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The Camp-Mectings.

LAKE PLEASANT CAMP; OR HOW IT STRUCK JOHN WETHERBEE.

To the Editor of the Banner of Light:

I am somewhat poetic in my nature, so I often take a poetic view of things, though I do not run very easily into rhyme. I may be taking a poetic view of things now, when I say I think campmeeting life is suggestive of "Summer-Land life; perhaps I am thinking of Martha's Vineyard, with its multitude, while I am looking at the modest but growing camp of Lake Pleasant. Well, one shows the possibilities of the other. As the former surpasses the latter in extent and development, so does the Summer-Land surpass all, making all mundane scenes insignificant; nevertheless, I think camp-meeting life is in the line of Summer-Land life. Everything is entitled to a good light, and the popular artist flatters the portrait he is painting, which is wise and right. I have known the sun to do it sometimes even in photographs, so looking at a camp, it is admissible to forget the rainy days and the cold days, and the many other mundane disabilities; take it then at its best and extend it, and you will see what I mean by the expression, "suggestive of Summer-Land life."

The spiritualistic idea that our spirit friends, though invisible, gather where mortals congregate, that the "burning bush" and "Jacob's ladder" are indigenous institutions at a well-ordered Spiritualist camp-meeting, are associations that lift them into a more celestial picture than extent and numbers could possibly do without these invisible adjuncts. In a word, suppose | pleasant phenomenal experience. E. V. Wilson Martha's Vineyard was spiritualistic in our and Mrs. Nelson seemed to have formed a partsense, as one of these days it will be, or similar nership, and while I was there were drawing poorly-founded pretensions of the old Church, as successes may be-for our truth is working into full audiences. the religious body politic and toning it up to us more than one would think—then the poetic remark I have made will be clearer. One of course cannot have exactly what one wants just for the wishing, as we presume one can in that better world where we shall one day be, yet I think a thoughtful person will see in the ease and abandonment of forms, the open door, the hospitable manifestations, more of a resemblance to the heavenly style of things than they could from a Common wealth Avenue, or in city high-life, with all its cost and grandeur.

Such was the thought that came to me when lately on a Saturday morning I stopped at the Lake Pleasant camp and took in the situation The magnetism of the place was good, I felt it perceptibly; magnetism associated with persons or places impresses me always with the idea of invisible presences, "impalpable impressions in the air." I expect when I open my eyes in the Summer-Land I shall find the magnetism good, and I shall feel at ease and at home, and the cause of it be visible, and the general aspect be nearer a camp-meeting one, an "Oak Bluffs" spiritualized, than to the cities and villages of human life.

The railroad touches this Lake at its southwest corner, where we enter the enclosure by a descent of some dozen steps into an acre or two of low flat land lying between the bluff and the Lake. On one side of this level feature is the speakers' tasty stand, and from it, in a semi-circle, rises the land at a suitable angle for the seats which are arranged there, making it one of the finest natural amphitheatres I ever saw, and giving an auditorium of great capacity. On the top of this rising ground, about forty feet above the level place referred to, are a number of acres of high land, topographically picturesque, covered with grass and trees, and this is arranged in streets and avenues, along which are the tents of the campers, of all sizes and shapes. It is a comfortable looking place, and every one seemed to be enjoying it.

The descending entrance of which I have spoken does not seem to have been the "front door" of the place, for a few rods further there are one or two more pretensious ones, up flights of some thirty or fifty steps, landing one on the flat summit of this tented location. The railroad, as it strikes the Lake, strikes also this shady, grass mounted hill, sloping steeply, and some forty feet high, on the top of which, as I have said when speaking of the auditorium, is the camp-ground. The road, instead of going around this hill, as good manners would indicate, makes a clean cut through it, and on the brow of the right side of this deep cut is "5th avenue," so called, where a row of tents open their eyes or mouths-to-the morning sun, and where the

loiterer finds plenty of seats along the edge to watch the trains of cars come and go in the depth below, or if celestially inclined, to look at Mount Tobey, the great feature in the southeastern horizon, when the sun does not command the situation, or, as the poet says, the moon which rises in cloudy majesty, does not throw ner silvery mantle on the vale below.

I do not intend to convey the impression that this "5th avenue" was the aristocratic part of this semi-Summer-Land, for many of the finest locations were elsewhere. I think one part of the place was as good as another; no part could claim a display over another; roses, and decorations, and fancy names, everywhere abounded. Broadway, which was not especially broader than many other ways, seemed to combine taste with business; this was the "change," if there are "rialtos" in the Summer-Land. On the corner, so that both streets mentioned can claim it, is the first cottage erected, a very pretty summer residence, just finished, by Mr. Lyman others will very likely follow his example, so that next season there will be several of them. On the left side was the bookstore, with the "Banner of Light" shining on the counter. Mrs. Twing, located at the same place, seemed to be doing a rushing business; just below was Dr. Beals's hospitable tent, a double-decker, as it ought to be, as he seems to be the "Mayor of this city;" below him is the post-office, and other stations. Baxter, whose music and tests at the public meetings were marked features, seems to have floral tastes, also, and his decorations made his tent a bower.

Just below his, and opposite Dr. Beals's, was Mrs. Clara Dearborn's tent; her foreground was frescoed with flowers, which made a fine setting to her hospitable looking tent. Dr. Beals's lounge, and Mrs. Dearborn's red rocking chairs, both had fascinations for me, and I frequently brought up there, but in fact I was at home everywhere.

The "saints" tried hard to make me feel like a great man, because I have correspondential connection with the Banner, but I knew my own measure, and like Grant, in Europe, I knew the flattering words were not intrinsic. It was the Banner that lifted me into notice; but as it is always pleasant to be thought clever, whether for one's merits or only associations, I thank it for the glamour or halo that it casts on me.

The mediums were very numerous, and if the camp had been a village, "Mediumville" might have been an appropriate name. I was glad of their number and of their success. I will not undertake to give their names, and their specialities, for I am not writing a report, that, as the Banner readers know, was ably attended to. I am only making believe artist, and painting a picture as the "thing struck me," so will not go further into details, though I had myself some

On Sunday (Aug. 19th) the number of people | ing able to solve, the enigma of life and the myson the ground must have been very large. They | teries of psychology. We read in the introduccame from all directions, and the large auditorium of which I have spoken was crowded. I think it must have held 4,000 people, who listened to E. V. Wilson's vigorous or muscular Spiritualism in the morning, and in the afternoon to Cephas B. Lynn. I feel as though I must say this of the young man: he has either grown amazingly in ability, or I have dwindled, for he was intellectually and eloquently a much bigger man | the present age. The introductory chapter ends than when I heard him last, a few years ago. I felt myself a mental dwarf by the side of him, and as I know I am at least as much as I used to be. I am happy to credit him with growth. I am always glad when I hear an inspirational speaker give evidence that he studies to keep up with the education of the times, so many are indolent, and their eloquent loquacity needs the sediment of thought that study alone gives. The influence of bright spirits illuminates a speaker; but the speaker himself has his work and study to do. or his flowing words are milk without any cream. The illuminated student never has to repeat himself. Theodore Parker, who was a first-class medium without knowing it, had no fellow to exchange with, hence preached every Sunday for fifteen or twenty years to the same audience, and did n't then exhaust himself into thinness I think there are but few of our speakers who could do that.

I could make a very long article on this Lake Pleasant affair by giving in detail some of my experience-some of it I may weave into my Phantomatic Whispers "-but I have said, think, enough to show how it struck me; and with the feeling I found there, and seeing the progress since it started, I am grow into something far larger than it is now It seems to be in a good location, with pleasant surroundings. There is a respectability about it that is creditable, and the large number who gathered on the Sunday I was present treated it as respectable, though a considerable portion o them were not Spiritualists. Some strangers happened to talk with, certainly had heard words that will set them thinking; and I think it whole some for a man who has the average Christian ideas to get a chance to hear heresy eloquently uttered. I feel very sure one man I spoke with who had been listening to E. V. Wilson, got some ideas into his head so that he will have no relish hereafter for his usual Sunday food; so I think this camp meeting will be killing two birds with one stone-providing a semi-summer-land recrea tion for a large number of Spiritualists, and spreading words of vital truth among accidenta hearers who will get light who otherwise would live and die in evangelical darkness; who would not go to a Sunday meeting to hear a heretic but who will go to a camp for recreation, and as my friend did, swallow wisdom without knowing it, and find himself a better and stronger and happier man for it. I expect Lake Pleasant Camp will grow in coming years, and "so mote it be." The Reviewer.

Mad. Blavatsky's Forthcoming Work.

BY DR. G. BLOEDE

To the Editor of the Banner of Light:

As it has been my privilege to inspect some advance sheets of Mad. B.'s work, "Isis Unreiled," whose publication is near at hand, I cannot refrain from briefly stating the expectations concerning the whole, which these few glimpses are apt to arouse in any unprejudiced reader. What the book itself will be, I do not, of course, assume to predict; but I scarcely doubt that the short specimens I have perused will justify a reference to the proverbial saying, "ex unque leonem," (from the claw know the lion). The pages with whose reading I was favored, though comprising not more than about a thirty-sixth part of the whole, satisfied me that the forthcoming book will be a standard work, so far as earnest and high purpose, deep and extended learning, extraordinary wealth of material, knowledge, clear and free thought, and adequate and masterly expression, are concerned.

Her work, says the authoress in the preface, is the fruit of a somewhat intimate acquaintance with Eastern adepts, and the study of their science. It is offered to such as are willing to accept truth wherever it may be found, and to defend it, ever looking popular prejudice straight in the face." "It is an attempt to aid the student, to detect the vital principles which underlie the philosophical systems of old." "Its object is not," we read in another place, "to force upon the public the personal views or theories of its author; nor has it the pretensions of a scientific work, which aims at creating a revolution in some department of thought. It is rather a brief summary of the religious, philosophy and universal traditions, and the exegesis of the same, in the spirit of those secret doctrines of which none - thanks to prejudice and bigotry-have reached Christendom in so unmutilated a form as to secure it a fair judgment." The spirit in which the work is written will appear, among others, from the following words: "We believe in no magic which transcends the scope and capacity of the human mind, nor in 'miracle,' whether divine or diabolical, if such imply a transgression of the laws of nature, instituted from all eternity. Nevertheless, we accept the saying of the gifted author of 'Festus,' that the human heart has not yet fully uttered itself, and that we have never attained, or even understood, the extent of its powers. Is it too much to be lieve that man should be developing new sensibilities and a closer relation with nature? The logic of evolution must teach as much, if carried to its legitimate conclusions."

The work will be essentially critical and polemic, since its principal aim is to destroy the tory chapter, ("Before the Veil"): "We wish to show how inevitable were their innumerable failures, and how they must continue until these pretended authorities of the West go to the Brahmins and Lamaists of the far Orient, and respectfully ask them to impart the alphabet of true science." As the main foe to contend with, the authoress denounces the materialism of with the following forcible sentences: "Deeply sensible of the Titanic struggle that is now in progress between materialism and the spiritual aspirations of mankind, our constant endeavor has been to gather into our several chapters every fact and argument that can be used to aid the latter in defeating the former. Sickly and deformed child as it now is, the materialism of to-day is born of the brutal yesterday. Unless its growth is arrested, it may become our master. It is the bastard progeny of the French Revolution, and its reaction against ages of religious bigotry and repression. To prevent the crushing of these spiritual aspirations, the blighting of these hopes, and the deadening of that intuition which teaches us of a God and a hereafter, we must show our false theologies in their naked deformity, and distinguish between divine reli gion and human dogmas. Our voice is raised and our plea made for enfranchisement from all tryanny, whether of science or theology." Of the thorny arduousness of her task, the authoress is fully aware, to judge from the formidable array of opponents she expects to arouse against her book, among whom she mentions the Christians the scientists, the pseudo-scientists, the broadchurchmen and free-thinkers, the mercenaries and parasites of the press, etc. It is, however, to be hored that the convincing evidence of the pure and ardent love of truth which will certainly appear in her work, will at least save her from sharing, as she expects, the cruel fate of the Roman gladiator, who, entering the arena, used

to salute the emperor as "a dying man." In the first chapter, the authoress places the reader "Before the Veil." This gives a brief exposition of the philosophy of Plato and his principle disciples, which, as she says, "as the most elaborate compend of the abstruse systems of old India, can alone afford a (suitable) middleground" (for their introduction). I quote from this part as referring to the much vexed question of darkness in spiritual manifestations, this passage: "Hence we may understand why the sublimer scenes in the mysteries, were always in the night. The life of the interior spirit is the death of the external nature; and the night of the physical world denotes the day of the spiritual."

