for centuries past.

Many of us have from the very first watched with the deepest interest the growth of this young giant, and are well aware how entirely inadequate is language to convey even the faintest idea of the height and depth of the vast debt due from mankind to this much abused and most gloriously slandered class of co-workers with the angels; and also many close observers are aware that, from a combination of causes, their number has within the last few years greatly diminished. While a few of our mediums, who have been exalted almost to the heavens, have been enabled to furnish manifestations of the most astounding character to in part supply the needs and answer the agonizing prayer of humanity, yet the falling off in their number and general efficiency cannot fail to have attracted the attention of interested observers.

My own acquaintance with Spiritualists and the status of Spiritualism within twelve or fifteen counties of Western New York is quite extensive, and I am made painfully aware of the marked decrease in the numbers and general efficiency of mediums in nearly every locality coming under my observation, and I am quite sure the result of the observations of others corresponds with my own.

For quite a number of years past we have held in this part of the State a series of quarterly conventions called "The Mediums' and Speakers' Convention." At our recent meeting, held at Lockport, on account of the decrease in the number of mediums and speakers in attendance at that and previous meetings, it was unanimously voted to drop the title of *Mediums and Speakers* and substitute *Spiritual Union* therefor. At an early day of these gatherings I have recorded the names of more than seventy mediums and speakers in attendance at one session. Lately I think scarcely one-third that number have usually met with us—not on account of disaffection, nor of having abandoned Spiritualism, for there are but few any backsliders—but, as life insurance men say, when one assured fails to keep up his payments, "he has lapsed his policy;" so some have lapsed their mediumship by non-attention to its requirements, while many others have graduated to their higher homes, leaving our ranks unrecruited.

It is not pleasant thus publicly to express these important facts, but since they exist, and are exerting a most damaging effect upon the cause of angels and men, it seems timely and necessary to let it be known, that if possible an adequate remedy may be instituted to check and overcome it, and not only so, but to inaugurate a more widespread and deep-seated interest and manifestation than ever before has existed or found expression.

We are well aware this new dispensation is one of us. Evidently it is thus designed by the angel world. Therefore media are developed to meet almost every phase, humanity needs—physical, mental and spiritual.

A re-inauguration has occurred among men of the manifestations mentioned by St. Paul and practiced by Jesus and his disciples, and not only those, but many others of a startling and overwhelming character. While such is the case, and these blessings can only be conferred through the agency of media, how transcendently important it is that their numbers and efficiency should be so increased as adequately to supply the world's demands in this direction.

Few, I think, will dissent from this statement of facts and the conclusions based upon them; and now with a fair understanding of the situation, let us intelligently proceed to introduce an antidote for these ills of omission if not of commission.

As media for all phases of development are indispensably necessary, the important inquiry is, how may this need be supplied? I am requested by my angel guides to furnish the following answer:

There are in this, as in many other portions of the civilized world, numerous persons who are deeply conscious of the important fact of spirit-

communion, and of its indispensable agency in supplanting the old and effete systems of theology now withering mankind, and replacing them with a sound philosophy, based upon an indestructible foundation, in which both God and man are honored, and rendered worthy of immortality and perpetual communion with each other through a series of agencies harmoniously adapted to that end. These persons are now mostly in a state of isolation. There is little system or concert of action in their individual efforts to promote or even to enjoy the great truths thus made apparent to them. This state of isolation should give place to concerted action. An inquiring world is looking to you for evidences of the truth of this which you claim to have received from the angel world to bless mankind. They ask you for the proof and for its uses. You stand dazed by the brilliancy of the light, and as a mass only say, as *Theology* does, "I believe." This should not continue. You must be aware that all great changes and revolutions among men are accomplished by concerted action. You point to the wonderful achievements thus far made by Spiritualism as a refutation of this statement, but we assure you could you but for once witness the extent and efficiency of the organizations on the spiritual side of this great battle-field, you would never again question our statement; besides, these unfoldings were new to the world a quarter of a century ago, and possessed peculiar charms to attract investigation, an element was brought into requisition which now exists in but a comparatively limited degree. Then curiosity and novelty induced the organization of thousands of family and other circles, of which our extensive organizations were ready to take efficient advantage and thus develop numerous media, the light from whom has helped to illuminate the world. But this illumination is as yet only partial, and therefore mediumistic ministrations are still required to complete the work now so well begun. How are they to be obtained? you ask. We reply that the time has arrived for systematic and concerted action to that end on the part of those who have already been blessed by the knowledge of the reality of spiritual intercourse, and we take the liberty of suggesting a course which we think will lead successfully to the desired result. It is as follows:

Let there be systematic efforts put forth to organize for cooperation in every available locality. Wherever half a dozen or even less than that number can be found, who have sufficient independence and self-reliance to have it known that they are willing to cooperate with the angel-world and with each other to bless mankind, let them join hands and efforts in some simple organization to secure the desired results.

In addition to other objects which will readily suggest themselves, let a prominent one be the formation of one or more circles, by each of these organizations, for the development of mediums, and let the efforts in this direction be systematic and persistent. Much has been published in regard to the proper selection of persons and the conditions to be observed, and we advise those organizing circles to avail themselves of these valuable suggestions. We will merely add in regard thereto, that care should be taken to select such as will be likely to promote the harmony and success of the circle; that the number should not exceed ten or twelve, unless a portion of them have previously become developed as mediums; that the time and place of meeting should be as regular as possible, and to some extent under the supervision of one or more of the members of the spiritual organization. Let the circles meet regularly and harmoniously, and if composed of proper temperaments and susceptibilities, they may confidently expect to be blessed by manifestations, for our interest in this direction is so great, that we cheerfully pledge our aid to secure that result. And when evidences of mediumship appear, and some members of the circle exhibit the signs, let others of the organization encourage and counsel them, and see to it that they are made to feel themselves elevated instead of debased by their new experiences.

Should these suggestions meet with general favor, to such an extent as to induce the organization of associations in all available places, and media become developed as we confidently anticipate, a twelvemonth will not have passed before their numbers will be increased by hundreds and thousands all over the land, embracing all the variety of manifestations now extant, adding other phases, and also to the power and efficiency of the whole. When such shall be the case, the question, "What good has Spiritualism done?" will not require repetition, for its illustration will be apparent in every town and hamlet in your land, and "the world will be the better for it."

Thus speaketh the angel-world to us, and I feel a very decided conviction that their suggestions are timely and practical, and that should they be heeded and put into practice, we will witness a glorious fruitage from the good seed thus sown. I consider this of such real practical importance that I invite from our lecturers and active mediums correspondence, either through our spiritual journals, or by letter or postal card. Approval or non-approval may be given in a few words on a postal card, and when advised of the views of such, I engage to summarize and report them for general information. Should there be a concurrent opinion in favor of these important practical suggestions, may it not be wise to put forth special and persistent efforts to carry them into practical exercise? Awaiting a response from all who will thus favor me,

I am fraternally, J. W. SEEVER.  
 Byron, Genesee Co., N. Y.

#### MAN OR DEMON?

BY WILLIAM FOSTER, JR.

In a recent paper I found the following paragraph:

"The Rev. Dr. Webb, a Boston Congregational minister, told his congregation one Sunday: 'If a vigilance committee should, from a beam stretched from yonder belfry, hang as high as Haman the murderer of Mabel Young, and the murderer of the South Boston children, the effect would be salutary.'"

This reverend gentleman pretends to be a disciple of Jesus, the man of compassion, the man of love, the man of charity, the man who, when the "whited sepulchres" of his day brought to him a woman, whom they ravished to stone to death, said to the brazen hypocrites, "let him that is without sin cast the first stone." Then they slunk away, when he addressed the trembling woman, "Go thy way, sin no more." This was the Master's teachings; but this man Webb would doubtless bound on the hypocrites and probably himself cast the first stone. We have a right to infer this, for he pleads for a vigilance

committee, clamors for the lives of his fellow-beings, and would have them choked to death as a public spectacle from the steps of the "house of God." And this as a moral agency to humanize the people and deter from crime. I envy not the head or the belly which from the pulpit can proclaim such a monstrous sentiment.

How much moral efficacy is there in the gallows? I remember the execution of Oliver Watkins, in Brooklyn, Conn., in 1831, I think, when I was a lad, that being then my place of residence. I saw the doomed man come from the jail, take his seat on his cot, and, surrounded by an armed soldiery and an armed sheriff's posse, start for the gallows with a clergyman by his side, who soon after preached a sermon from the gallows preparatory to the choking. I did not go to see the execution, nor would I have done so if the wealth of the world had been placed in my hand to do so. Thousands were there, men, women and children, gathered from fifty miles around, and a more disorderly, drunken throng, was never collected in a civilized land, unless on a similar occasion. The peace officers had a laborious day, and were incessant in repressing disorders, many of them serious fights, threatening homicides at the moment. In the afternoon, subsequent to choking out the life of the law's victim, the constabulary had to be largely increased from the citizens. Tell me of the moral efficacy of the gallows under such circumstances! The man who assumes any efficacy is either a lunatic or a moral idiot.

The history of time covering the era of public executions, disproves the monstrous claim. It is notorious that in England, when capital punishment was inflicted for stealing, robbery and pocket-picking, those crimes would be committed with a stone's throw of the gallows on which the criminal was writhing in the agonies of death. Where in such cases was the boasted moral efficacy of the spectacle?

Once the penal code carried capital punishment for some forty offenses, but its rigors have gradually been relaxed, until now but a single offense under most civilized governments—murder—is followed by the penalty of death. This narrowing of the penalty is an acknowledgment that it was wrong, and not the best and most efficacious deterrent. The good sense of the people revolted at the barbarism and the demoralization incident to it, and set it aside, with the exception noted above. Instead of being a deterrent from it, was seen to be a provocative to crime. The inevitable tendency of the gallows is to brutalize and harden, to sow broadcast in the community the seeds of violence, to germinate and ripen into crime. It is said that for minor crimes it was well to relax the rigors of the law, and substitute imprisonment for hanging; but as for murder, that must be met by loss of life, hanging on a gallows in private. Why in private? If the gallows be a moral educator, and the most efficacious agent to be employed, why deprive it of its efficacy by making the execution private? That it is private is an admission that a public execution is a demoralizing sight, and utterly useless as a deterrent.

But why limit the death penalty to murder? That, by no means, is the worst and most heinous crime which can be committed. He who makes a man a drunkard or a woman a prostitute commits a greater crime than he who takes a human life. But I will not elaborate, for space is valuable, and matter presses on the columns of the Banner far beyond its capacity.

In conclusion permit me to say that, in my opinion, the world has arrived at a point where the religion of blood, violence, revenge and hate must be warred against persistently. The ethics of such preachers as this reverend Webb is the outcome of the abominable and moss-covered dogmas of the popular church, dogmas which the world has outgrown, and which are a stumbling-block to its progress. A religion or an institution based on the popular conception of God and his moral government is a libel on justice, and possesses not a single element through which good morals can be promoted or society made better. The religion of to-day is a hollow sham. If the Nazarene should come again to walk this earth bodily, as he once did, at every church door, as of old, he would, in trumpet tones, thunder, "Woe unto you, Scribes, Pharisees and hypocrites." So long as men, like the reverend I have quoted, profane true religion and justice, there is weary work for those to do who would elevate humanity, and make men better. Hell fire and the gallows will never do it.

#### EDUCATION WITHOUT DOGMATIC THEOLOGY.

There is a host of fathers and mothers all over our land who have outgrown the dogmatic theology of the churches, who do not accept a "thus saith the Lord" in book or creed as authority, who look upon a vicarious atonement as demoralizing, and put Christ among the elder brothers of humanity. They are of mature years, and have reached that period in life when we are more reflective and independent, less receptive and plastic than in childhood or youth. Many of them have gone through fearful spiritual struggles and social trials in groping their way out from the sects, and can truly say, "With a great price have I bought this freedom." Doubtless they prize it for themselves, but Lowell well says:

"True freedom but to break  
 Fetters for our own dear sake,  
 And with iron hearts forget  
 That we owe mankind a debt?  
 No, true freedom is to be  
 Earnest to make others free."

Should there not be some missionary zeal for giving light to others?

But especially do parents owe to their children that wise education in spiritual realities which is the birthright of every child. How can parents who have struggled out of sectarianism sit in supine thoughtlessness or criminal weakness and see their children drawn into the pit from whence they have escaped? The Sunday schools—with hell, devil, bloody atonement, unnatural miracles, God's wrath, Holy Bible, etc., are everywhere. These repulsive features may be softened down; the Sunday School Advocate may have more that is cheerful, human and of real worth, than did the grim Westminster Catechism of my childhood.

In Adam's fall  
 We sinned all;  
 may be put in finer and more covert phrase, but the root of the matter is there, "the same cat is under the meal," after all. Among the more liberal denominations the worst of these dogmas disappear, but we have pious platitudes that can do little to build up spiritual strength and cultivate self-reliance with thoughtful and intelligent reverence. Why place the plastic child under such influences, with no word of warning or thought? Why not rather the Lyceum, or some form of

education where the lessons are drawn from Nature and from the soul? If social enjoyment and companionship for the young should lead parents to send their children to such places, let them surely sit down with their little ones and tell them what they deem true and what false in their Sunday school lessons. But all dogmatic teaching is a spiritual calamity to a child, and should be avoided. Let Spiritualists and others educate their children in an attractive and loving home. As to books, instead of the sugar-coated orthodoxy of Sunday school libraries, make wise choice of works still more attractive, such as the "Little Women," of Louisa Alcott, "Flowers for Children," by Mrs. L. M. Child, "Kiss for a Blow," by H. C. Wright, and others of like spirit. Hudson and Emma Tuttle have a charming and instructive work, "Stories for Children." "The Little Boquet" of the Religio-Philosophical Journal office at Chicago, Ill., is as gold among dress beside the Sunday School Union publications.

Let us follow up this matter of education from childhood to youth, and so far as books help the work, we can find the wide range of the spiritualistic and reform and liberal literature, the wealth of scientific works and the growing number of admirable stories, giving noblest lessons in life, and inspired by tender and humane sentiments, but slightly tinged by any dogmatism. Our public schools are measurably free from sectarian influences, and must and will be more so to make successful resistance to the Catholic power in the impending crisis. The Board of Education in Rochester, N. Y., with the approval of an influential part of the clergy, have ruled out prayers and Bible-reading from the schools—a notable sign of good sense. Let such culture be in the home, each after its own ideal, and let the parents in homes where dogmatism has no sway, and where the light comes from above through the gates ajar, do their part earnestly and well.

Another important matter remains to be spoken of—the schools to which students shall be sent away from home, and here is a strange remissness. Take a prominent illustration: Horace Greeley was a man of liberal and generous views on religious matters, but sent his gifted daughter, Ida, to a Catholic school; at a time when her susceptible nature could be reached through her love of art and her emotional reverence, and she is a devoted Catholic, as far from her father's cherished views as from pole to pole.

I knew a man of large ability years ago, a rational Spiritualist, who sent his favorite daughter to a rigidly orthodox seminary, and she has grown to womanhood hating and despising what her father most loved and revered, the slave to dogmas that he gave time and money to release strangers from!

I saw but yesterday an adopted child of a wealthy man—intelligent, liberal, generous—yet that lovely girl was being drilled into the stiffest and narrowest Calvinism, while this gentleman sat in his parlor, far away, and proclaimed his spiritual freedom from such fearful views of God and man!

Strange to say, these things are common yet needless. There are schools where the best culture in other respects can be had, and where narrow bigotry has no place, but natural religion, with light, growth and hope, rules instead. If there are not enough such schools, overcrowd those that we know of and so make demand for more. The excellent Belvidere Seminary of the Misses Bush, on the banks of the Delaware, should have more calls than it can meet, and the sons and daughters of liberal people should go to such places or stay at home. The old saying is, "A word to the wise is sufficient." Time will show how wise (or otherwise) your readers are.

G. B. STEBBINS.

#### "MAGNETISM."

BY FRANKLIN OLES.

There are few greater sources of vexation to the student of science than the misuse of words. It certainly is a great mistake in those who aim to be teachers, if by the misuse of words they give license to the public fancy to affix its own interpretation to their meaning.

My object in this letter is to call attention to the improper, though popular, use of the word magnetism, as seen in the following common expressions: "Vital magnetism," "magnetic physician," "magnetic treatment," etc. Such uses of the word convey a highly unscientific idea, namely, of power, repletion, completeness or objectiveness; while a magnetic state is one of depletion and want. No object can be magnetic until it has lost some of its natural forces, then like a hungry thing it moves toward anything that can supply that force, or that attracts it toward itself, for the same purpose. The proof that the magnet tends to consume the forces of the subjected substance lies in the fact that while under its influence that becomes a magnet too. Nature abhors a vacuum of any description, and the whole phenomena of magnetism are but the attempts of nature to prevent such a condition, through the correlation of forces to supply all substance with its natural allotment.

The best and plainest definition that I can find for a constant magnet is, a substance that lacks its forces. I believe this view of magnetism to be scientific, though as yet not accepted by professed scientists. With this view of the subject, how easy to see that the person who heals disease by imparting forces to the patient is not magnetic, at any rate only during the time employed in the treatment; that the force employed is not magnetism; and, finally, that magnetism is the philosophy of conditions instead of elements. The philosophy of remedying such conditions by imparting to the patient forces belonging to another individual is psychopathy, and the person who imparts the force for such a purpose is a psychopathist, mesmerizer, or psychologist. Magnetism is negative\* and subjective, psychology is positive and possessive. Why, then, if we desire to convey the idea of potentiality, do not all use the right word.

\* In relation to its prime or natural state of being.

The man who shuns the light,  
 The reason Reason gives,  
 Is like an owl of night,  
 And would the world affright,  
 So really never lives.  
 The night for owls may do,  
 But light for me and you!

[Written for the Banner of Light, by William Branton.]

A Kentucky editor defends the "pull-back" skirt as "the prettiest thing in dress since Eve left Eden." That is figuratively speaking, isn't it?

### Banner Correspondence.

#### Michigan.

KALAMAZOO.—Dr. Charles C. Peet, natural physician and healer, writes as follows: This beautiful and quiet little city has been awakened from its Orthodox slumbers by the appearance of Mrs. E. Parry of Chicago, materializing medium, who held six sances at the residence of Mr. Clement, 66 Walnut street. The first night, Aug. 21st, there were what purported to be nine spirits shown at cabinet; of the number six were claimed to be recognized by friends present. Next night, August 22d, there were six spirits, four claimed to be recognized. The next night, seven recognized. The next evening, five recognized. Next and last sance, eight, four recognized. Mrs. Parry seems willing to submit to and does pass through very rigid and thorough examinations, and so far as what has been done here, has escaped the stigma of fraud. She has been tied up with handcuffs, and sewed up in her clothing, her person divested of everything except her under and outer garments, and they have been critically and thoroughly examined by the committee chosen for that purpose. Still forms appeared clothed in divers styles and costumes, some with jeweled ornaments, some in full dress, some in one style, some another. If it be a "humbug," it is certainly a stupendous one, and one that it seems difficult to detect. Those who claimed to have recognized friends in the form, shown, are amongst our best and shrewdest citizens, whose testimony in any other matter would be taken without a doubt. Mrs. Parry purposes locating at Jackson, this State, where she will hold regular sances.