The rest of this chapter is taken up by the

forbear quoting a few specimens of this nomenthe book. I choose such passages as have particular reference to facts or notions familiar to Spiritualists, and are apt to indicate where the authoress may have to expect opposition from some votaries of Spiritualism proper.

The brief but interesting disquisitions on "Aethrobacy," (Levitation) "Alchemists," "Astral Light," etc., can only be mentioned. Under "Anthropology," we read: "The science of man; embracing among other thing Physiology, etc., Psychology, or the great, and in our days so neglected science of the soul, both as an entity distinct from the spirit, and in its relations with the spirit and body. In modern science psychology relates only or principally to conditions of the nervous system, and almost absolutely ignores the psychical essence and nature, Physicians denominate the science of insanity psychology, and name the lunatic chair in medical colleges by that designation."

Under "Elemental and Elementary" Spiritshighly commendable distinction-we read, 'Elemental Spirits'-the creatures evolved in the four kingdoms of earth, air, fire and water, and called by the Cabalists Gnomes, Sylphs, Salamanders and Undines. They may be termed the forces of nature, and will either operate effects as the servile agents of general laws, or may be employed by the disembodied spiritswhether pure or impure—and by living adepts of magic and sorcery, to produce desired phenomenal results. Such beings never become men."

"They have been seen, feared, blessed, banned and invoked in every quarter of the globe, and in every age. Shall we, then, concede that all who have met them were hallucinated?

"These elementals are the principal agents of disembodied, but never visible, spirits, at seances, and the producers of all the phenomena except the subjective.".

ELÉMENTARY SPIRITS,

Properly, the disembodied souls of the deprayed; these souls having at some time prior to death separated from themselves their divine spirits, and so lost their chance for immortality. Once divorced from their bodies, these souls, (also called astral bodies,) of purely materialistic persons, are irresistibly attracted to the earth, where they live a temporary and finite life amid elements congenial to their gross natures. "After a more or less prolonged period of time these material souls will begin to disintegrate, and finally, like a column of mist, be dissolved atom by atom in the surrounding elements." I have, in these quotations, italicised those passages which, in my opinion, are apt to become points of issue between the Spiritualists and Madame B.

At the same time I suggest that to avoid further confusion of "elemental and elementary well as modern science, of having solved, or be-spirits" it would be advisable to designate the latter by some other name, as for instance, "rudimentary." If they, as Madame B. assures us, are liable to be "dissolved," there must have been some deficiency in their germ, which would justify their designation as "rudimentary."

On Evolution, our authoress makes these highly appropriate remarks: "The development of higher orders of animals from the lower, modern, or so-called exact, science, holds but to a one sided, physical evolution, prudently avoiding and ignoring the higher, or spiritual evolution, which would force our contemporaries to confess the superiority of the ancient philosophers and psychologists over themselves. The ancient sages ascending to the UNKNOWABLE, made their starting-point from the first manifestation of the unseen, the unavoidable, and from a strict logical reasoning the absolutely necessary creative Being, the Demiurgos of the universe. Evolution began with them from pure spirit, which, descending lower and lower down, assumed at last a visible and comprehensible form. and became matter. Arrived at this point, they speculated in the Darwinian method, but on a far more large and comprehensive basis.'

An important declaration is found under the head of "Materialization." It reads:

Materialization. A word employed by Spiritualists to indicate the phenomenon of a "spirit clothing himself with a material form." The far less objectionable term "form-manifestation" has been recently suggested by Mr. Stainton Moses, of London. When the real nature of these apparitions is better comprehended, a still more appropriate name will doubtless be adopted. To call them "materialized spirits" is inadmissible, for they are not spirits but "ANIMATED PORTRAIT-STATUES."

Here a wide field of strife opens between the unveiler of Isis and the Spiritualists. A great many of the latter, at least, in view of the latest and most wonderful experiences of Mr. O'Sullivan in Paris, will be prone to contend that the forms produced through the mediumship of Mr. Firman must be more than "animated portraitstatues," supposing even that Madame B. should be prepared to demonstrate that the fable of Pygmalion may still become a reality.

"Soma." "This Hindu sacred beverage, answering to the Greek Ambrosia or nectar drank by the gods of Olympus," prompts the authoress to make the following spicy remarks: "Thus the Hindu Soma is mystically and in all respects the same that the Eucharist supper is to the Christian. The idea is similar. By means of the sacrificial prayers—the Mantras—this liquor is supposed to be transformed on the spot into real Soma, or the Angel, and even into Brahma himself. Some missionaries have expressed themselves

definitions of a series of certain terms, which, as | so that, generally speaking, the Brahmans use a the authoress says, will be used in a sense differ- kind of spirituous liquor as a substitute. But do ent from that familiar to the reader. I cannot the Christians believe less fervently in the transubstantiation of the communion wine into the clature, as illustrative of the exceeding wealth of | blood of Christ, because this wine bannens to be more or less spirituous? Is not the idea of the symbol attached to it the same? But the missionaries say that this hour of Soma drinking is the golden hour of Satan, who lurks at the bottom of the Hindu sacrificial cup."

The very vague and promiseuous use of the terms spirit and soul, causes the authoress to state this as her definition of them: Referring to the work itself, she remarks here only that spirit " is the " Nous (vous) " of Plato, the immortal, immaterial and purely divine principle in man, the crown of the human triad, whereas " Lout" is the Psyche or the nephestr of the Bible, the vital principle or the breath of life which every animal, down to the Infusoria, shares with man.'

Space and time forbidding, I must resist the temptation of making further quotations, but I trust that what has been quoted will impress the attentive reader of the Banner with the fact that the forthcoming book of Madame B. will, under all considerations, range among the most important contributions to the literature of the modern science of spirit, and be worth the attention of every thinking student of this. Whather the authoress will make good the proud title of her work, and this will prove a true "Unreiling of Isis, i. e., the lifting of the curtain from the inner temple of the mysterious goddess, and solve the enigma of nature and life, I am not prepared to say. I am satisfied, however, that it may tear some rents into the hitherto indestructible Vell, and allow some peeps into the sanctissimum of the Unknowable. But not being an adept of the Esoteric Arcana of "theosophical wisdom," I would, in view of malevolent opposition, have preferred a less pretentious title for the meritorious work of our learned authoress. Although great things have been done since, nearly a hundred years ago, Goethe wrote his great theosophical poem, Flust," I believe that to these very days, the days of "materialization," or "animated portrait-statues," remains true what that student of mediaval magic expressed, as the ultimate result of his studies :

Mysterious even in open day.

Nature retains her reit despite our clamors.

That which she does not inillingly display.

Cannot be wreuched from her with levers, seriews and hammers, "—[thothe, Fanst, trans, R. Taylor, Brooklyn, Aug. 1877.

THE RELICION OF JESUS, AS COMPARED WETH-THE CHRISTIANITY OF TO DAY. By F. A. Binney, author of "Where are the Dead?" "Californian Homes for Educated English-men," "Life Beyond the Grave," etc. etc. London: E. W. Allen, 11 Ave Maria Lane, One of the best evidences of the healthiness of

modern thought is to be found in the breadth and freedom characterizing religious criticism. Occasionally, however, freedom is apt to degenerate into license: then criticism becomes mere abuse. The conscientious objector to any system, if he himself be animated by a desire for truth, will never needlessly hurt the feelings of those with whom he disagrees. When Christian apologists object to their opinions and positions being criticised, we ought to find that objection based upon some valid ground, such as, for instance, resentment, naturally arising from the kind of criticism above alluded to. If, however, the criticism in its nature fulfills the conditions previously suggested, and it is then objected to, the observer is prone to come to the conclusion that the criticism complained of is mainly objected to because of its truthfulness. In such a case, our intelligent sympathies would be given to the critic rather than to the criticised. That truly inspired man, Andrew Jackson Davis, remarks in an address to the world which prefaces Nature's Divine Revelations, "Fear not, for error is mortal and cannot live, and truth is immortal and cannot die." Any attempt, then, to overturn truth will but rebound upon the promoter, while every effort to establish truth will ultimately be crowned with success. When we find, as is the case with the volume before clear, careful and impartial endeavor to differ entiate the false from the true, and to place be fore the world in an acceptable manner the intrinsic merits and beautiful truths of the religion of Jesus, every lover of spiritual verity will wel-come such endeavor with pleasure, and will certainly not fail to profit by the author's labors. The volume is prefaced by an "Introduction," which occupies the first thirty pages of the book; it is further divided into two parts, having respectively eleven and ten chapters each. Part the first is entitled "The Religion of Jesus;" part the second has for its heading "The Chris-tianity of To-Day." The author says in the opening of his preface that: "The following work is an attempt to prove a conclusion which has long since occurred to the author, and which is not in itself at all novel, namely: that the religion which Jesus taught is not the Chris-tianity of to-day. Having the usual familiarity with the doctrines of modern orthodox theology, for a long time never thought of comparing hem with the texts on which they are based. After due consideration, it occurred to me, howver, that a fair argument against the authenticity of modern dogma might be based upon many extracts from Christ's own utterances, without regard to the weapons of human reason which have been urged against it so ably by other and more competent writers than myself, in scores of bulky volumes. The plan here adopted has been to analyze the contents of the original record itself, and by judicious classification to show how much authority there is in favor of the view of Christianity expounded in the following pages, and how much-or rather how little-there is in favor of the Christianity taught in churches."

Anticipating some adverse criticisms, or at least the possibility of his opinions being misrepresented, the author further remarks in his pref-It will be said that many passag very indignantly about this ceremony, the more | Scripture which I have interpreted in their literal

nary English readers, are not so interpreted by the Church. I shall be told that if I had consulted the original Greek or Hebrew, I should have learnt that the passages in question, which, as expressed in plain English, mean one thing, when read in the light of these authorities really when read in the light of these authorities really mean something quite different 1. In answer to these objections, I wish to explain beforehand that—with all deference to the able divines who, I shall be told have anticipated and explained everything, years, perhaps, before the present writer was born—I claim the right, as an ordinary law reader of the Bible to Interpret that the book is largely taken up with an analysis of the able work of Mr. Greg, entitled "The Creed of Christendom, its Foundations Contrasted with its Superstructure." As doubtless most of your readers will be acquainted with this able work, which is among the best of its kind, they will peruse that portion of the introduction concerning it with no little pleasure and interest. Our author, speaking of Mr. Greg's labors, remarks on page 25; "So far Mr. Greg's object is identical with my own-namely, to show that the Christianity of the Thirty-nine Articles was not ant foundation for a purer and higher Christian ity. This is more the object I have set myself to do; and whilst I am greatly indebted to Mr. Greg for his scholarly work in taking to pieces the complicated structure of modern orthodox theology, and preparing the ground, so to speak, for the erection of a truer and firmer faith, I venture to think it a pity that this able writer did not carry his labors further, and erect out of the materials which the New Testament infords

stantially at the same conclusions: as inculcated in the book before us.