#### Washington Territory.

SEATTLE.—A. S. Smith writes, August 19th, as follows: Away off here in the northwest corner of Uncle Sam's dominions (not Alaska) you would hardly suppose that anything of consequence in spiritual matters, or, in other words, in the line of free thinking, would create much of a stir, but that is not the fact. A ranting, roaring revivalist named Hammond, came here and stirred things up some, but Brother J. L. York followed close on his heels, and such a shaking! Hammond shook them over hell, and York shook it out of them; and between the two we have a pretty healthy atmosphere. Hammond, I think, and suspicious that York would follow him, so he warned them not to go and hear him; but that was equal to an advertisement in a first-class newspaper, for the large hall was crowded, every available seat being filled at almost every one of the six lectures he has given. Such discourses we never heard here before. He will return here in about nine weeks, to speak again. The friends were highly pleased.

#### Ohio.

SPRINGFIELD.—P. S. Fay passed to spirit-life at Piqua, Ohio, on Sunday, August 29th, in his sixty-sixth year.

He being a member of our Society, the following resolutions were unanimously adopted:

Resolved, That this Society has lost a true advocate of the Spiritual Philosophy, a kind and honest member, who was always found at our meetings for the cause of truth, righteousness and justice.

Resolved, That a copy of these Resolutions be sent to the Banner of Light and the Religio-Philosophical Journal.

J. W. CARSON,  
 J. W. LUDLOW,  
 J. W. TUNNEY.

For the Spiritualist Society of Springfield, Ohio.  
 CINCINNATI.—J. B. Campbell, M. D., writes encouragingly of the prospects of the cause in this city, and says that "J. J. Hartman, the spirit-photographer, concerning whom A. E. Giles, Esq., wrote during his western tour, is still taking lectures, at No. 100 West 4th street, to the delight of many."

#### Oregon.

MARSHFIELD.—W. H. Tyrrel writes: Seeing an article in the Banner not long since concerning a remarkable sance held at Oak, Hall, San Francisco, Cal., in which Mrs. M. A. Cummings' name was mentioned, reminds me of the obligation I am under to that lady as a medium, for it was the wonderful tests she gave me which confirmed me in the faith; and I feel it my duty to make a favorable mention of the sances to the public through the medium of your paper. Her address at present is 719 Market street, San Francisco, Cal., and all who may call on her seeking truth in Spiritualism or medical counsel, will not fail of receiving satisfaction.

#### ARIZONA PLAINS.

BY JOAQUIN MILLER.

Thou white and dried-up sea! so old!  
 So strewn with wealth, so sown with gold!  
 Yet, thou art old and dreary white  
 With time and ruin of all things;  
 And on thy lonesome borders Night  
 Sits brooding o'er with drooping wings.  
 The winds that tossed thy waves and blew  
 Across thy breast the blowing sand,  
 And cheered the hearts of cheering crew  
 From further seas no more prevail.

Thy white-walled cities all lie prone,  
 With but a pyramid, a steeple and a dome  
 Set head and foot in sands to tell  
 The tired stranger where they fell.

The patient ox that bended low  
 His neck and drew slow up and down  
 Thy thousand freight and tough rock-built town  
 Is now the free-born buffalo.

No longer of the timid fawn  
 The mountain sheep leaps free and bold  
 His high-built summit, and looks down  
 From battlements of buried town.

Thine ancient steeds know not the rein;  
 They lord the land, they come, they go  
 At will; they laugh at man, they blow  
 A cloud of black steeds on the plain.

Thy monuments lie buried now,  
 The ashes written on thy brow,  
 The winds the waves have drawn away,  
 The very wild man dreads to stay.

Oh! thou art very old. I lay  
 Made dumb with awe and wonderment,  
 Beneath a palm within my tent,  
 With idle and discouraged hands,  
 Not many days ago, on sands  
 Of awful, silent Africa.

Long gazing on her mighty shades,  
 I did recall the semblance there  
 Of thee. I mused where story fades  
 From her dark brow, and found her fair.

And yet my dried-up desert sea  
 Was populous with blowing sail,  
 And set with city, white-walled town,  
 All manned with armies bright with mail,  
 Ere yet that awful Sphinx sat down  
 To gaze into eternity.

Or Egypt knew her natal hour,  
 Or Africa had name or power. —[Independent.]

THE NEW GOSPEL OF HEALTH. By Andrew Stone, M. D. It is, perhaps, not to be had in any other book upon the subjects of life and health, superior to it in any respect, equal to it in many, has been written. It is a large, beautiful book, profusely illustrated, every page teeming with the best thoughts upon the most vital subjects that can enlist the attention of mankind. From a somewhat cursory examination of its pages we are disposed to admit that for natural, scientific treatment of the grand problem of animal life, the "New Gospel of Health" has the very highest claims. There is, perhaps, no side of this complex subject which has not been turned and lighted by the brightest sunlight. In this book it is an argument, not a fact demonstrated, that health is not the creature of chance, nor the product of drugs. It teaches the dependence of the human system on the hygienic standpoint, and all the elements of nature, creative, including the sun and the earth itself, are assumed and testify the truth of their influence. The science of magnetism and the sun's rays are presented in this book as agents of the very highest importance in arresting tendencies to disease and renewing healthful conditions. —San Jose Mercury, (Cal.)



### To Book-Buyers.

At our new location, No. 9 Montgomery Place, corner of Province Street, Boston, we have a fine Bookstore on the ground floor of the Building, where we keep on sale a large stock of Spiritual, Reformatory and Miscellaneous Works, to which we invite your attention.

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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 liberal and free thought; but we cannot undertake to endorse the varied shades of opinion to which our correspondents give utterance.

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### The New Materializing Medium in Portland, Me.: Manifestations Witnessed in her Presence: Communications through the Instrumentality of Mrs. Nellie L. Palmer.

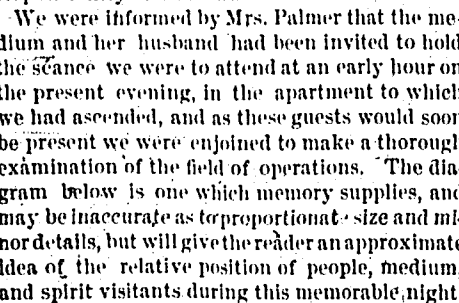
Some time since we stated that a lady and gentleman, well known to the Spiritualists of Boston, had, during a recent tour in Maine, met at Portland with a private medium in whose presence they had most unexpectedly and unmistakably seen the materialized form of Mrs. J. H. CONANT, so long the earnest and soulful worker in the Banner of Light Public Free Circles, who has now gone from the mists and clouds of earth to the clear sunlight of the eternal world, and from the dominion of sorrow and pain to the glorious liberty wherewith Truth makes her votaries free.

The parties to whom we referred in that editorial paragraph were Mr. and Mrs. Lewis B. Wilson, whose long and intimate acquaintanceship with Mrs. Conant while in physical life would seem to eminently fit them to recognize her, and also to give added weight to such recognition of her on their part. Their individual experiences are given in detail on our eighth page.

On Friday afternoon, Sept. 17th, a party consisting of Mr. and Mrs. Isaac B. Rich, J. T. Gilman, Mr. D. J. John W. Day, our reporter, and ourselves, left Boston for the city of Portland with a view of making personal acquaintance with the marvelous phenomena alleged to occur there. In presence of this newly developed medium. As the lady occupies a quiet sphere in private life, and does not desire special mention, we withhold her name for the present, but it is evident that she will not long be able to withstand the call which is going out from the resident public for a satisfaction of its rapidly rising curiosity. A ride of about four hours and a half brought the company to the point of destination, and on their disembarkation they were met by J. S. Palmer, Esq., who presidingly invited them to make his house their home during their stay—which invitation they accepted. On arriving, they were welcomed to the spacious and pleasant residence of this gentleman by his estimable wife, Mrs. Nellie L. Palmer, who is well known to our Boston readers as one of the most popular speakers in the Music Hall course of lectures for several years past, and to the people of the country at large for whom she ministered previous to her marriage with Mr. P. as a public trance medium and lecturer for some fifteen years. Before proceeding to speak of what was witnessed at the séance, we desire to return the thanks of the visitors to Mr. and Mrs. Palmer for the kindness which filled their stay with happiness, and made its remembrance the repository of genial recollections for the future.

Supper over, the host and hostess invited the company to ascend one flight of stairs to an "upper chamber" where the manifestations were wont to occur when the medium visited their home. We were informed that the lady who would sit did not as yet claim to be a medium, but rather retreated mentally from the idea, on account of the rigid opposition with which a skeptical world is wont to visit all public exhibitions of the modern return of those ancient spiritual gifts, whose exercise gave its chief value to early Christianity. This lady was in the habit sometimes of meeting with small parties of her friends at Mrs. Palmer's, anon at her own residence—and under some circumstances had visited the homes of some of her personal acquaintances—to place herself in a conditional passive to the influences operating through and upon her, leaving to these unseen intelligences the entire responsibility of what was to occur.

We were informed by Mrs. Palmer that the medium and her husband had been invited to hold the séance were to attend at an early hour on the present evening, in the apartment to which we had ascended, and as these guests would soon be present we were enjoined to make a thorough examination of the field of operations. The diagram below is one which memory supplies, and may be inaccurate as to proportionate size and minor details, but will give the reader an approximate idea of the relative position of people, medium, and spirit visitants during this memorable night:



Ascending the stairs (1) we passed through the entry (2) to the door (3) of the apartment chosen for the séance, which proved to be an ordinary bed room, and to be arranged as such

apartments generally are, the furniture remaining in it undisturbed. Entering the room and turning to the right, we found in the right corner before us a door (4) leading to the bath room; proceeding to examine it, we met on our left hand with a window (5), and saw before us a door (6) leading to a small closet in the rear of said bath room. The chief interest centered, however, at the point (7) where the three rows of seats facing the door indicated to us the point from which we were to observe the phenomena. Previous to taking seats, the company were again requested to examine the premises; a chest of drawers in the bath room, between the window and door (5 and 6) was looked into, which, however, presented nothing which could have been of any use to spirit or mortal in the phenomena to be witnessed; the window (5) was closely scrutinized, and found to be thoroughly secured by an entire sheet of mosquito netting which had been nailed on the outside of the window casing, the window being afterwards closed and fastened; attention was also called to the locking of the door (6) of the closet in rear of the bath room. The window marked in the plan between the second and third row of seats, being, in possession of the audience during the entire evening, needs no special mention.