In dealing with the first part of his subject, the Religion of Jesus, the first chapter is devoted to the practical teachings of Christ in accordance with the author's plan of division; the first topic

the practical teachings of Christ in accordance with the author's plan of division, the first topic treated under this head being "Christ's Commandments". In reviewing that chapter subsequently, he summarizes the practical teachings of Christ as a means toward salvation thus:

"Askine prime a set of the tractes, as differentials religious generally, is supposed to be to estation thus:

"Askine prime a set of the tractes, as differential form wheat of stress paracheses, and the Christian religious generally, is supposed to be to estation askine in a stress of the continuous stress of the tractes, be asked on the administration of those wheat of the tractic here, by asked as straightful in the summing specific paracheses, and the summing specific paracheses, and the sumministration of the tractic paracheses, but it is forgone by necessary to salvation. Recommended in the first paraches as the first paracheses, and these requiring us to holder out farse to and leave of neighbor.

30th Asked of colored layer of palagment in Marthew, he priomates esterial life total who have fed the hungry and thirty, cluthed the naked, and visited the sick and in prisen; in short, 'encourse is made the test of metit. Those who have fedical to d. Asked language, (not failed to be letter any particular distinctly stated to be necessary to salvation, and paraches destructions to the previously hamed commandments. the love of one another and the layer of an englishment. They may be enumerated as follows:

To be set it invertibles of selected to destruction structure.

s follows:
TO HE (I ITVATED) Non-resistance; love of enemies;
here's; inselfishness; self-denial; righteousness; martyrhere's; inselfishness; providing; prayer; doing good; and
instit; tehaving toward others as we would they should
here. doin; Latth in Got's providing; prayer; doing good; and finally, tchaving toward others as we would they should do to us.

TO HE AVOID 10 Woodelly cares; coveronsness; thypeertags; self-astorification and anolytical; judging and condemning others; surfeiting and drunkeness;

He then passes on to consider in chapter two the "Practical Teachings of the Apostles," which he again summarises in a subsequent chapter in the following manner:

The comparing manner?

"Having shown that Christ requires of those who are to be saved, that they should be workers, not believers only, let us see what the apestles have to say on the same surject. As in the case of salvation according to Christ, I will epitudize those teachings of the aposites which are said to be in the proof of merces are to say without a characteristic let. Obeying a tries a seommandments.

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3rd. Leving not the world.

4th, Being reaces.

ath. Being peaced.

Ath. Being a deet of good, not a bedever or hearer only.

Ath. Being a deet of good, not a bedever or hearer only.

Ath. Supplementing farth with virtue, knowledge, temperature, tationer, collinoss, brotherly kindness, chariff, str. Being thew to the distribution for him that exercement.

ates the atonement, Christ's power to forgive sins, repentance and remission of sins, belief in Christ necessary to salvation, belief in God, suffices for satvation, the resurrection of the dead. everlasting punishment, baptism, etc., etc., Concerning these doctrines the author remarks. not a little remarkable, by the way, that by far the larger number of these extracts are found in St. John's gospel, generally admitted to be the least reliable of the four." Chapter four is devoted to the doctrinal teachings of the apostics, while chapter five deals with the contradictory and miscellaneous extracts from the Gospel of the Epistles. It must be borne in mind that the author gives coplous and rerbatim extracts from the New Testament to illustrate his various post Chapter seven is devoted to a series of conclusions upon the previous portions of the book, and they certainly form not the least interesting part of the volume. conclusions arrived at, based upon the commands of Christ himself, are: firstly, to love God, and secondly, to love mankind; and as this, according to the substance of our author's remarks, direction are fulfilling Christ's commandments, and living a practical Christian life.

The two following chapters are tevoted to the topics, "The Inner Man-New Birth; Repent, ice, and What Means Salvation?" arguing upon them, and supporting his statements with numerous extracts from apostolic writings. He next proceeds to inquire in chapter ten whether Christ's doctrinal feachings are necessary to salvation. His case inclines to the opinion that salvation is not to be obtained through the doctrival teachings imputed to Christ, but by the fulfillment of his practical commands, in the leading of a life of practical morality and good-Part first concludes in chapter eleven with the pertinent inquiry, "Is it possible to comply with Christ's commands?" Our author asserts that our ability to comply with the spirit of Christ's commands is perfectly feasible, and his remarks in this connection are specially worthy of consideration.,

Part two, opening with chapter eleven, proceeds to state the basis of the Christianity of to day, some twenty five pages being devoted to the statement and analysis of the Thirty nine Articles of the Church of England which represents the orthodox Christianity of this country. The next chapter is devoted to a consideration of the common prayer book used by the establishment, while quotations from popular sermons, tracts and hymns, occupy the following chapter. Chapter fifteen is devoted to the Christianity of the Romish Church, while chapters sixteen and seventeen are devoted to the creeds of the Presbyterian Church and the various Christian sects. Chapter nineteen deals with "The Spiritualin which the author educes the familiar evidences in the Bible; but, beyond, showing that the teachings of Spiritualism as a religion are in harmony with the author's interpretation of the religion of Jesus. The necessity of the chapter is not very apparent; in fact, for the general purposes of the book, the chapter in question could have been omitted with perfect safety. Should our author on any subsequent occasion be desirous of elaborating this chapter; he might do so with advantage, as it contains the materials for a very powerful pamphlet, illustrating the harmony of the religious principles of Spiritualism with the religious principles of Christianity as conceived by the author. Oddly enough, our author classes the Secularists under the head of "Other Christlam Sects," which will be neither welcome to "other Christlan sects," nor a pal-

and grammatical sense, appreciable by all ordi- atable compliment to the Secularists, though in doing so he takes care to remark, concerning his action, that "although both Unitarians and Secularists are by some people regarded as not entitled to be classed under the head of 'other Christian sects,' yet since they both accept the practical duties which Christ inculcated, and believe in the necessity of living what in ordinary parlance are called Christian lives, a brief notice of the Secularists may not be out of Which note is fairly and impartially

He then devotes a subsequent chapter to illuswriter was born—i ciaim the right, as an ordillar in the devotes a subsequent chapter to little and year of the Bible, to interpret that trations of modern Christianity in daily life. It book as I find it, namely, as it is published, and would have been better had our author used the sold, and used, throughout the length and breadth word "churchianity" instead of Christianity, as of the land." The body of the introduction to the pleture he gives is one that would have made the back had in large training and the ward the training training the present that the present the present the present that the present the present that the present the present that the present that the present the present that the present the present that the present that the present the present that the present that the present that the present that the present the present the present the present the present that the present the present the present that the present Christ blush with shame, and the apostles turn away with disgust from such a travesty of their Master's teachings. In fact, the second part of the work proves as clearly as can be that modern Christianity is a sham, contrary to the spirit and purpose of the gentle Nazarene, utterly opposed to his intentions, and prevarients the simple honesty and spiritual nobility of the teachings of Jesus. It might have been a decided advantage best the positive of the book to be seen a decided advantage. had the positions of the two parts of the book been reversed. A presentation of the blots and shadows that compose modern Christianity would have served to inspire the reader with the idea marmy likely to afford much consolation to the man who longs for some convincing proof of a future life-some sure foundation on which to rest his faith. His object would appear to lie more in pulling down than building up—in undermining the foundations of modern. Christian-lty rather than in giving in exchange an abundant foundation. pressions are very often strongest, an additional advantage would thereby have been gained. It is to be hoped that the book will have a wide circle of readers. Its spirit can offend no one. Its scope is sufficiently impressive to meet every purpose included in the desire of its author, and as a contribution to honest and useful Christian criticism it is not saving too much to assert that its value will not be fleeting, or its appearance not provocative of satisfactory results to all whose desire it may be to accept the good wherever found, whether it be on Christian or After our author had compiled his book he came across a copy of Mr. Matthew Arnold's Literature and Dogma," which arrives subcellent. The type used is plain and remarkably But when it is mentioned that Hay Nisbet, of Glasgow, the printer of Hafed, Prince of Persia, is the printer in this case, nothing but excellence could be expected. J. J. Monse.

Willten for the Banner of Light, MOTHER.

BY GEORGE WESTZ.

Oh blest the man, whate'er his fate, Who still remembers, long and late, A mother's tender love! All good There is in life's viceissitude; Or true or great in its events, Come forth of her as elements, And dwell in him whose heart is hers. Through all the earth her spirit stirs: Through all the earth in every spot There is no peace where she is not. A solace, dearer far than fame, Is in the mention of her name In lands afar, in death or shame : And over all, celestial bend Her skies of love without an end.

Oh mother, dear to every thought! With every chord of being wrought That thrills a deeper tone in me: I pray all fates be kind to thee! All chance of ill, all gnawing cares, The heart that sinks, the grief that wears, Be far from thee, be far from thee! Whate'er the snares that lie in wait, So thou art safe, my soul, elate, Shall fashion good from every fate, Through trust in thee, through trust in thee

J. Frank Bayter.

To the Editor of the Banner of Light: Dear Sir-I feel that I should be recreant to duty not to say a few words in regard to J. Frank Baxter, whose recent experience at the Lake Pleasant Camp Meeting has been the subject of Chapter three is devoted to "The Deetrinal such scandalous reports in some of the secular Teachings of Christ," among which he enumer papers.

It is unnecessary to speak of the genuineness of his mediumship—that is beyond question, as hundreds who have received the most positive evidence through him can bear witness. In fact, was there no other evidence Than that contained in Dr. Storer's report in the Banner for Aug. 25th, it would be enough to prove the superiority of his So overwhelming and inexplicable have been

the manifestations of the spirit-world through him, that his opposers have been powerless to gainsay the evidence presented. They now seek another way, and taking advantage of this circumstance, the like of which never before happened in Mr. Baxter's experience, they would rob him of that which should be very dear to every one-his character; but in this they will be mistaken, for those who know him most know him best. It has been my privilege to know him from boyhood; and for the last twenty years we constitutes the real putpose of the religion of from boyhood; and for the last twenty years we Jesus, it would seem that those who strive in this | have been very intimate friends; and it is a great pleasure for me to unhesitatingly say that his character is above suspicion or reproach. He enjoys the fullest confidence of his many friends, and would enjoy also the confidence of his native town, were it not that " he is one of those Spiritnalists," in whom theological eyes can see nothing but deprayity and deception (probably a reflection of their own crude condition). In conclusion let me say to all who may read this vindication that Mr. Baster as a man, and as a medium for communion with the spirit-world, is entitled to your fullest confidence, sympathy and support. This mistake, the only one in hundreds of communications which he has given, is but the legitimate result of certain conditions, acknowledged by all Spiritualists, and cannot possibly impeach his character, or detract in the least from those compliments he is constantly receiving from friends and strangers, and to which he is so deservedly estitled.

> ICHABOD CARVER. Plymouth, Mass., Aug. 25th, 1877.

A Pertinent Question.

To the Editor of the Banner of Light: Is it not significant of the change that is going on in the minds of the people on religious sub lects, that the great American Evangelist, Moody, should preach last Sunday (August 26th,) at Montague, and be able to draw an audience only large enough to fill a common country churchsay five hundred persons-while at Lake Pleas ant, only two miles distant, the Spiritualists had an attentive audience of at least five thousand

persons? If it be said that it was the interest that always attends camp meetings rather than any interest in Spiritualism that drew that vast assemblage together, then we will compare the audience at Lake Pleasant on Sunday with the crowds that the Evangelicals, under the leadership of Moody, will be able to bring together at their camp-meeting to be held at Lake Pleasant next week.

Deerfield, Mass., Aug. 27, 1877.

THE MAN OF NAZARETH.

BY 8. B. BRITTAN, M. D.

To the Editor of the Banner of Light:

Some twenty years ago my attention was called to a head of Cooper, the novelist, engraved on steel; and, without knowing at the moment who was the author of the work, the writer remarked to a friend who accompanied him, that the man who engraved that portrait would be likely to some day stand at the head of his department of American art. That portrait was one of the earliest works of WILLIAM E. MARSHALL, who, having been a patient student of art and an industrious worker with pencil and graver during all these intervening years, has at length fully confirmed our first impression.

Mr. Marshall's later works, especially the heads of Washington, Lincoln and Grant, have made his name and genius widely known. His Lincoln is unquestionably the national portrait, and is not likely to be displaced by the work of any other artist. The calm determination, the high moral purpose, the even temper and natural solemnity of the face-all illuminated by the benign spirit of the illustrious martyr-are qualities that the artist has impressively represented. Not only by the selection of his subjects, but by ever celebrated in song or story; a hero of an the propriety and force of his artistic conceptions and the clearness, freedom and boldness of their execution, Mr. Marshall has thus happily associated his name with some of the greatest characters in our history.

But it is my chief object in this connection to notice Marshall's "Jesus of Nazareth," now on exhibition at the Derby Gallery, 625 Broadway, New York. It is done in crayon, and is of colossal dimensions. The picture, though apparently much smaller, is really ten by seven feet, yet only within these limits showing the massive head and bust. Even an ordinary observer will discover at a glance that Mr. Marshall has made a bold departure from all the weak conceptions and conventional ideas of those who have preceded him in their attempts to portray the character of the great Teacher. True, he has studied the pictures of Guido, Leonardo da Vinci and Raphael; he is familiar with the ancient schools of art and with the ambitious attempts of modern artists to imitate the characteristics of the Old Masters. But his acquaintance with the peculiar styles of the painters who have selected their subjects chiefly from Biblical history and the sacred poetry of different nations, and his careful analysis of their most conspicuous creations, have not disposed his mind to imitate their works. The feeble, painful and sometimes monstrous conceptions of conventional art and theological literature have dishonored and belittled the Man of Nazareth by representations that are essentially wanting in all the elements of manly strength and heroic de-

We are now presented with a bold and original conception. Marshall's Jesus is neither a weak woman nor a feeble-minded man, whose pious enthusiasm dominates over his intellect and reason; in whom gentleness degenerates into effeminacy, and an exaggerated meekness vells the grand attributes of a muscular manhood and all the heroic virtues. No; his ideal has nothing in common with the fancies of the poets who write the hymn-books, and the Sunday school teachers who dispense the sacred treasures of the Westminster Catechism. Too long already have the people been importuned to contemplate Jesus through the medium of some false theological conception. They have been commanded to see him at once as a God and a poor grief-stricken mortal, struggling with all of human weakness. yet under the crushing weight of infinite responsibilities. He has been made to appeal to our sympathies as a sweet, sorrowing and womanly nature, tearful and bowed down by excessive submission, long suffering and too much humility-nailed at-last to a rugged cross and crowned with thorns, his face wearing a hopeless express ion of mingled agony and despair. Or he is otherwise made to appear with his mortal body resurrected and embracing all its earthly elements -apparently as ponderable as ever-yet suspended mid-air, quite regardless of the force of gravitation, and ostensibly ascending to some imaginary local heaven outside of the clouds that darken our atmosphere.

It is refreshing to turn away from all such fabilous notions to the great work of a really/gifted artist, who entertains a rational conception of an eminently natural character. I know that the multitude have an idea that men and things are either unnatural or supernatural, in the degree that they are extraordinary in their character and infrequent in their occurrence. But this is a Banner of Light Circle and the Lizzie Entwiste childish mistake. For aught we know to the contrary leviathans may be as natural as tadpoles, though far less numerous. The rose, that blooms monthly in every cottage window, is no more natural than the century plant, that, once in one hundred years, sends up a strong stalk and exposes its splendid corolla to the sun. There has been but one Shakspeare in the world's history; but he was not on that account a superare with us, and whisper to us of the bliss be natural personage. So there has been but one youd the gates of death. May the good angels tory; but he was not on that account a super-Jesus, and as portrayed by Marshall he was an eminently natural man. And why should he not be so regarded? If we may accept the testimony of his friends and biographers he was much more normal than ordinary men, for the reason that the physical, moral and spiritual forces in his nature were more evenly balanced. Yes, whatever the Church may say to the contrary, Jesus was more natural than common men in the precise degree that he was self-centered, and his simple and beautiful life more in harmony with

the laws of the natural world. Marshall's Jesus will be appreciated by all who believe that a high degree of spirituality is compatible with a robust and perfected human nature. The Rational Religionists of every name; men of natural minds and logical views; and all Spiritualists who have not sacrificed their normal relations to this world in searching for the mysteries of the life to come, will cordially accept the artist's ideal. This bold conception testifies to the freedom of his mind from sectarian, and other conventional influences. The head is strongly drawn and gracefully poised above the massive shoulders, with the face turned a little to the left, so that the large and lustrous eyes look to the right of the spectator and be-

yond him into invisible depths. It is a Hebrew face with manly and symmetrical features, where every lineament reveals in a clear light, or through transparent shadows, the blended elements of gentleness, earnestness, sincerity, beneficence and power. The form fashioned by the artist shows us a serene spirit, having profound insight, deep feeling and a supreme self-control, intense moral convictions and irreself-control, intense moral convictions and irreddeath was sudden and unexpected by his friends. Mr. Bradford express the sistible determination—all warmed and illumina. I knew him personally, but not intimately; and tions of Mr. Townsend.

ted by the love that is self-forgetful and all-embracing in its researches and its charities. That face is an open proclamation of fathomiess forces at rest. The simple dignity of the conception; the absence of accessories that may divert the eye; its absolute freedom from all meretricious tricks and ornamentation; the silent strength and sublime repose, that mark every feature, give to the complete work a majestic character, far more impressive than the picturesque representations of the Roman Jove.

For more than eighteen hundred years the teachers of what is called the Religion of Jesus have pointed to their ideal character-obscured by ancient tradition and modern dogmatismwhile on banner and book, and crypt and altar, they have reverently traced his name and carved the symbol of his religion. Millions with solemn emphasis, in song, and sermon, and prayer, have exclaimed, Ecce homo! And yet the skeptical world saw nothing beyond the fanciful creations of pious enthusiasts. But the too earthly tendencies of modern civilization; the comely atheism of the schools of physical science; and the chronic unbelief of all material philosophers, do not justify the assumption that the Nazarene was a myth. On the contrary, he was a real character, that neither Jew, nor Greek, nor Roman had original type, of which the world had formed no conception until it witnessed the living example. Stripped of its unseemly disguise, the character is one that all good men must admire and reverence. Even Infidels, so-called-who may be quite as good as Christians-if they will but look at Marshall's Jesus, may be led to exclaim-BE-HOLD THE MAN!

232 West 11th street, New York.

Verifications of Spirit-Messages, Given through the mediumship of Mrs. Jennie S. Rudd

BLOOD-TINKHAM.

To the Editor of the Banner of Light : Some months since a couple of communications appeared in the Message Department, to which I desire to refer: One was from James Blood, who died at White Pigeon, Mich., a station agent at that place on the railroad. About twenty years ago James Blood, who was bornen Hollis, N. H., but had lived in Milford several years, removed to North Chelmsford, and was station agent on the Nashua and Lowell and Stony Brook Railroads—the Stony Brook road leaving the Nashua and Lowell road at that place. While living in North Chelmsford, James Blood and wife, Cath-erine Dunklee, Charles A. Blood and wife, and his sister, Mary Blood, George Hibbard and wife (now of South Boston.) with myself, met and held circles at the residence of one of the above named each Saturday evening for a number of months. He loved Spiritualism, and I cannot doubt the entire truthfulness of his message in

The other was from William Tinkham. He was an overseer on several railroads formerly, and came into this place as an overseer of a num-ber of men employed on the Lowell Water Works. He lived near here about a year and a half, and my wife attended circles at his boarding place. The last day's work he ever did was on my land a few rods from my house—the Water Works runbe the big from my land. He told me a few days before he left that he should do so, and that he should go to doctoring. At the time mentioned he left, took a tenement on Willow place, Merrimac street, and remained there till he died of dropsy. He did not doctor in his own name, but only as the medium of an Indian named Way bossum, that name being on his sign. The message is perfectly correct. I understand that his wife is now living in Lawrence.

Lowell, Mass. BENJAMIN BLOOD.

JOHN PAINE. to the Editor of the Banner of Light:

I will say the communication purporting to come from John Paine, of Leicester, given in the Banner several months ago, is plainly recognized by his friends and all persons acquainted with him, as it shows John Paine plainly through the whole presented it is not the world. the whole message, and it is one that could not well be counterfeited. It is John Paine all over. Pittsford, Vt. C. A. HITCHCOCK.

DEA. OLIVER FISKE. To the Editor of the Banner of Light:

I wish to say that I recognize the spirit messtrictly true and characteristic of the man in every particular. It is over fifty years since I formed an acquaintance with him and his wife. His son Samuel is now living in Sherborn.

E. D. VALENTINE. LIZZIE ENTWISLE,

To the Editor of the Banner of Light: In your paper of Feb. 17th, 1877, in the Mes

Department, appears a communication given through the mediumship of Mrs. Rudd, pur-porting to come from Lizzie Entwisle. A young lady of that name died in Connsville or Brownington, this county, Feb. 12th, 1876. Her father was the Methodist Episcopal minister on the Brownington circuit at that time. I was not personally acquainted with the young lady, but have conversed with those who knew her, and they think the Lizzie Entwisle who visited your who passed from Henry Co., Mo., to the spirit land, are identical. She was a young lady of deep piety, and at religious meetings sometimes vent to her feelings in an old-fashioned gave shout. At a camp-meeting held near here she fell over insensible and remained so for some time, showing, as she says in her communica tion, that she was mediumistic.

Oh! beautiful thought! there is no death and the grave need have no terror, for the loved ones prosper you in your work of letting light into our world from the beyond.

MRS. CARRIE D. PRICE. Clinton, Henry Co., Mo.

To the Editor of the Banner of Light:

Allow me to state that I recognize in a late sue of the Banner a communication of Lizzie Entwisle, of Missouri, whose father was a minister. The communication is exactly in her style in every particular. I knew her quite a long while, also her father, who is yet in the ministry.

Haverhill, Mass. W. L. JACK, M. D.

DR. JOHN S. LITTLE. To the Editor of the Banner of Light:

In the Banner of March 17th, 1877, was a message from Dr. John S. Little, of Goffstown Centre, N. H. I knew him well, and had him some in my family as a physician. I recognize the communication from him. Goffstown, N. II. ELIPHALET JONES.

To the Editor of the Banner of Light: I noticed in your issue of March 17th, a com-

munication purporting to come from Dr. John S. Little. Dr. Little has been our family physician for many years, and an intimate friend; and I have no hesitation whatever in saying that I believe the communication to be from him.

Dunbarton, N. H. ALFRED COLBY To the Editor of the Banner of Light:

The communication which appeared in your is sue of March 17th from Dr. John S. Little, is true. Though not much acquainted with him person ally myself, yet my father was. He was a wellphysician at Goffstown and some of the adjoining localities, and from report we think the manner of his death true as stated.

New Boston, N. H. ROGER H. VOSE. To the Editor of the Banner of Light:

Dr. John S. Little, in spirit, left the form at Goffstown Centre, N. H., two or three years ago. As may be infered from his communication, his

from what I knew of him and what his friends have told me of him, and the circumstances of his death, I judge it to be such a communication

as might be expected from him.