The door (1) opened outward into the bed-chamber, and was pushed backward to the wall, and the space thus left vacant was veiled with a black cambric curtain divided in halves in the centre from top to bottom; this curtain was nailed in its place by Mr. Palmer just previous to the séance. The medium—who is a lady somewhat above the average height, with bright black eyes, dark hair, high forehead, and a bearing in which self-respect and acute sensitiveness are blended—was seated on a small hassock at the point just inside the door of the cabinet-like chamber which is marked by a star in the plan. Her dress, at least a portion of it, was allowed to reach outside the curtain, and remained in full view of the company during the entire evening, being secured to the carpet by several pins inserted by Mrs. Palmer. The medium was dressed in a heavy black silk, which would have betrayed by its rustling any movement on her part, had such been attempted, and so determined was she herself that no one should find in her any material for skeptical doubt, that she called the attention of the hostess and other ladies present to the fact that she had for the evening discarded white in her apparel, and had attired herself, even as to skirts, etc., in black and dark colors.

When seated as above mentioned, the people being arranged before the curtain, the light—a small kerosene lamp—was placed by Mr. Palmer in the entry, just outside the door (3), for a brief season, to darken the main apartment; it was then brought in by him, disposed in a position on said carpet near the place marked "three," and was slightly turned down, a book resembling a common school atlas being placed before it to shade the flame from flashing upon and into the cabinet from the white door (4), on the left hand side of said cabinet, which remained pushed back against the wall of the bed-chamber. Then followed a scene which will remain indelibly fixed upon the memory of all who witnessed it, and concerning which we propose to speak as to the salient points rather than the order in which the manifestations occurred. Of course that indispensable concomitant of the séance, singing, was called for, and the people responded as well as their natural gifts in that direction allowed them to do, Mrs. Palmer and a young lady friend deftly sustaining the burden of the duty; and here a most remarkable characteristic of the circle will be seen: In all the exercises, from the first to the last few minutes of the séance, the medium was entirely conscious, and, in nearly every instance of singing, her voice, full and strong, was heard by the people, she sustaining the alto, while the two ladies just adverted to rendered the soprano.

Raps from a female Indian spirit who seems to have been delegated to take charge of matters at these circles, indicated what was desired by the invisibles at various points during the séance, and the alphabet being called over by Mrs. Palmer, many messages were rendered. The light throughout the evening continued sufficient for all parties in the séance room to be able easily to recognize the objects around them. The first manifestation which spoke the presence of the invisible operators was the coming of a delicately formed hand, which seemed to wave a welcome to the party. This hand made its appearance on the side furthest from the medium, and seemed to push both parts of the curtain over toward her. Then came a hand and arm; two hands and arms at one time seemed to salute the people; finally the curtain moved slowly aside, revealing place to a female apparition clothed in dazzling whiteness, but whose face could not be distinguished, being covered by a delicate lace veil, the figures upon which were distinctly visible to those who, as they were invited by her waved hand, went up to the curtain and gazed at her at a distance of less than one foot. During the entire evening this apparition continued to come, and each member of our party drew near, as invited; some were patted by the spirit affectionately upon the head or cheek, some joined hands with her, and all were privileged to look into her face at the close proximity which we have cited.

Dr. Pike received from the hand of this visitor from the realm of the unseen a sprig of white gladiolus—no flowers of that species being in the garden of Mr. Palmer; and subsequently, she made her appearance with the delicate tissue of her white dress gathered up in her hands and lit up with the bright hues of geranium blossoms, and other flowers, and the green tints of the "money plant." These flowers she essayed to pass out to us as we responded to her invitation to come to the curtain; but before we had succeeded in getting near enough for the purpose of reaching them, the power of materialization seemed to be leaving her, and she hastily handed to us one spray, scattering the rest at the feet of Mr. and Mrs. Rich and Dr. Pike. As this was transpiring we were at a position so near that we distinctly saw the white dress she tried to hold up in her hands fade out of her grasp as she receded within the folds of the curtain.

One thing was strongly marked during the séance, and that was the variation of this figure as it appeared from time to time; when first it became visible its hands had a most unlike-like aspect, and were much too large in proportion to the arms, but gradually they seemed to reach their right shape; and the figure, too, improved in symmetry of form, standing out finally as objectively to the eye as did the body of any one present. The face continued to be the object of the most anxious search by our party, the interest reaching at length almost painful intensity, as

each one went up to the curtain. Our first view failed to place the features, but at the second, some minutes after, we distinctly saw the eyes, and their old expression, as they gazed upon us, which told us that the form before us was none other than the materialized presence of our old friend and co-laborer, Mrs. J. H. Conant—that is if the testimony of the human senses, directed by reason, is worthy of any acceptance. In this opinion we were joined by our partner, Mr. Rich, his wife, and the company generally.

Near the close of the sitting the raps began suddenly to make lively calls for attention, and the message was slowly spelled out: "Squaw asleep!" Mrs. Palmer, rightly judging that the medium was entranced, asked permission to go to the curtain and see if it was well with her. Receiving permission, she drew aside the veil, and the lady was found still seated upon the hassock, but totally unconscious—which we were told by her husband was the first time in her experience in which she had been controlled so as to lose cognizance of surrounding things. Up to the evening in question (and to within a few moments of the close of this séance even) it was her privilege to remain totally conscious, and to see the forms materialize in the curtained darkness by her side, before they appeared to the people. This gift of materialization in her presence has been in exercise only since last November, but during this brief period she has been rapidly developed, and many reputable witnesses stand ready to aver that they have in her presence enjoyed the sight of long-loved features which they had in the past, at the stroke of bereavement, sorrowfully resigned to the empire of decay! The séance closed with this episode of the medium's entrance, and after some time, passed in social converse, and in listening to the playful utterances of "Starlight," through the lips of Mrs. Palmer, the party, at a late hour, sought their rest.

### SEANCE WITH MRS. PALMER.

Next morning at about 10 o'clock the party reassembled (save Dr. Pike, whose professional duties demanded his immediate presence in Boston, and who had therefore departed on the morning train) in the beautiful library of Mr. Palmer, to listen to what might be said by those spirit friends, unseen, but not absent, whose kind words ever come with healing balm to the world-weary soul.

Mrs. Palmer was first entranced by the spirit of Mrs. Conant. The absolute assertion of this fact may strike the mind of the skeptic, perhaps, as too decided an assumption, but the company assembled had too often sat in presence of Mrs. Conant, and conversed with her while in her normal condition, to doubt for a moment that the intelligence controlling the medium was not what it purported to be. The very expressions so frequently used by her in life, and in the majority of instances the very intonations of voice, were presented—in fact, when not looking at the medium controlled before us, but merely listening to her words, it seemed as if, indeed, our ascended sister was really present in the form, instead of using the vocal organs of another to give expression to her happy memories of the past, and her practical desires for the future. Of course, the majority of what was said by this controlling intelligence was addressed to Mr. and Mrs. Rich, and ourselves, in the light of personal and business matters, and was not of any particular interest to the general public, but here and there points occurred which will bear reproduction in print, for the benefit of our readers, and such we give at the present time.

After greeting all pleasantly, Mrs. Conant proceeded to state that one of the most astonishing things met with by her since her decease was the conviction of her ignorance concerning the method of controlling a medium, and the difficulty of bringing her spiritual magnetism in rapport with the form of a dweller in the flesh, however susceptible of influence that dweller might be. When the recorded instances occurred of her visits in spirit to England, Germany, and the Western portion of the American continent, she was yet in the form, leaving her physical body temporarily in charge of another intelligence that she might make the journey; she therefore had the earthly magnetic emanations of that body from which to draw, and they aided her in bridging the space between herself as a spirit and the mortals with whom she sought to commune; but now she was separated from that body in entirety, and when she tried to come into nearness with an earthly medium the effort to amalgamate successfully the fine essence of the spirit with the foreign magnetism of a personal form which had not been its own while in life, was found by her to be an extremely embarrassing point, and one which not even her long experience in spirit communion had taught her to fully comprehend. Still, under the direction and with the assistance of those who were her guides while in physical life, she had succeeded in surmounting the at first seemingly impassable barrier, and was able once more to greet the friends she had left behind.

During a long conversation of something more than an hour's duration she assured us that there was no cause to fear either for the success of Spiritualism in general, or the welfare of this paper; that her work for humanity was not ended, any more than were our own efforts; that she would be with us, and that the band of spirit intelligences under whose direction the Banner of Light was founded, and under whose guidance it has ever since been sustained and established in the hearts of the people, were working as earnestly as ever for its advancement and support, and that in due time they would bring to us a medium who would be the proper person to fill the position at our Public Free Circles which was made vacant by her physical decease. At the time of her change she assured us that she was perfectly conscious, in spirit, of the presence both of the loved ones in mortal who gathered around her bed, and of the spirit friends who were with her to help in bearing her pain and in obtaining for her an easy release from the worn-out casement which could no longer perform the wishes of the indwelling life-principle. She reiterated the statement so often made by other spirits while controlling her as their medium at the Banner circles, that the spiritual world was no airy phantom, but a substantial reality, having cities and towns, hills and vales, pleasant homes, fruitful and flowery gardens, places of amusement and culture; that there arts, trades and industries were piled; she reaffirmed the truth of the doctrine of re-incarnation, which had been so frequently voiced through her agency at our circles, and declared that she had surely and certainly appeared to us in the presence of the materializing medium at the séance held on the previous evening in the chamber above the library where we were then sitting. She ex-

plained that the materials used by the spirits in the process of rendering themselves visible to the natural eye, were gathered from the emanations of the medium and the audience, also from substances existing in the atmosphere, and from the deepest students of spirit chemistry, and the greatest skill both on the part of the intelligence wishing to manifest, and the assistant chemists who helped on the work, was necessary to bring about the consummation desired. As it was in her case a matter of experiment; she hoped rapidly to improve, and to appear even more clearly to her friends hereafter.

In reply to a question as to whether she would tell how the flowers were brought on a previous evening, the spirit controlling declared that what is known as "flower mediumship" is a verity:

"The flowers, however, are not, as some suppose, of a spiritual origin, or the product of some spiritual garden, but owe their existence to mundane growth and cultivation. They are gathered by spirits who possess the requisite strength, and are carried by those who possess the power of transporting them to some locality near the place where the séance is in progress. These are then spiritualized, that is, wrapped in spiritual aura, just as if you were to roll them up in a piece of tissue paper. In the case of this medium, at least, they are then placed in the possession of a powerful spirit who seems to have been in the spirit-world for more than a century. This spirit by his will power projects them upward above the séance chamber, and they at once rapidly descend, having no more trouble in passing through the walls of a building than do spirits, in consequence of the aura in which they are enveloped. We opened your dwellings without the necessity of an opened door, and so it is with these beautiful blossoms."

Mrs. Conant yielding control, an intelligence claiming to be Theodore Parker assumed charge of the medium, and proceeded to give us indubitable evidence of the truth of his claim by the friendly advice afforded and the steps recommended by him—all which being based upon an evident intimate knowledge of our business and of the past history of the Banner and of Mrs. Conant. Of course the evidence, if published, would be of but little weight with the public, in that it bore directly upon individual matters concerning the company present; but to this party it was indeed confirmation of the strongest character. Referring to the fact of the demise of Mrs. Conant, he said another grand spirit had been enfranchised from the control of earth conditions, and would still work for the advancement of what was her mission while on earth, and he endorsed all the cheering assurances which she had just given us. He also reminded us of the statement made by himself through Mrs. Conant, that in a certain time he hoped to be able to appear materialized in full form before a Boston audience to deliver an address, and said he had been deterred from the fulfillment of his purpose by the failing health and final physical passing on of his medium; but he now hoped ere long to show himself—at least his face, if no more—under proper conditions, in Boston, so that he could be photographed by the aid of artificial light.

After expressing further good wishes, he gave up control of the medium. The sitting began at about ten o'clock, but the sun marked the meridian hour ere the company closed their converse with those dear friends whom the companionship of years had united so strongly to their hearts, and whose individual peculiarities had been so plainly manifested through Mrs. Palmer as to give them the "closest assurance that the communion had indeed been with the loved of old. The bright sunlight poured the choral cup of Nature's love upon the leaves outside just changing with the breath of early autumn, the shadows danced in the high windows where climbing vines wove an emerald veil over the liquid gold outside, and among the quivering leaves a pet cat gave now and then a twitter of delight. The hearts of those assembled, thrilled with the peaceful scene, joined reverently with Mr. Parker as he addressed fitting words to that God "whose presence is every where, whose kingdom is the kingdom of all life, whose house is the whole universe, whose temples are the temples of the soul," and all went out from the Presence inflamed with a new baptism of hope and courage for coming days!

"Spiritualism and Jurisprudence." Under this title Mr. Francis Wharton, LL.D., has an article in the October number of Lippincott's Magazine, which is a remarkable specimen of the art "how not to say it." If any one can see the connection between his premises and his conclusions, he must be more expert than we are in following the ghost of an argument through its labyrinthine windings.

Mr. Wharton begins by a reference to the writings of Mr. Alfred Russell Wallace, a celebrated physicist, honored by Spiritualists. "To avoid," says Mr. Wharton, "those prejudices which are involved in names, I propose to speak of the factor thus introduced to our notice, not as *Spiritualism*, nor as *witchcraft*, nor as *orcery*, but as *preternaturalism*. The alleged power to suspend ordinary natural laws, without any motive consistent with the divine economy, may be called in one way by one of these titles, and in another way by another."

At the outset it will be seen that Mr. Wharton falls into the vulgar error of charging upon Spiritualists a belief in "the suspension of ordinary natural laws; whereas Spiritualists do not believe in the suspension of any natural laws, ordinary or extraordinary. Mr. Wharton then enters into a review of the old exploded laws against magic and witchcraft, the relevancy of which to the point at issue it is impossible to see. In order to prove that he who commits a crime against the agency of an insane or unconscious agent is the principal in the commission of the crime, he quotes an illustration in a trial before Lord Denman, C. J., in 1838. His lordship met the case boldly on the principle that "he who acts directly through an insane agent is primarily responsible"—a dictum which we are not disposed to dispute, if it be admitted that the direct action of the instigator is clearly proved. An insane agent, claiming to exercise supernatural powers, was employed by certain accused parties to commit a crime; and the latter are held guilty, not only by Lord Denman and Mr. Wharton, but by ourselves. But what bearing has all this upon Spiritualism in its relations to jurisprudence?

Immediately after stating this case, a fair abstract of which we have given, Mr. Wharton remarks: "It remains to apply the principles just stated to Spiritualism." Ah, now, thought we, we shall have it. We shall learn what Mr. Wharton is driving at. Illusive hope!

"I put out of the question," he says, "those professed Spiritualists who are conscious impostors. Such persons, if they obtain money by the

exercise of such imposture, are indictable under the statutes which make penal the obtaining money by false pretences. Of this principle we have a vivid illustration in a late trial in France, as narrated in the following letter by the Paris correspondent of the London Daily News."

Mr. Wharton then quotes the account already published in the Banner of the trial of Buguet, Leymarie and Firman, in which two innocent persons were punished by imprisonment because they had manifested their belief in the genuineness of certain spirit photographs got through the agency of Buguet. It was proved that Buguet had deceived some of his sitters, but it was also proved that numerous genuine photographs of deceased persons had been got from him under conditions which precluded the theory of fraud. Some fifty or more intelligent persons testified to this fact, but the judges were pre-determined to punish Leymarie because of his attack on one of their Archbishops, and so Leymarie and Firman, although manifestly innocent, were condemned along with the renegade, half medium and half swindler, Buguet.

The statement from the London News, as quoted by Mr. Wharton, contains not one word of argument, no elucidation of a "principle" whatever. It merely informs us that the Court, notwithstanding the eloquent speech of M. Lachaud in defence of the accused, "thought the charge fully proved, and sentenced Buguet and Leymarie to one year's imprisonment, and Firman to six months." And the account concludes: "It is curious that the prosecution was not instituted on the complaint of any customer, but spontaneously by the police for reasons not explained."

Where is the first glimmer of a "principle" in all this? It is merely the brute *ipse dixit* of judges, who are the slavish registers of the will of their Jesuit masters. They did not have the grace throughout the trial even to pretend to any "principle" of law or equity. It was merely a brute assertion of the guilt of Leymarie and Firman in the face of overwhelming evidence of their innocence.

Now mark the comments of Mr. Wharton, which follow immediately after the last passage we have quoted. He says: "This is good law." But what is good law? The conviction of Leymarie is good law! That is what Mr. Wharton appears to mean; for though he talks of the application of "principles," there is no principle whatever laid down in the letter he quotes. It is merely a statement of the conviction of two innocent persons; in the case of one of whom, the letters of Buguet himself, who was the chief accuser of Leymarie, were produced, proving that Buguet lied, and that Leymarie was innocent.

Here is the whole of Mr. Wharton's sentence: "This is good law; and there is no question that a similar conviction would follow prosecutions in the United States, conducted with equal intelligence [! ! !], against not only the spirit-photographers, but all concerned in obtaining money by impostures such as those of Katie King and her abettors."

Mr. Wharton leaves out of sight the fact that the game he would seem to recommend was tried in the case of Mr. Mumler, a spirit-photographer, in the New York courts, and broke down ingloriously. Not the first evidence of any fraud on the part of the defendant was produced. He was triumphantly acquitted.

Mr. Wharton concludes as follows: "But this does not touch the case of those who honestly apply what is called spiritualistic force. As to such persons we may hold—1. If in consequence of their action on another, such other person injures himself, they are penalized as well as civilly responsible for the injury. 2. If they obtain control over the will of another person, so as to make him their absolute agent, they are both penalized and civilly liable as principals for what he does under this constraint."

And this is all that Mr. Wharton tells us on the subject of Spiritualism in its relations to jurisprudence! Like Holmes's Katydid, he "says an undisputed thing in such a solemn way!" What has it all to do with the phenomena of Spiritualism? The sum and substance of his whole argument leaves this residuum: *Impostors in "preternaturalism" may be punished. Innocent persons injuring another are not exempted by the fact of their honesty as Spiritualists from being penalized and civilly liable for the injury they may do.*

Truly it needs no ghost come from the grave to tell us that. It needs no L.L.D. to propound it. If the drift and intention of Mr. Wharton are to give comfort and encouragement to the enterprising individuals who occasionally start up and call upon the law to put down investigation into the amazing and profoundly interesting and well authenticated phenomena of Spiritualism, then we think he has signally failed in his purpose. His disquisition throws no light whatever either upon the dark points of Spiritualism or of jurisprudence. It offers no points for the persecutors of Spiritualism, and though it upholds the brute force of the French judges, who openly played the part of partisan prosecutors throughout the so-called trial, it does not give the first shadow of a reason for acquiescing in the justice of their sentence, or elucidate one "principle" having a bearing on the result.

### Notice to Subscribers.

Vol. XXXVII of the Banner of Light closes with this issue. We would respectfully call the attention of those of our patrons whose time expires with said volume to the fact, and request a renewal of their subscriptions. Those of our friends who may feel to aid us by so renewing, in the efforts we are making to advance the cause of truth, are desired to send us their money for the purpose at as early a day as possible; by so doing they will prevent the necessity of taking their names from our mailing machine, and thus facilitate the labors of the clerk in that department, beside escaping from the likelihood of delay in receiving their first papers.