Franklin N. H.

D. GILCHRIST.

SYLVANUS COATES.

To the Editor of the Banner of Light: I saw in the Banner of March 31st the spiritmessage of Sylvanus Coates, who passed away in Lowell, Mass., some seven years ago. He was a near neighbor, whom I have known from his boyhood. His message is characteristic of the man, and his statements are true as far as they go.

MRS. MARY H. WILLIAMS. go. Cliftondale, Mass.

[A. J. Mills, of Saugus, Mass., also states to us that the facts given in the message of Mr. Coates are true in every particular.—Ed. B. of L.]

To the Editor of the Banner of Light:

As I was somewhat acquainted with a number of persons who have gone to the spirit-world, and who have returned to speak to us again at the Banner Circle Meetings, I thought I would give you some of their names:

you some of their names:

REBECCA COOK, of East Lexington, whose message appeared in the Banner of Sept. 30th, '76, was a near neighbor of my father's some sixty years since, in West Cambridge, now Arlington. I knew her and her family.
SARAH B. HIGGINS.—I knew Mrs. Higgins, and

have been at her house when she lived in Lexington. She was a lady highly respected. Her communication is in the Banner of Dec. 9th, '76.
SYLVANUS COBB.—I was well acquainted with Mr. Cobb; have heard him preach many times; have attended his mesmeric lectures. I knew the circumstance of his having an invalid son. His communication is in the Banner of Dec 16th, 76. I think it every way characteristic of the man, as it sounds just like him.

Victoria G. Faulkner. — Mrs. Faulkner's name before marriage was V. G. Wheat. She lived in Carlisle, and attended the Howe school

in Billerica some eighteen years since, when I lived there. She married Henry Faulkner, of North Billerica. They removed to Boston, where I learned that he died, and that she removed to Pennsylvania and died with her friends there. Her communication is in the Banner of Nov.

SETH STODDARD, whose communication is in the Banner of Jan. 6th, '77, was a horse-trader in Scituate. His death was caused by falling off a bridge in Hingham, although he lived some little time after the accident. His wife "is somebody else's wife now," as he says. This I learn in part from a near neighbor of mine (not a Spiritualist), who lived near him some years since, and from people in Hingham, where I went to ascertain the facts.

ETHAN W. BUTLER.—At the time of the break-

ing out of the late civil war, I was living in Wisconsin, and my only son was one of the first to enlist in the town where I lived. He went out in the 3d Wisconsin regiment, and went through the war. In the same regiment was Ethan W.
Butler: and at the battle of Cedar Mountain he
was killed, as he tells us in the Banner of Jan.
20th, '77. He passed on Aug. 9th, '62.

Medford, Mass. JEFFERSON CUTTER.

RESURGITE! RESURGITE!

Rouse, ye races in shackles!
See in the east the glare!
Is red in the sky, and the warning cry
Is sounding—'Awake! Prepare!'
A Voice from the spheres—a Hand down-reached
'To hands that would be free.
To rend the gyves from the fettered lives
That strain toward Liberty!
Liberty's wine and altar
Are Blood and Human Right;
Her weak shall be strong while the struggle with Wrong
Is a sacrificial fight.
Earth for the People—their laws their own—
An equal race for all;
Though shattered and few, who to this are true
Shall flourish the more they fall.
—(John Boyle O'Reilly, in the Boston Pilot,

The Late Milo A. Townsend.

In our last issue we made brief mention of the decease of Bro. Townsend, of Beaver Falls, Pa.,

Aug. 14th. At the funeral, Prof. Bradford spoke as follows:

Our departed friend, during the first half of his life, belonged, as his fellow citizens of Beaver County all know, to that branch of the Society of Friends which was characterized by a total denial of the Orthodox theology. This theology did not commend itself either to his reason or to his heart, for he thought it ascribed to God, the Universal Father, attributes of character which would be disgraceful in man. These opinions he

beld unchanged to his dying day.

During the last twenty-five years of his life he was a Spiritualist. That is to say, he believed that the soul survives the death of the body, and can and often does return and hold converse with mortals in the flesh. He believed he found these ideas taught in the Christian Scriptures—Old Testament and New. In the Old, where the Prophet Samuel, who had long been dead, appeared to Saul, through the mediumship of the voman of Endor, and announced to him the issue of the battle that was to be fought next lay. In the New, where Moses and Elias, ages after their bodies had returned to dust. back and held an interview with Jesus and his Apostles on the Mount of Transfiguration. He fully believed that after Christ's resurrection from the dead, his spiritual body-not his natural-appeared to his disciples on a certain occasion, the doors of the house being closely shut, and gave them satisfactory evidence that it was he. He had no sympathy for that cold and stupid infidelity found in most of the pulpits and pews of the church, which explains away and rejects those clear teachings of the Bible on this important subject, and actually charges with infidelity those who believe them. He claimed that he himself, in numerous instances, received communications from departed friends, thus banishing all doubt from his mind concerning the question of immortal life. He took great comfort and satisfaction, especially on his dying bed, in this part of the theory of the universe; and I must say that if my experience were like his, I, too, would be a Spiritualist, and what is now only a hope and belief in a future life would amount to an expectation as certain and sure as the rising of to morrow's sun.

Our departed friend had no fear of death at all, but conversed on the subject as calmly and made the programme for his funeral service as coolly as he would if he were going to visit a friend. Apprehensive that he might suddenly pass away in one of those severe attacks of disease to which he had been subject all his life, he engaged me long ago to speak what I am now saying, so that his opinions on religious subjects might not be misunderstood by his survivors. He bade me pronounce an affectionate farewell, as I now do, to all his friends and co-laborers in the work of reform, and to assure them that he would die in peace with all the world, with his own conscience and with God. If his expecta-tions and my belief are not doomed to disappointment, then, in the name of all his friends, of whom he had many far and near, who were warm hearted and true, I bid him an affectionate farewell until we all meet again in the land of

The Beaver Falls Courier remarks as follows:

There seems to be a misapprehension by some s to the opinions entertained by the late Milo A. Townsend upon the subject of the atonement. We are authorized to clearly and distinctly state that he did not accept the doctrine of the atonement, but looked upon Christ as a perfect man and a beautiful example of a perfect life, which if the inhabitants of the earth would follow they would attain happiness in the world beyond.

As a positive and unmistakable proof of his perfect faith and confidence in the convictions which he has held during the last twenty years of his life, he-only two days before his deathearnestly urged the members of his family to continue their researches and explorations after the truth, and in the same path in which he had derived so much satisfaction and contentment of

The sentiments of the address as delivered by Mr. Bradford express the opinions and convic-

Banner Correspondence.

California.

SAN BERNARDINO.-Warren Chase writes, Aug. 16th: "We are at the home of our old friends, Mr. and Mrs. R. C. Glover. Mrs. Glover is well known to many readers of the Banner in the Western States as a clairvoyant and healing medium, and has done much good service in that field. This pleasant little town, three miles from the railroad, has plenty of water for irrigating from brooks, or for use from flowing artesian wells, and hence has good crops in this dry season. Our friends have a good hall here, on a lot presented them for the purpose, and under the udicious management of Bros. Heath, Mecham

and others, the society is prosperous.

We spent several days at the Arrow Head Springs, five miles from the town, at the foot of the mountain, where is the most remarkable pleture of a monstrous arrow-head on the side of the mountain, with a wild, romantic Indian his-tory—unreliable. The springs are owned by a Spiritualist, David Smith, who has secured all land and water necessary, and is in need of some land and water necessary, and is in need of some good, true friend of man and the cause, with money, to help him fit up the best place in the West, if not in the United States, for invalids. Bolling hot sulphur springs emerge in a deep canon near the house, fitted up rudely with the best bath I ever enjoyed; and at the house are boiling springs without a particle of sulphur, but impregnated with iron and magnesia, and here has a pond for swimping and hathing, of he has a pond for swimming and bathing, of even temperature with the air. Half a mile distant, in another canon, he has one of the purest and coldest little streams I ever saw, tumbling down rocks and precipices into natural bath tubs of solid rock, and into pools most tempting to bathers. Taking all together, I think nature has done more for a sanitary and summer resort here than in any place I have ever visited, but man has, as yet, done but little, but it is in good, safe

has, as yet, done but little, but it is in good, safe hands, and I trust David will keep it from speculators and hold it for a spiritual resort.

Five miles from here I found our old friend J. S. Loveland, trying to make a farm, but as restless as the agitated waters, and taking part in politics; and I shall ere long expect him to be heard in the cause of financial and political reform. Had excellent meetings here, and soon return to Santa Barbara via Los Angeles and Ventura, where I have already lectured. At the beautiful little town of Riverside, twelve miles from here and six from railroad, where I gave three lectures. I found our old friend Dr. J. P. three lectures, I found our old friend Dr. J. P. Greaves, P. M., still firm and earnest as in the early days of our acquaintance in Milwaukee. I also found that indomitable worker, Lois Waisbrooker, on the farm and taking care of the late home of Annie Denton Oridge. Riverside has plenty of water, but is new, and its shade trees

pienty or water, but is new, and its shade trees are yet small, but it is beautifully laid out, and settled mostly by eastern people, largely from New England.

At Los Angeles, a city of 15,000 inhabitants, three-fourths of them speculatory, seeking fortunes to retire with to other places to live, is the largest, wealthiest and busiest place in the south part of the State. Here we found our eloquent 2503 inspired sister Lays engaged for and inspired sister, Jennie Leys, encased over two years in a spiritual chrysalis-shell for development; but she has actually gained good health, and will soon emerge and soar on the wings of inspiration, and greet again her old and thousands of new friends. At the elegant home of our friend, Thomas A. Garey, we found a large spirit circle-room, earnest friends and warm hearts; but it was hard to get the speculators to come to the court-house and hear lectures on Spiritualism or political reform. I shall give one or two more lectures there and at Ventura on our return. Our address will be Santa Bar-bara, Cal., till further notice."

Ohio.

CLEVELAND .- D. S. Critchley, ex-President of First Society Progressive Spiritualists, writes, August 21st: "Presuming Spiritualists generally will be pleased to know something with regard to the progress of our philosophy in this part of the country, I write a few lines, hoping they will encourage others to continue their efforts.

Our last meetings were closed by a visit from Mr. Frank T. Ripley and Dr. Davenport. Success attended their efforts while here; Mr. Ripley giving some excellent tests, both public and private, while our friend Dr. Davenport gave us a most satisfactory and element leafure. Both left most satisfactory and eloquent lecture. Both left behind them many friends who will be glad to meet them again. Our Lyceum is in a most flour-ishing condition, under the leadership of our energetic Conductor, Mr. Thomas Lees. Our Society is well organized, and we are determined to push things the coming season. We open the first Sunday in September with Mrs. Emma Hardinge Britten, and shall have good speakers during the entire season. Many good mediums are developing here in a most satisfactory manner. Circles are held weekly, notwithstanding the warm weather. Our Lyceum has not ad journed at all this summer, and it has proved a wise policy on our part. We have one medium here who obtains the 'independent slate writing, and has given many tests. Many others are de veloping, and we may expect they will do much good in this vicinity. We have one medium with us who is deserving of mention: I refer to Mrs.
Andrus, whose especial phase is obtaining beautiful pictures of spirit friends, drawn while the medium is blindfolded, in the presence of the investigator, requiring but a few minutes of time Mrs. Andrus is to give a public exhibition of her gift next Sunday before a large audience at the annual meeting of Euclid Spiritualists at Euclid, (a village a few miles out from our city.) We have also with us Mrs. Adelaide Combs, late of Pittsburgh. Mrs. Combs was obliged to leave the field of labor on account of ill health; she has, I am glad to say, recovered her strength and will now again take the field to do all the good in her power. I understand she leaves here about the 10th of September for San Francisco. On her way she will stop at all the principal towns, and I would advise all who are fortunate enough to meet her, to cultivate her acquaint-ance. She is not only an excellent medium, but a cultured and refined lady. I have had much pleasure in securing through her controls many beautiful truths with reference to our belief. I can cordially recommend her to friends everywhere. She is a trance lecturer as well as test medium. Mrs. Wilson, the materializing medium, has been with us, and to many the proofs she is able to give through her mediumship are most satisfactory. The good work goes bravely on in this part of our State. Mr. F. C. Rich is the President of our Society at present, with Mr. Thomas Lees as Secretary. With the spirit-world to aid, I hope to be able to write still more encouraging in factors. couragingly in future."