It is hoped that those now on our books whose time may expire with this volume (37) will give us the encouragement of a speedy renewal, and we earnestly request the friends everywhere who may peruse this notice, to kindly interest themselves in an effort to bring about an increase of our subscription list.

France is going to ruin rapidly. It is recently imprisoned a respectable citizen for being a *Spiritualist*, and now the authorities have arrested the nephew of Lord Thanes, of England, in Paris, his wife and two children, on suspicion of being pickpockets. All of them were obliged to undergo the indignity of being stripped, searched and . . . dismissed. The case is now in the hands of the British minister.

MATERIALIZATION SEANCE.—Mrs. Hardy will hold a Public Materialization Seance, at No. 4 Concord Square, Boston, on Sunday evening next, at half-past seven o'clock. Tickets of admission \$1.00 each.

**Indictable under the principle**... trial in France, ter by the Paris... account already... two innocent... onment because... in the genui... got through... proved that Bu... but it was... line photographs... from him under... theory of fraud... rons testified to... re-determined to... attack on one of... rie and Firman... were condemned... medium and half

**Cast of Spirit Fingers.**  
The following statement with the above head-  
ing was sent us for publication in the Banner by  
William Denton, the well-known lecturer and  
author, which is additional proof, if such were  
necessary, of the genuineness of the materializa-  
tion mediumship of Mrs. Mary Hardy, of this  
city.

I learned some time ago that when the finger is  
dipped into melted paraffine, after the material  
which adheres is cool, it can be detached from  
the finger, and in the mold thus formed plaster  
may be poured, and a very perfect cast of the  
finger obtained.

I dropped a note to Mr. John Hardy, inform-  
ing him that I had a ready way of obtaining casts,  
and asking for the privilege of sitting with Mrs.  
Hardy and trying to obtain casts of the spirit  
hands so frequently seen at Mrs. Hardy's se-  
ances. Of the method of obtaining them, I said  
nothing.

In accordance with Mr. Hardy's invitation I  
went to his residence, provided with paraffine  
and plaster, and we commenced to experiment  
as soon as arrangements could be made.

A large table was placed in the centre of the  
room, which was covered with a quilt and a  
piano cover, so as to exclude as much light as  
possible. A bucket of hot water, in which the  
paraffine had been dissolved, was placed under  
the table, at one end of which sat Mrs. Hardy,  
and Mr. Hardy and myself on each side of her,  
their hands resting upon the table in plain sight,  
no other persons being in the room.

In a short time we could hear a movement of the  
water, and by request given by raps, Mrs. Har-  
dy placed her hand a few inches down the side  
of the table, between the quilt and the piano  
cover, and brought up at various times molds of  
from fifteen to twenty fingers from the size of a  
baby's to those of a giant. About half of them,  
the largest and those of medium size, contained  
the lines of the skin, the furrows and the ridges,  
very distinct.

The largest, which was from the thumb, was  
from the thumb of "Big Dick," is just double  
the breadth of my own thumb at the base of the  
ball, while the smallest, with the nail per-  
fectly defined, a plump little finger, could not  
apparently have been made from any one older  
than a baby of about a year.

The hand of the medium, I am quite sure, was  
not nearer to the paraffine, while the molds  
were being obtained, than about two feet. Most  
of the molds were warm, just as Mrs. Hardy  
drew them from the hands that were presented,  
and in some cases the paraffine was so soft when  
the finger was presented that the mold was de-  
stroyed.

I wish to call the attention of the Eddys,  
"The Allen Boy," and other mediums for phys-  
ical manifestations, to this method, by which they  
can convince skeptics of the reality of the forms  
presented, and that they are distinct from those  
of the medium. If the casts of hands larger  
than those of any human being can be obtained—  
and of this I am persuaded—they can be con-  
veyed to parties at a distance, and give to their  
evidence that will be irresistible.

Wellesley, Mass.  
Here follows corroborative evidence, from the  
pen of Mr. John Wetherbee, who was present at  
the seance above described:

I accidentally called on Mrs. Hardy while she  
was sitting at the table with Mr. Denton, getting  
paraffine molds of finger ends from an inch to two  
inches long. It was a wonderfully satisfactory  
operation; there could be no deception. I sat at  
the table at the second trial, and all that Mr.  
Denton says is true. One thing was noticed: we  
could hear the dropping of the fluid into the  
pail when it dropped from the spirit finger. In the  
operation, as there was nothing under the table  
we knew, but the pail of warm liquid, every hand  
being then on the table, which I was a satisfactory  
manifestation. When placed by the molds, and  
the subsequent casts, it amounts to a perfect and  
unquestionable and objective materialization.

No one will doubt our well-known professor's  
statement, but I endorse him with pleasure, and I  
expect, from what the spirits then said, by raps,  
as well as the logic of the thing, they will do  
more, and even better, of the same, and "material-  
ization" will have to be admitted as one of the  
facts of the hour.  
JOHN WETHERBEE.  
Boston, Mass.

**"The New Departure."**  
A second pronouncement from Col. Olcott ap-  
pears in the New York Tribune, in which he  
takes the ground that the large majority of the  
phenomena supposed to be spiritual are the work  
of elementary spirits: beings who bear the same  
relation to man that an incomplete sketch by an  
artist does to his finished work. These inchoate  
beings have craft and intelligence, but not an  
immortal soul. Still there are also genuine ap-  
pearitions of deceased men and women, but these  
form a very small proportion of those spirits  
through whom or which the current manifesta-  
tions are made.

The remarkable circumstance in the Colonel's  
papers on the subject is the utter absence of any  
proof whatever, or any offer of proof, that such  
"elementary spirits" exist. He refers us to the  
books of the Hermetic philosophers; but he does  
not make it appear that they offer any evidence  
satisfactory to the scientific investigator, or give  
any information whatever as to the mode of pro-  
ducing or controlling the phenomena.

In a communication to the London Medium  
and Daybreak of Sept. 3d, Col. Olcott says that  
he has had "direct conversation" with members  
of the parent Eastern Lodge (the "Brotherhood  
of Luxor"); also that he has witnessed "exhibi-  
tions of their practical knowledge of the secrets  
of nature," and has seen "reproduced at will  
the most startling phenomena of Modern Spiritu-  
alism, including the materialization of entire spirit  
forms."

Let those who would get at the truth on this  
subject ask the Colonel two questions:  
First: Have you had "direct conversation"  
with any persons, visible and tangible to your  
senses, who, not being mediums, could by mere  
forms and words, communicate to others, and  
available by them, produce "all the most start-  
ling phenomena of Modern Spiritualism?"

Secondly: Have you known materialized forms  
of spirits to be made to appear simply by the use  
of cabalistic words or forms of invocation, in the  
absence of mediums?

We do not think it at all improbable that there  
are humbugging spirits who try to fool certain  
aspirants to occult knowledge with the notion  
that there is such an art as magic. A spirit may  
possibly make a medium believe that by the use  
of certain words and forms the latter may invoke  
and control spirits. But that there is a science,  
apart from mediumship and its accompanying  
phenomena, and depending merely on a knowl-  
edge of forms and words, by the use of which  
spirit aid may be had, has never yet been proved,  
and we doubt if it ever will.

**The Indian Investigation.**  
It was expected that the report of the Indian  
Investigating Committee would be ready by  
Wednesday of the present week, but it seems  
that it was not, and in all probability will not be  
for some two weeks yet. But it is pretty plainly  
understood that there will be two reports—a  
minority and majority—and that the latter even  
will not undertake to defend the management of  
Indian affairs, as the Interior Department is now  
made responsible for them. This at least gives a  
show of readiness to the charges of Professor  
Marsh and the timely illustrations of Mr. William  
Welsh. It is said that upon the rendition of the  
double report, Mr. Delano will immediately re-  
sign, the secretaryship of the Interior, and we  
should think he would. If there is any refuge  
and protection for this long-continued series of  
frauds on the Indians, it can be found nowhere  
but in the Interior Department.

But this investigation is at best only the open-  
ing of the door into the vestibule of these frauds  
and abuses which are practiced upon the Indians.  
If the whole were told in a historic form, fortified  
with illustrative facts as the narrative proceeded,  
it would make a story at which the American  
people would blush for indignation. It is a dis-  
grace to the civilization which is so much vaun-  
ted with us, that we cannot have treaty relations  
with the aborigines, whose term at the longest is  
short enough on this continent, without indulg-  
ing in practices which, in what we are pleased to  
call the heathen times, would have forever de-  
graded and ostracized those who participated in  
them. And it is the most mortifying reflection  
of all, that these cowardly frauds and swindles—  
cheating in supplies and swindling in lands—are  
traced direct to the Government itself, in whose  
repute that of all citizens is supposed to be bound  
up. We only hope that this beginning is to  
bring about the final termination of the whole  
iniquity and disgrace.

**"The Allen Boy" Medium.**  
As he is best known to the public, though he  
has now grown to man's estate, is having re-  
markable manifestations of the presence of un-  
seen workers at his seances at 46 Beach street,  
Boston (Spiritualists' Home); so we are inform-  
ed. Bells are rung, the dulcimer and drum are  
played, hands touch the sitters, and the table, in-  
struments and other articles available for trans-  
portation are piled one upon another at the close  
of the evening in the midst of the unbroken cir-  
cle. And all this occurs—so says report—under  
circumstances of the most satisfactory nature.  
We hope soon to have a test seance with this  
gentleman at our office, of the results of which  
our readers will be in due time apprised.

**"The Future of America"**  
Is the title of a lecture to be delivered in Trem-  
ont Temple, this city, on Monday evening next,  
27th inst., by Prof. Edward Whipple. The  
subject is one of paramount interest, and the  
speaker is eloquent, which two facts will un-  
doubtedly fill the Temple.

Elder Evans, of the "Shaker and Shaker-  
ess," and the assistant editor of the "Boston  
Herald" are quarrelling—on paper—over the  
Eddy Brothers' mediumship. Such personal  
flings are to be regretted. As we gave Mr.  
Haines a letter of introduction to the Brothers,  
announcing him as simply an investigator, we  
feel to say that, no matter what the article might  
have said, it was not just the thing for the Elder  
to misrepresent him. Two wrongs do not make  
one right. That some things the representative of  
the Herald said, in his Eddy report, were rather  
harsh, cannot be denied; but we must give our  
evidence in favor of his generally fair treat-  
ment of Spiritualists and Spiritualism. He says:  
"No other secular paper in the world devotes so  
much of its space to the general subject of Spiritu-  
alism as the Herald." That is a fact. There-  
fore the remarks of the Elder, that Mr. H. is "a  
young man whose manner and bearing impressed  
all with whom he came in contact, as an entirely  
untrustworthy describer of anything he might  
see or hear pertaining to Spiritualism," seem to  
us to come from the head rather than the heart  
of our peace-loving Shaker friend. We expect  
rough language from the secular press, but from  
a religious journal we do not. Mr. Haines re-  
sponds to the Elder, by saying that "he went to  
the Eddys during the leisure of his summer vaca-  
tion, and upon his own impulse, but it must be  
confessed, with prepossessions in their favor, for  
he had read Olcott's book, and other marvelous  
stories about them, which he found it impossible  
to wholly discredit until convinced of their gross  
exaggerations by his own patient personal ob-  
servations, and the concurrent testimony of  
many honest Spiritualists who had studied the  
Eddy business with still greater thoroughness.  
In view of the erroneous, not to say unchari-  
table, conclusion to which Elder Evans has ar-  
rived in regard to the Herald and its representa-  
tive at Chittenden, it may not be impertinent to  
question the accuracy of his judgment in other  
matters."

In our last issue we spoke of the case of  
Mrs. Thayer, the flower medium, and of our in-  
tention to test her claims to reliability, and sin-  
gularly enough, on Friday, the day before the  
paper which contained the editorial was issued  
to the public, a well-known Spiritualist of Bos-  
ton—a lady of high standing in community, and  
a personal friend of Mrs. Thayer—called upon us  
charged with a message from that medium, that  
she was ready to make arrangements at any  
time for a test seance, either at the Banner of  
Light office, or elsewhere, as best suited our con-  
venience; we at once took steps to hold such a  
seance at the Public Free Circle Rooms, in the  
Banner Building, but the severe illness of the  
medium prevented it from transpiring. We hope  
hereafter to carry the project to a satisfactory  
conclusion—of which our readers will be made  
fully aware.

Mrs. Eliza M. Hickok, the talented writer  
and lecturer, has a new discourse, entitled "Man-  
aging Husbands," which is especially suited to  
promiscuous audiences, as it is free from all  
sectarian bias. Those who have listened to her  
temperance and other lectures, will not doubt be  
glad of an opportunity of hearing this. Her  
address is 12 Salem street avenue, Charlestown  
district, Boston.

We have received a fine piece of typo-  
graph work from J. S. Keating, Chairman,  
wherein we are invited by the Press Committee  
of the First Exposition of the Tradesman's In-  
dustrial Institute of Pittsburgh, Pa., to partake  
of the hospitalities of "Press Headquarters"  
there during its sessions. Our thanks are ten-  
dered for the friendly remembrance.

BRIEF PARAGRAPHS.

**SHORT SERMONS.**—Let every dawn of morning be to you  
as the beginning of life, and every setting of the sun to  
you as its close; then let one of these short lives leave its  
sure record of some kindly thing done for others, some  
additional strength or knowledge gained for yourself.

The Chicago Tribune is responsible for the statement,  
that in a recent case in that city the jury rendered a ver-  
dict against the plaintiff in a clear and honest case, where-  
at his lawyer remonstrated with the constable who had  
seized the jurors, and when he had been released, the con-  
stable at once stated the case, with refreshing frank-  
ness, in these words: "I told Mr. So-and-so (the plaintiff)  
that he could have a jury to suit him for five dollars; he  
wouldn't give me a cent, and I got up a jury for the other  
side." This is justice, with a vengeance.

Dr. A. B. Crosby says that to put a patient in the "best  
bed" in a country farm house is to have him "plunged  
in a gulch of dark despair."

Breakfast in New York and supper in Ohio is the start-  
ling possibility offered by the new mail train.

W. L. Jack, M. D., of Haverhill, Mass., denies the cir-  
culated report that he is about to abandon his medical  
career and seek a field of employment. He is satisfied, he  
writes, with the mission which he is accomplishing, and  
has no idea of deserting the cause for which he has so long  
and industriously toiled.

In the awful mystery of human life there is a consolation  
sometimes that our mistakes, even our sins, are per-  
mitted to be instruments of our education for immortality.  
—Anon.

A most disastrous storm has of late devastated the coast  
of the Gulf of Mexico. The damage by the rising water has  
been great. The storm did immense damage to other places  
along the coast, and a sad story of suffering and privation  
comes to us with urgent appeals for immediate help.

**BERNARD'S SELF-WRITTEN EPIGRAM.**  
The poet laureate, standing in the middle of the street,  
Was quick to learn and wise to know,  
And keenly felt the friendly glow  
Of the sun's rays upon his face;  
But thoughtful folks had him low,  
And staid his name.

The inscription is not declining in Herzegovina, and  
there have been sharp encounters near Mat-she and Flerie,  
in which the Turks were defeated, so that the prospects  
of a peace are not flattering. The Slavonian Fraternity  
in this country are preparing to receive and succor refugees  
from Turkey.

A well-known clergyman was crossing Lake Erie many  
years ago, upon one of the lake steamers, and saw a  
badly hurt man, at the wheel of the boat, as expressed sur-  
prise that so small a man should be placed in such a respon-  
sible position. At the request of the clergyman he boxed  
the compass, and then bowed it backward. He then asked  
the clergyman to repeat the Lord's Prayer backward, and  
the latter was compelled to admit that he could not do it.  
The boy said, "Now, you see, I understand my business  
a great deal better than you do, young man." The clergyman  
acknowledged himself beaten, and retired.

Messrs. Roberts Brothers are preparing an agreeable  
series of four new books. "Eight Cousins" will be the first book in  
the "Little Women" series. Issued under the name of  
which was published in June, 1874, four years ago, thirty-  
eight thousand copies having been called for in that month.  
The series consists of "Little Women," "Little Men,"  
"An Old-Fashioned Girl," and "The House on the Hill."  
The most popular of the time, their combined sale in  
the United States exceeding two hundred thousand, and  
England, France, Germany, and Holland swelling the  
number with their respective editions. Messrs. Roberts  
Brothers have also recently ready "Madame Reculver and  
her Friends."

A. S. Hayward, magnetic physician, will, on the 1st  
of October, occupy his old rooms, 5 Davis street, Boston.

To extract ink from cotton, silk, or woolen goods, saturate  
the spots with turpentine and, let it remain several  
hours. Then rub it between the hands. It will disappear  
without injuring either the color or texture of the article.

There don't ask a woman in Wisconsin to teach school  
for any \$2 per week. They offer her \$12, and if she refuses  
they nail the door up and hang out a sign of "no school  
here." —Ex.

There was a severe snow storm on Mt. Washington,  
Saturday, Sept. 18th, and the mountains near Montreal are  
white with snow.

Never put a particle of soap upon your silver if you would  
save it from being discolored. When it needs polishing  
take a piece of soft leather and whiting and rub hard.  
Housekeepers run their silver with soap suds; as it makes  
it look like pewter.

Meetings in Salem.

The Salem Spiritual Progressive Lyceum holds  
its sessions every Sunday at 1 o'clock, also its  
conference meetings every Wednesday evening  
at 7 1/2, at Hardy Hall, No. 13 Washington street.  
The officers of the Lyceum are: Conductor, John  
Hamel; Assistant do., Edward Hall; Guardian,  
Mrs. Alice S. Waterhouse; Assistant do., Frank  
Pearl; Guards, N. K. Holland, W. D. Nichols,  
Miss Emma Chapline, Mrs. N. K. Holland; Li-  
brarian, Mrs. Cecilia Pearl; Assistant Librarian  
and Secretary, S. G. Hooper; Musical Director,  
Mrs. Anna Hall; Assistant do., Miss Amanda  
Bailey; Treasurer, William Mend.

For the present, in connection with the Ly-  
ceum, lectures will be delivered at 3 and 7 1/2  
o'clock Sundays, at the same hall. Mrs. Nellie  
J. T. Brigham speaks Sept. 26th, and J. Frank  
Baxter in October. All are cordially invited.  
Admission to lectures, ten cents.

First Grand Exposition of the Tradesman's Industrial  
Institute, Pittsburgh, Pa., opens Oct. 7, closes Nov. 6.  
Address A. S. Hayward, Pitts., U. S. A.

**RATES OF ADVERTISING.**  
Each line in *Agate* type, twenty cents for the first  
line, and fifteen cents for every subsequent in-  
sertion.  
**SPECIAL NOTICES.**—Early cents per line.  
Minimum each insertion.  
**BUSINESS CARDS.**—Thirty cents per line.  
Agate, each insertion.  
Payments in all cases in advance.

For all Advertisements printed on the 5th  
page, 20 cents per line for each insertion.  
For Advertisements to be renewed at continued  
rates must be left at our Office before 12 M. on  
Monday.

**SPECIAL NOTICES.**  
**THE WONDERFUL HEALER AND**  
**CHAIRVOYANT.**—Mrs. C. M. MORRISON,  
No. 102 Westmoreland street, Magnetic treatments  
given, curing all diseases by lock of hair,  
\$1.00. Give one and see. Remedies sent by mail.  
In the past two years Mrs. Morrison's Cor-  
respondence has given two thousand and seventy six or  
eight hundred patients suffering from chronic  
and complicated diseases have been cured with  
her magnetic vegetable remedies.  
Specialties for Epilepsy and Neuralgia.  
Address Mrs. C. M. MORRISON, Boston, Mass.,  
Box 2519. 134-1/2—Am. 11.