ANTWERP .- A. J. Champion writes: "We have just closed our fifth annual Grove Meeting with gratifying success. Lydia A. Pearsall, of Disco, Mich., and T. H. Stewart, of Kendall-ville, Ind., were our speakers. The meeting commenced Friday evening, Aug. 18th, and continued through Saturday and Sunday. Mrs.
Pearsall delivered the regular discourse Sunday morning, which was one of her best efforts. It was listened to with earnest attention by over a thousand persons. Her subject was, 'A Rational Religion Coupled with all the Relations and Dutles of Life.' Mr. Stewart's discourse for the afternoon was on 'The Homogeneousness of Spiritualism in Contrast with the Heterogeneous Condition of Society, Morally, Mentally, Socially and Financially.' Spiritualists generally should remember the fact that in grove-meetings to the fullest degree lies the power to reach the peo-ple; for while we may not be able to obtain a respectful hearing at halls and churches, they will come out by thousands at our sylvan assemblies. We had a Mrs. Davids, of Toledo, O., business and test medium, who gave general satisfaction, and is well liked by the people."

New York.

UTICA.—A. W. Brownell writes, Aug. 28th: Sea, to the officers, naval and military, and troops "William Eddy is pleasantly located in our city," and crew, of Oliver Wendell Holmes's comic at 173 Park Avenue, and is holding scances for verses concerning the deacon's "One-hoss shay."

materialization every evening, also in the day if required. I have attended some ten scances; have seen come out from the cabinet many relatives and former acquaintances who once walked with me in our streets, and are now, as we know, residents in the Summer-Land. Among the number seen was my wife's father, Elder William Hunt, who preached about forty years. He said, In all my preaching I never demonstrated one fact; I led people along blindly; I said many unwise things; I did not know any better; but by the help of God and the angel-world I will do all I can to advance the truth.' Nathan Stephens, a resident of our city for many years, and well known by myself, came out of the cabinet. His granddaughter being present knew him, and in an exclamation of joy, said, 'Oh! Grandfather, may I come to you?' He said, waving his hand, 'Keep quiet; be patient; you shall see them all, sis. God bless you!' The next spirit that came out was her husband, Dr. Albert S. Allen, whom I personally knew for years. He dematerialized in the presence of fifteen persons. And so the joyful truth is being made manifest."

COLTON.-Mrs. H. P. Butler, in renewing subscription, says: "I no more think of going without the Banner than I do of going without bread. Every number is worth ten times its cost. not only to me, but some to whom I lend it, who not only to me, but some to whom I lend It, who have no other avenue through which to draw the sustaining strength of the unseen spiritual power. Some there be, too, who, if they surreptitiously or by apparent accident get possession of a copy of the Banner, will devour it with a consuming hunger that points unmistakably to the fact that indigestible theological husks afford no nourishment to their famishing spirits. I would I were able to write some worthy words of appression I were able to write some worthy words of appreciation and thanks for the wealth of good things ciation and thanks for the wealth of good things you are constantly sending out into the world from such workers as A. J. and Mary Davis (may the benediction of the blest be ever upon them), Mrs. E. H. Britten, Dr. S. B. Brittan, John Wetherbee, Allen Putnam, Mrs. Cora L. V. Richmond, J. O. Barrett and numbers of others, equally worthy, whom I do not mention. May their inspirations never cease till harmony and unity of purpose paryeds the hearts of our and unity of purpose pervade the hearts of our people, and the never-to-be-sufficiently appreciated truths, if man dies he shall (he does) live again, and that what he sows that shall he also reap, become generally accepted and under-stood."

MORICHES -E. Allen Smith writes: "Are we to suppose that a Beneficent Delty instigates mankind to divide up into such a multitude of different mutually hating creedists as are known to exist on our planet? Or do the members of each sect think that the 'bad fellow' instigates and directs the religious manifestations of every other denomination except that to which they

How much better it would be for mankind if every person was willing to grant to every other person the same right or privilege that he claims for himself—the right to form and enjoy his or her own religious opinions."

Massachusetts.

QUINCY.-Benj. F. Page, writing from the 'Sailor's National Home," says: "I did not for years believe in any religion, thinking death was the end of us all. But now I have not faith merely to rely upon, but sound facts; positive proof of the immortality of the soul, demonstrated through my own mediumship. I am as happy as I can be, and would not sell this gift for all the money in the world. I wish all in this Home could enjoy the beautiful teachings of the spirits; then they would not every day be fretting about to morrow. I also greatly enjoy reading your valuable paper, the Banner of Light."

Spiritual Phenomena.

[From the London Spiritualist, Aug. 17.] AN EXAMPLE OF SPIRIT-POWER.

BY THE REV. THOS. COLLEY, LATE OF THE ROYAL NAVY.

The most wonderful manifestation of spiritpower I ever witnessed has occurred within three hours of the time I write.

Passing through London with my wife, on our way into Warwickshire, from Italy, I found that Dr. Morck, that prince of mediums, and much misrepresented and persecuted man, was in town, and we paid him an unpremeditated and unexpected visit. Having been lately much abroad, I had not seen him for a year and eight months. A little short of that time I lent him a large scrap book of newspaper cuttings. This he promised to return in a few days: but on my writing for it after the lapse of a month, I was annoyed to find that he had lost it, or rather that his control, "Samuel," purposely, as was said, had taken it away, but intended in due time to return it. I, however, had long given up hopes of ever seeing it again, since the breaking up of Dr. Monek's home and the general upset of his affairs through his unjust imprisonment, to say nothing of the detention of many of his things still withheld from him, rendered it improbable I should ever goin peaces it.

Sore on the matter of my loss even till this afternoon, on my casual meeting with Dr. Monek for the first time after the book's disappearance, we sat at tea, and were talking about it in occasional control, and by raps, declared that it was even there in the strange house in which we were sitting, a hundred and twenty miles from the place to which I sent it, and eighty miles from the place from which it was sent. Moderately marveling at this statement, in consequence of much experience in the past of "Samuel's" ways, and because of my ancient and still unshaken and unabated confidence in his accomplishing things "impossible," but yet true, I earnestly begged that he would from some quarter of the universe of matter or spirit, forthwith return the lost volume to its rightful owner. My name was written on the first page, with a request, appended at the time of lending it (prophetically as it seems, of its truant wanderings, sudden falling out of sight, and strange recovery), that in case of its getting lost the owner would esteem it a favor if the finder would kindly send it to the address given.

A friend who was with us up till this time had now to leave, and Dr. Monek went to see the lady down stairs. I, in his absence, took the opportunity most diligently to search the scantily-furnished drawing room, to ascertain if Samuel that he was a search it. had already brought the book and secreted it anywhere near. People having no knowledge of the wonders of spirit-power may say, if they like, that I did this to see if the medium had already stowed it away to sensationally produce it at the proper moment; they must be pleased not to forget that my visit to Dr. Monck was sudden and unpremeditated; he did not know of my being in England, and it is rather a stretch of fancy to suppose that he would have kept a large scrap-book by him through all his troubles and sad experiences for the truth's sake, ready to humbug me with on the chance of my turning up some day from some quarter of the world, about which I have been roaming pretty extensively of late. People who can prefer such im-probabilities to the manifold attested facts of Spiritualism, are fearfully and wonderfully made, and I pen not this record for such, but for men of some mentality, and logic, and mind of proper

balance. When Dr. Monck returned from seeing our friend to the street door, we resumed our tea and talk, and Samuel, by raps, promised to return the lost volume. Then suddenly he controlled his medium and said, "Ah! my friend, how about the poetry you read at sea about the funny one-horse gig?" alluding to a matter I had never mentioned to any one; it related to my recitation, on the night of Nov. 29th of last year, in the Red

I was then acting chaplain of H. M. S. Malabar. My laughter with Samuel about this, and the comical way in which he told me of circumstances connected with it—which neither the medium nor any living mortal save myself in any possible way could have known—suddenly awoke Dr. Monck from his momentary trance, and then I had to tell him and my wife, for the first time, the cause of our merriment.

But again Dr. Monck, while finishing his tea

was anew controlled, and Samuel spoke with earnestness and emphasis, saying that the mar-vel of the restoration of the book should be in-stant, then and there. His medium was shaken with convulsive energy. I threw my arms round him to hold him up, and no bulky volume could have been secreted on his person, or by this action I should instantly have detected it. And tion I should instantly have detected it. And now, strongly moved, Samuel said, "It is coming! it is coming! but I cannot bring it to you in the room. Run out. Quick! quick!" I loosed the medjum, who fell staggering to the wall, and, with my wife, ran out of the drawing room, shutting the door behind us, and instantly, as we got on the landing, the long-lost book met us there while we were alone; it fell, as it seemed, from the ceiling, and in amazement I caught it as it fell, ere it had reached the ground. Mark! the door was shut; the distance from the corner where the medium was left entranced to the outwhere the medium was left entranced to the out side landing where the book thus mysteriously came into my hands (the afternoon sun shining on it as it came), is over five and twenty feet. Moreover, the front cover of the book was thick with dust, as from long standing on some dusty book-shelf, the which (with my finger-marks only in carrying it), has this evening been seen by the assembled members of the British National Association of Spiritualists, meeting to welcome the Baron and Baroness von Vay.

Aug. 10th, 1877.

SOLDIER, REST.

There was a Russian came over the sea, Just when the war was growing het, And his name it was Tjalikavakaree-Karindobrolikanahdarot-Schibkadirova-Sanailk-Sanalik-Danerik-Varagobhot.

A Turk was standing upon the shore,
Right where the terrible Russian crossed,
And he cried '' Bismillahi I 'm Ab El KorBazaroukligonautosgobrossGotfinpravadiKligekosladjiGrivinoBlividoJonikodosk!''

So they stood, like brave men, long and well,
And they called each other their proper names
Till the lock-jaw seized them; and where they fell
They buried them both by the IrdesholamesKatataustchukMischtarlbustceupBulgarl. Bulgari-Duibary-Sagharimainz.

Soul or Spirit-Which?

To the Editor of the Banner of Light:

The criticism of Henry A. Bradbury, in the Banner of August 11th, of John Wetherbee's definition of spirit, reminds us that spirits have in their communications from the first, differed in terms regarding the innermost of man. While most seem to be united on the point that man is a trinity, composed of soul, spirit and body, some prefer to call the inmost spirit, others soul. It certainly is not of any real consequence which word is used, as the sense conveyed is meant to be the same; but it would be decidedly more convenient if writers could agree on one term for the inmost. 'The "control" of the late Judd Pardee taught that man is a microcosm, a counterpart of the macrocosm; that God is a trinity, formed of an inmost, a midmost, and an outermost—the celestial or soul, spirit and matter; that man is a miniature God, composed of soul, spirit and body—the soul corresponding to the celestial, the spiritual body to the spirit-world, and the fleshly body to the material world. We prefer to use this definition for the reason that the inmost of man (soul) cannot be seen in the spirit-world by spirits, while clairvoyants as well as spirits speak of seeing spirits. If the term spirit be used for the inmost, then it must be said that souls are seen, not spirits. ABBOT WALKER. Salem, Mass.