DEAFNESS from any cause, and CATARRH of  
all its forms, cured by using Mrs. E. D. CRAW-  
ford's Indian Remedies. The best and most sat-  
isfactory references given. Thousands can tes-  
tify to their efficacy. All letters requiring an-  
swer must contain 25 cents. Mrs. E. D. CRAW-  
ford, 36 Elm street, Northampton, Mass.  
S. 11-44

DR. FRED. L. H. WILLIS will be at the Sher-  
man House, Court Square, Boston, Friday and  
Saturday, Sept. 24th and 25th, from 10 A. M. till  
4 P. M. S. 18.

MRS. NELLIE M. FLINT, Medium, office 200  
Jordanian st., opposite City Hall, Brooklyn, N. Y.  
Hours from 10 to 4. 4w-S. 11.

HENRY SLADE, Chairvoyant, No. 18 West 21st  
street, New York. Jy. 3.

SEALED LETTERS ANSWERED by R. W. FLINT,  
374 West 32d street, New York. Terms \$2 and  
three stamps. Money refunded if not answered.  
S. 18—4w

THE MAGNETIC HEALER, DR. J. E. BRUGES, is  
also a Practical Physician. Office 24 East Fourth  
street, Address Box 92, Station D, New York City.  
M. 27.

J. V. MANSFIELD, TEST MEDIUM, answers  
sealed letters, at 361 Sixth av., New York. Terms,  
\$5 and four 3-cent stamps. REGISTER YOUR  
LETTERS. Jy. 3.

A COMPETENT PHYSICIAN.—Dr. J. T. Gilman  
Pike, whose office is located at the PAVILION,  
No. 57 TREMONT STREET, (ROOM C), BOSTON,  
is cordially recommended to the Public as one of  
the most competent practitioners in the State.  
He compounds his own medicines, is a mesmer-  
izer, skillfully applies the electro-magnetic bat-  
tery when required, administers medicines with  
his own hands, has had great experience as a  
physician, and has been very successful in his prac-  
tice. He gives close attention to nervous com-  
plaints.

**BUSINESS CARDS.**  
THE ANIMAL BODY is made up entirely of substances  
primarily derived from inorganic nature, the rocks,  
the soil, and the air. Heat, electricity and time, in their  
process of reduction, carry us through the grand pro-  
cession of their changes, from the inorganic to the organic  
state.  
The intricate of vitality is sustained by the compounding  
by nature (as above) of the tissues, which are wasted in the  
ordinary nervous and muscular operations of thinking and  
action.  
As in proportion to the capacity of the animal economy  
for restoring the waste, is the being preserved in health  
and strength.  
The ingredients wasted by thought or action are identical  
with those of which Fellows's Hypophosphites are com-  
posed; the ability of this preparation to furnish the restor-  
ing capacity, and its power of sustaining and increasing  
vitality in the only of conditions to combat and overcome  
disease, and so to lengthen life days.

THE HUMAN STOMACH is not a chemist's laboratory.  
Many able physicians regard this, and propose theories  
which could only apply in cases of matter of fact or organic  
chemistry. They forget the vital principle, which in the  
animal economy is paramount. Hence the mistakes and  
failures of their theories. Once of Quinine, whose  
inestimable virtues are established by actual proof,  
is worth a ton of any drug whose value is built upon a  
fine spurious chemical theory. Quinine is the best tonic we  
have, and yet its action can be explained by no chemical  
reasoning. In Campbell's Quinine Wine, now a household  
word, its best effects are in such disorders as loss of ap-  
petite, lassitude, indigestion, fever and ague, and is pre-  
scribed by the first medical men in the country. 2w-S. 25.

**ERIE, PA., BOOK DEPOT.**  
OLIVER & AFFORD, the veteran bookeller and pub-  
lisher, keeps on sale at his store, 601 French street, Erie,  
Pa., nearly all of the most popular Spiritualistic books  
of the times. Also, agents for full & Chamberlain's Ma-  
gnetic and Electric Powders.

**CLEVELAND, O., BOOK DEPOT.**  
JESSE BAZAAR, 16 West 14th street, Cleveland, O.,  
has the Spiritual and Liberal Books and Papers kept for  
sale.

**VERMONT BOOK DEPOT.**  
J. O. DARRING, book and stationer, keeps for sale  
Spiritual, Reform and Miscellaneous Books, pub-  
lished by Colby & Rich.

**LONDON, ENG., BOOK DEPOT.**  
J. BURNS, Progressive Library, No. 15 Southampton  
Row, Bloomsbury Square, London, W. C., London, Eng.,  
keeps for sale the BANNER OF LIGHT and other Spiritual  
Publications.

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

**ADVERTISEMENTS.**  
**COLBY & RICH,**  
Publishers and Booksellers  
No. 9 MONTGOMERY PLACE,  
BOSTON.  
KEEP A COMPLETE ASSORTMENT OF  
Spiritual, Progressive, Reform,  
AND  
MISCELLANEOUS BOOKS,  
AT WHOLESALE AND RETAIL.

TERMS CASH.—Orders for Books, to be sent by Express,  
must be accompanied by full or part cash. When the money  
sent is not sufficient to fill the order, the balance must be  
paid C. O. D.  
Orders for Books, to be sent by Mail, must invariably  
be accompanied by cash to the amount of the order.  
Any Book published in England or America, not out of  
print, will be sent by mail free of charge.

**Challenges of Books Published and For**  
**Sale by Colby & Rich, at No. 9 Montgomery Place,**  
**By N. H. Wells & Co., on "Phrenology, Physiol-  
ogy, Hygiene, Mental Improvement, &c." sent free.**  
HOLMES, COLORADO.

WELL & CHAMBERLAIN.  
Full notice. Seeing that you propose publishing a "Treatise  
of Phrenology," and send to your friends a statement of our  
daughter's case, that you may use it if you wish.  
When our daughter Alice was three and a half years old,  
she had a dreadful long fever, which lasted for some six  
months. In all that time she could not stand or walk. This  
condition was it left her in a weak, with the right hand  
drooping, so that she has a constant walk on her legs,  
and has suffered much pain. She is now 10 years old. Her  
fingers have curled up. She can now walk or stand on her  
feet, and she has a good head, and does not seem to be  
retarded after having a year and a half of such a  
childhood with such her long fever. I have  
suffered severely from a headache for 10 years,  
and could find no medicine to relieve me until I found your  
Magnetic and Electric Powders. These have entirely cured  
me. We would certainly recommend them to all who suffer  
from such ailments. We feel very grateful to you and the kind agents who  
sent your goods to the good they have done for us.  
Yours truly, J. O. DARRING.

Mailed Postpaid 1 Box, 50 Cents. 100 at  
the Reduced Price of 4 Boxes, \$5.00.  
**AGENTS WANTED EVERYWHERE.**  
CIRCULARS, and Agents' Terms, sent FREE, by  
mail. Send your money and our expense and risk. In Post-office  
order, Registered Letter, or by Express, New York.  
All letters and remittances must be directed to  
WELLS & CHAMBERLAIN,  
608 Broadway, New York City.

Phoebe C. Hall, Annie Lord Chamberlain,  
Orville, 36 Broadway, New York City.  
For sale wholesale and retail by COLBY & RICH, at  
No. 9 Montgomery Place, corner of Province street (lower  
floor), Boston, Mass. Closes July 3.

**SOUL READING**  
**or Psychometrical Determination of Character.**  
MRS. A. B. SEVERANCE is well known to all who are  
in the public that those who wish, and will visit her in  
person, or send their photograph or lock of hair, she will give  
a careful description of their leading traits, and a judi-  
cious and penetrating disposition; marked changes in past and  
future life; physical diseases, with prescription therefor;  
what causes they are likely to encounter in the future; the  
character of their friends and acquaintances; the nature of their  
marriage; and hints to the infirmly as to the best  
mode of cure. Full description, \$2.50, and four-cent stamps.  
Address, Mrs. A. B. SEVERANCE,  
Centre street, between Church and State streets,  
Boston, Mass. July 3.

**MRS. JENNETT J. CLARK,**  
THE well known Spiritualist, clairvoyant, and com-  
municator with spirits, is at her office, No. 25  
W. 11th Street, Boston, Mass., from 10 A. M. to 4 P. M.  
For a full description of her powers, see her book, "The  
Science of the Soul," published by Colby & Rich, Boston.  
Sent 25 cts.

**MRS. TOWNES,** No. 9 Great Jones street, New  
York, Magnetic and Electric Physician, informs the  
public that she can cure the Saint Vitus Dance without  
pain. Secure no pay. Also treats all other nervous dis-  
eases. Sent 25 cts.

**A. S. HAYWARD, Magnetic Physician,** will  
occupy Rooms 5 & 6 Davis street, Boston, Oct. 1st. Office  
hours from 9 to 4. Sent 25 cts.

**BOOK READER OF THIS PAPER.**  
SPECIAL address on postal card for 10 cts. Circular  
of "THE SCIENCE OF A NEW LIFE." Nearly 30,000  
copies already sold. Contains the latest and most  
valuable information on the subject. Agents wanted on salary  
or commission. Address COWAN & CO., 311 Broadway, N. Y.  
May 1.—2w

DR. J. E. WILLIAMS, Magnetic Healer and  
Medium, 220 Broadway, New York.  
Sent 25 cts.



## New York Advertisements.

**SPENCE'S**

# Positive and Negative FLOWERS.

"THE magic control of the POSITIVE AND NEGATIVE FLOWERS over disease and all kinds, is wonderful beyond all precedent. They do no violence to the system, causing no purging, no sweating, no vomiting, no urinating, no evacuating."

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