Mr. A. B. Brown as a Lecturer. To the Editor of the Banner of Light:

Your promptness to inform the public of the appearance of Mr. Brown as a lecturer, is fully appreciated by him, and in adding what follows I simply supplement your notice with a word of explanation and welcome. The first should be made, as Mr. Brown is not prepared to publicly advocate the Spiritual Philosophy. In fact, he is a scientist rather than a Spiritualist, though he accepts as Deific the Evolutions of Nature, and considers immortal life as the natural and inevitable sequel to the divine drama of progress. In theory he is a scientific Universalist, in speculative philosophy a liberalist, and in practical life a thorough going reformer.

In explanation and vindication of these and kindred views, he is prepared to lecture, with special reference to uniting reformers, and concentrating their efforts on what liberalists owe to each other and the cause they profess to love. As a specialty, he lectures on the necessity of perfecting the ventilation of our homes and public buildings; and those acquainted with the im-provements in the halls of the Paine Memorial will need no better evidence of his fitness, when they know he is the architect of the building. It is to be hoped, therefore, that the friends of progress and the lovers of new thought will give this advocate of an improved and a more perfect civilization a cordial welcome and an early hearing.

Fraternally and coöperatively,

J. H. W. Toohey.

1671/2 Broadway Square, Chelsea, Mass.

PUBLIC MEETINGS, ETC.

Wisconsin Spiritual Conference.

Wisconsin Spiritual Conference.

The Northern Wisconsin Spiritual Conference will convene in Spiritualist Itali. Outo. Wis., Sept. 14, 15 and 16. Engaged speakers, W. F. Jamieson and C. W. Stewart. All other speakers are invited to participate. Mrs. Mary Severance, of Whitewater, the noted psychometrist, will be at this meeting. A. B. Severance, of Allwaukee, has also promised to attend.

Officers for the ensuing year will be elected. The best of vocal and instrumental music is e-gaged for this occasion. Friends, bring your well-filled baskets. Dining room attached to the hall, where meals will be sorved to those who wish at cost. Saturday evening will be devoted to a social party. Let every one interested in truth be on hand. Hishop Watson, Methodist, said, "Whoever is afraid of submetting any question, civil or religious, to the test of free discussion, seems to me to be more in love with his own opinion than with the truth. "We Modern Spiritualists believe that is sound doctrine, and are therefore always ready to meet our opponents in discussi-n. Are there no clergyneen who dare meet our advocates in public debate? There are a tew. Will they please come to our Convention? The platform is free.

To the Spiritualists and Free Thinkers of the North-West.

The undersigned, owing to the fact that greater facilities are afforded for real enjoyment and instruction at grove meetings than in any other way during the summer months, propose holding a series of such meetings wherever the friends of progress will furnish a grove properly seated, and make all the other necessary arrangements.

Let the friends awaken to the importance of keeping their spiritual armor bright, and let us show the hosts of old fogylsm that we can keep the car of progress moving in spite of Moody, Sankey, and "hard times,"

If the friends will do their part by furnishing the place, we will do ours toward giving them an enjoyable and profit able meeting, relying on-the generosity of the lovers of truth for our remuneration. Address

C. W. STEWART, Geneva, Wis.

J. O. BARRETT, Glenbeulah, Wis.

Spiritualist Convention.

The annual Convention of the Lowa State Association of Spiritualists will convenient lowa-Fails Sept. 13th, and continue four days, at the same-time and place and in conducted by the State Missionaries, Godfrey and Andrews, as per their aunomeement. A large gathering and a good meeting are confidently experted. All are invited.

John Wilcox, President.

ELLA JeSKINNER, Secretary.

Congress of Women.

A Fifth Congress of Women.

A Fifth Congress of Women will be hold at Cleveland, Ohlo, October 10th, 11th and 12th, in Case Hall; the daily sessions beginning at 10:39 A. M., 2 P. M. and 7 P. M. JULIA WARD HOWE, President.

ALICE C. FLETCHER, Secretary.

Madison, New Jersey.

Passed to Spirit-Life:

From Boston (Dorchester District), Aug. 23th, Mary R., From Boston (Dorchester District), Aug. 25th, Mary R., wife of Mr. Charles Chittenden, aged 62 years 7 months. Sister C. possessed many noble traits of character, wo mainly qualities and progressive ideas. Though for twenty-flag of her unsatisfied and spiritually unfeel soil led her to investigate the spiritual philosophy, and soon she became gonvinced of its truthituness, and accepted its blessed assurance of immortality and demonstration of spirit communion. This knowledge blessed her in her later years, and made her passage through "the gates ajar" cheerful and happy. Ere long she may be able to strengthen her husband's already firm bellef in this beautiful philosophy of life by imquestionable evidence of her continued existence. Wife, mother, sister, friend, watch over us until we meet you in the bright Summer-Land.

From Charlestown District, Aug. 27th, Henry II. 4... eldest son of Isaac L. and Elizabeth A. Fessendyn, aged 17

years.

Henry was a young man of remarkable mental and affectional endowments, which endeared him to all who know him. A large circle of friends and acquaintances most sincerely sympathize with Hro, Fessenden's family in the transition of their beloved one. Funeral services were held at the home of his parents, No. 19 Eden street, on the evening of the 28th, conducted by Dr. John H. Currier, of Boston. The place of meeting was filled to its atmost capacity by relatives and friends who united to testify to their esteem, not only for the departed, but for those that still remain awaiting that glorious reunion of all earthly love-ties, where the sad farewell is never spoken.

On the morning of the 28th his remains were taken to the family cemetery in Maine for interment.

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APECIAL NOTICES.

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137 We shall print next week another of the series of Mrs. Cora L. V. Richmond's Chicago columns. This time the title will be;

"THE NEW NATION."

Also a letter from our valued co laborer Thomas. Gales-Forster (now in England,) will appear in the summunumber.

A New "Diet at Worms."

o'Unless I be convinced by Scripture and reason. I neither can nor date between anything, for my conscience is a captive in his I sword, and it is neither as a nor take to go against considering one of Theore I take my study. I see the neither page is a second of the contract of the co

On our second page will be found an excellent letter from the pen of Ichabod Carver, Esq. of Plymouth, Mass, - who unites in himself the characteristics of a lineal descendant of Gov. Carver, of Puritan memory, and a firm friend of free-thought--wherein the mediumship of J. Frank Baxter is most determinedly endorsed, and his standing as a citzen and a man vouched for in the highest degree. Mr. Carver is the conductor of the Children's Progressive Lyceum of Plymouth; and a fearless and outspoken Spiritunlist. We make particular reference to this epistle, as it comes from a gentleman who has known Mr. Baxter personally for many years. and is entitled by all the common rules of 1 fg to "speak as one having authority" concerning this much abused medium and his doings.

With the perusal of this letter as a preliminary step, we next, invite the reader's attention to Mr. Bayter himself, which embodies a lesson whose name we have at our clice, though we do professions. Applications have been made to initials of a person whose name I had forgotten that "he who runs may read," and concerning not choose at this time to give it publicity. which we propose more fully to treat in the course of this article:

To the District and Butter of Light

Allow me through your columns to say that I expected to feach school as usual the coming year, and as I could not teach and lecture too. I had decided not to make engagements. I have been total to resign my position as teacher, as I could not bed with their dy reportion Sparitualism, and now stand ready to make engagements with parties puriedual, y. I should like to lecture every Sunday, and if possible on two other eventry, in whose confidence I know I stand, to ex- an ordinary rule her spirit wanders from the dond to me the right hand of fellowship in the room, and visits other scenes and countries. shape of calls to becture. Address me at Win-Chester, Mass., P. O. Box 134 Yours in earnest, J. FRANK BANTER.

concealed in that simple Jentence: "I have been committee of Winchester-in whose ranks the names of indinisters, deacons and the laity gen-names of indinisters, deacons and the laity gen-Roxbury (now a part of Boston under the name of the Highland District, but then a separate tigious convictions are to be weighed when deciding as to his fitness for school teaching, although a previous experience of five years with Mr. Baxter ought to have informed them that a man can he a good instructor of the young and yet be a believer in spirit-communion. Of course the step taken by the committee at this "blue-light" tion and the directness of your answers to our town, in the sudden ousting from the position he has held so long of this faithful servant of the public, in the face of a frowning winter, for the meeting of which, in a business sense, he was unprepared because totally unwarned, reacts with severity upon Mr. Baxter at present, but we are fain to take upon ourself the office and calling of a prophet long enough to declare that many Baxter now being tried by the court of Public years shall not pass before the members of that body will hang their heads in very shame-when the religious persecution which they have inaugurated will recoil in some unexpected shape upon themselves, and they and the town they represent, and not Mr. Baxter, be the principal sufferers for this forward step of theirs along the hateblasted highway of bigotry and intolerance.

work accomplished by Mr. Baxter, as a lecturer and public giver of tests from the platform, during the recent Camp Meeting of Spiritualists held at Lake Pleasant Grove, in the town of Montague, Mass., where thousands of non-believers congregated to hear of the new truth, and many went away convinced, while others felt that their life long convictions had received a shock which only a direct and practical answer to the longings thus awakened in their souls could allay-and experience is each day teaching that that answer it is not in the power of modern theologic systems to give. In the mid-career of his usefulness a combination of conditions with which all students of modern mediumistic phenomena are familiar was on one the free workings of the conscience of his brother

25th, and we here reassert, that the excitement arising from the singular instance of the manifesting of this Ethiopian intelligence was simply founded on the want of knowledge by the people in general as to the mysterious powers of the human spirit: "We have had it, time and again, demonstrated to us practically, that in hours of i natural sleep, or of physical prostration, it is possilve for the sparit while yet in earth-life to leave the form and wanter about at well, and even to act upon or to relebilitate Vall for the time being in the bedy or some medium toward whom it may when it desires so to do; and we believe the in? but another ease of a medium so impinged by a spirit thus circumstanced." As one instance in proof of this position, we

quote from memory a case occurring through the med umship of the now translated Mrs. J. II. Country who is remembered throughout the world whosever Spiritualism has obtained a footing, as having been while in earth life an earnest, de-Square, Boston, (where we have for many years retired business man, and between the two a conmouth County, Mass. One afternoon this gentlein the old room at US Washington street, and at receiving a word from his anondam friend, the surgeon, through the lips of the medium. "But," queried be, "I did not know you were dead," we have espoused are not made in vain! I am not dead," replied the spirit. "Yes," returned the gentleman, "I know that that term discourses, which we have had reported for our is incorrect as generally applied- no one is actually dead-but I did not know you had gone to spirit life." " Neither have I," returned him of Mexican antecedents; "I sleep (that is, my body a walk, leaving my format rest. I became drawn levery sense. It is a charity for shop girls and to this place, and finding you here I couldn't resist the temptation to give you a start.". The reader will bear in mind that these words are not presented as a revisiting report, as we draw ward being the consciousness that she is doing to throw out the phase actually advanced by the parties in a strong light. Several characteristic expletives were also used by the spirit (though not here reproduced) which, from their peculiar form, were unmistakable evidences to the gentleman that the intelligence speaking through Mrs. Conant was none other than his old acquaintance. We at some wrote to the town where the surgeon resided, found that, as stated, he was. still in the flesh, and that at the hour mentioned his body was to all appearances (as he reported 4 in Boston) wrapped in profound slumber. This, hours at the Bower are from 9 A. M. to 6 P. M. to our mind the Bunter spirit did) for the time being have carried his joke still further, had so chosen, by declaring that he was actuallyin spirit life, but he did not. The main facts of certain parts of Europe. During the past year as correct by us, will be additionally concled for for employment, whose ages ranged from ten to as correct by us, will be additionally vouched for store inployment, whose ages ranged from tension inc. In each case the question to which the propagation by the gentleman who received the sixty-five years, and among them were wives of scranswer was given was selected without hesithe following terse and vigorous statement from message, who is alive in the mortal to-day, and reduced metchants, clergymen, and men of other tation from the heap and was handed to me and

> festing in spirit, outside her body, as the follow- has exercised the most diligent care to detect the ing cases drawn from pages 107-8 of her blogs

raphy demonstrate: "One remarkable feature in her experience with regard to the giving of these messages [during her seances at the Banner Public Free-Circle Room or at her residence), is the consciousness she sometimes feels of possessing a double self-hood. She can see her physical form in one portion of the room, while her spirit is in an entirely ings of each work. Now is a chance for my Lake, different part of it, causing the thought to flash Pheasant friends and others throughout the couns, upon her, 'Why! there are, two of us!' But as

An English gentleman who was present at a cance at Huddersfield, records that she manifested as a spirit there, unmistakably, through a A few words these, but a burning wrong is medium who had no knowledge of her; and on a report of the questions asked her and answers received in return being forwarded her by the said forced to reagn my position as teacher, ASI COULD—gentleman, she found the replies attributed to NOT CONSCIENTIOUSLY RENOUNCE SPIRITUAL—her to be identical with those she would have 18M." The point has been taken by the school-given if interrogated on those points while in a normal condition.

On another occasion a gentleman came in from corporation), and 'said he was in the habit of having weekly circles at his house, and that at the one held on the evening previous she (Mrs. C.) had given himself and all present a surprise pon her inquiring as to how that could be when she was at home at that time, he replied: 'You came to our scance in spirit last night, and every queries, that you had passed away; so I came here to see.' Both these strange occurrences took place in the year 1859."

We have been thus explicit-extending, perhaps, the limits of this article unduly, some may think-because we wished to file this evidence in rebuttal, in the case of Abe Bunter rs. Opinion, and from which tribunal we have no fears but that the medium will in due time receive a triumphant acquittal. But there is a tribunal which has already passed on the case, and while it has by its decision put to much inconvenience and maybap anxiety this earnest worker for truth, has, we feel assured, in the eves of all friends of fair play in human concerns— Our readers are of course aware of the splendid | whatever their particular views regarding Spiritualism-covered itself with something widely different from glory. We refer to the School Committee of the town of Winchester, Mass., into whose make up the creedal element has so largely entered. We have headed this article with Luther's grand words before the Diet at Worms, and cannot feel that we have either lowered the quotation by applying it to this case of a persecuted medium, or unduly exalted the matter in hand by comparing in effect the trial of Mr. Baxter before that Committee with the appearance of the great Reformer in the presence of his ecclesiastical enemies. Both of these occurrences took place because man sought to restrict

case was the result. We have before considered I the broadening of the scope of religious thought, called this phenomenon in the experience of this re- and the other is, as we look at it from our standmarkably successful medium, through whom in point, also a step in the same direction, in the past ten years upward of eight thousand tests; that it furnishes an additional link in the great er sparit return have been given with only this chain by which the unseen intelligences who one mistake-if the reader chooses to place that have the cause in charge are leading the suboccurrence under this head, which we cannot lime movement of Spiritualism onward to final feel to do. We stated in our issue for August and complete victory. Mr. Baxter was last week summoned before the Winchester School Committee to make answer for the faith that was in him. In effect he was informed that the fact of his being a Spiritualist was sufficiently bad, but that the "Abe Bunter" case and its concomitant seandal had proved the ounce too much, that the back of the hitherto tolerant theologic camel was broken, and his (Baxter's) usefulness in that locality was destroyed. He was urged to abandon Spiritualism-which we suppose in the minds of these opinionated censors of the public morals meant "the devil and all his works"he girracted, returning to its own mortal tenement - and then, perhaps, a written-statement made by himself to that effect would win back his standstance cited in disparagement of Mr. Baxter is , ing with the people, otherwise his chances for remaining there longer were microscopically diminutive. To this he replied with the fervor of an honest man intent on nothing so much as being faithful to his convictions: I cannot give up my Spiritualism; it is impossible. Suppose any of you were asked to give up your religious belief in exchange for a mere continuance of your temporal advantages! He went out fromvoted and truthful mouthpiece for the sphere of among them, leaving them to do their pleasure disciplified intelligence. The fact transpired as 'regarding him, and after another meeting, at follows: At the National House, Haymarket, which he did not attend, he received a message that in view of his past services and the esteem resided.) there lived at one time an old soldier of (in which he had been heretofore held they would the Mexican war - a disabled surgeon, whose pendot "turn him out," but would rather give him edeath; carted to the top of Gallows Hill in a tumthe Mexican war - a disabled surgeon, whose pension from the government was his principal stay in life. At the same period among the inmates of the house was reckoned accretain gentleman, a complied, and it now rests with the friends of that no one can read of without the deepest comspirit communion everywhere to show an appreversational friendship was evolved which conting ciation of this fearless and noble act proportionued till the veteran left, the hotel to reside in Ply. are folits high merit. Societies all over the country should seize the opportunity to listen to the man attended the Banner Free Circle, then held reloquent discourses, fine singing and unquestionable tests given by and through this mediumduring the course of the scance was astonished ; martyr. Friends, let us indeed give him the "right-hand of fellowship," and show to the world that sacrifices for the cause of the truth

Boffin's Bower.

We do not mean to overlook any beneficent agency that is in operation near us, if by saying a word in its favor we can be instrumental in extending its usefulness. Such an agency Boffin's does) every afternoon, and go out in spirit to take Bower, in this city, has proved itself to be in working-women, and was established by the indefat gable exertions of Miss Jennie Collins, who devotes to it all her time and efforts, her only reupon recollection, after the lapse of many years, sgood to a worthy class who need all the assistbut we adopt the colloquial style as better fitted ance and encouragement which kind hearts can tender to them. The regular annual report of the condition of the Bower and the work it is doing-as issued some time since by Miss Collinsis one that possesses many points of interest, and deserves to be carefully read. When it is borne in mind that there are sixty thousand workingwomen in Boston, one can readily comprehend the magnitude of the benevolent work which has been organized under the felicitous name of " Boffin's Bower."

From this report we learn that the business wargish spirit, had he been so disposed, might daily. In the reading room are eight daily papers, fifteen weeklies and nineteen monthly magazines and periodicals. The Bower's correspondence extends all over the United States and into purporting to receive communications from the this narrative, while they are personally known eleven hundred and three persons have applied the Bower by employers to the number of six that I had Mrs. Conant also possessed this power of manist hundred and thirty. Miss Collins says that she advances of disreputable people and suspicious characters who are in the habit of decoying young girls under the pretext of work and sym-

Of the class known as "skinflints" who frequent intelligence offices, the report speaks in just terms of indignant reprobation, and appeals to the community to unite in burying them under its contempt. It describes them after this fashion: They will go to an office, hire a woman, get the washing and ironing-out of her, and then pretend that she does not suit. The bill for labor actually rendered is too small to collect by law, and so she loses it, having given her work for nothing. Another trick played by these skintlints is to select some innocent sewing-girl who knows nothing of their plan. She is engaged as a seamstress. She gives up her room, or boarding-place, and makes no further arrangements. She finds herself twenty or thirty miles out of town, perhaps. She is bidden to clean paint, take up carpets, and perform work that is unfit for a woman to do. She is ashamed to go back; besides, she has given up what home she had; and she therefore tries to make the best of it, and in the effort completely breaks down. Then she relates her experience, and warns other girls against walking into the same trap. Miss Collins assures us that her Bower is a very unwholesome place for such persons to come to.

The amount received at the Bower during the year in donations was \$1779; from the Fair, \$570,65. From January 22d to April 1st seven thousand and sixty dinners were served at the Bower, the total cost of which was \$770,65 Miss Collins says she uses every endeavor to find girls employment who apply in candor and truth, no matter how poor. Many kind ladies who in past years have hired servants of her, have of late been obliged to apply to her themselves for employment. She sent a lady as housekeeper to a hotel. and the latter discovered that her room was in the attic with two of her own former servants. One girl learned that her former mistress was in distress and without a home; she immediately consulted her husband; and assuring the lady that it was her care, instruction and training that made her what she was, told her she was welcome to the best her house would afford. Thus does an agency like this act for the relief of a class of women who otherwise would be left to a fate through which shone not a ray of sympathy.

Miss Kislingbury, Corresponding Secretary of the British Association of Spiritualists, has arrived in New York from London. She is the guest for the present of Dr. E. Croweil, of

We shall print next week a letter from Charles R. Miller, Esq., relative to the Brooklyn occasion superinduced, and the "Abe Bunter" | man. One was a most important step toward | Society of Spiritualists and its work.

"Witch Hill and the Grave of Rebecca Nourse.'

A recent number of the New York Evening Telegram contains an article on "Summering at Salem " (Mass.), from the pen of a special correspondent, wherein several points of interest to be met with in that quaint old town are set out in finely flowing diction. Among other things reverted to we find a portion (bearing the above title) which has special reference to the test-medium Charles II. Foster, who was then passing his vacation at the home of his boyhood. We transfer the section, that our readers may enfor with ourselves a stroll to that ground made memorable as the resting place of one of those who bore the brunt of and fell the victims to bigotry attendant on our nation's earlier days:

Witch Hill, now callet Gallows Hill, is a stony accivity where persons condemned to death for the imputed crime of witeboralt were executed by hanging. At that time, 1692, it was lonely and uninhabited. At the present day it is covred in a straggling manner quite to its summit with a poor order of houses, where the lower strata of Salemites dwell. The top is a comparatively level space, with occasionally the face of a rock jutting out. The day upon which I visited it was dismal and rainy. A soft, sad shower fell over everything, and the view was depressing in Here was the place where Rebecca Nurse, the good wife and mother, was conveyed after suffering the long torture of trial and imprisonment. Torn from her home, flung into a wretched jail among malefactors, subjected to vulgar and indecent scrutiny, accused of the worst of crimes, her old age made a subject for est and execration, the beauty of a chaste and beneficent and honorable life forgotten and made of no account, reviled in the public court-room, condemned to an agonizing and ignominious miseration. Speaking of Rebecca Nurse reminds me of a

curious incident in relation to her which I experienced yesterday. In the afternoon I drove out to a farm owned by Orrin Putnam, for the purpose of visiting the grave where Mrs. Nurse was buried. Mr. Putnam is one of the descend-ants, by intermarriage, of the Nurse family, and inhabits the same house which they occupied in 1692: It is a large, rambling, one-story farm-house, with a steep, lean to roof, which provides ample carrets. A fuxuriant and beautiful country surrounds it. Mr. Orrin Putnam, who is a man of about sixty, has a strong facial resem-blance to the late Dake of Wellington, possessing the same cold, blue eyes and aquiline nose. I found him recovering from an attack of nervous prostration, and in conversation with Mr. Charles II. Foster, the medium, who, strange to say, had driven over to the farm that afternoon upon a visit similar to my own. Mr. Putnam's ill health excusing him from attending us, we walked over together to the graveyard, situated about a quarter of a mile from the house. The graveyard proper consisted of a small enclosure, surrounded by an iron fence. It enclosed the graves of those who had died in recent years. Outside the fence, and spread here and there, were miscellaneous graves of the Nurse family, or Naurse as the paper were researched at that time or Nourse, as the name was spelled at that time In some cases the graves had disappeared, and only a fragment of mouldering tombstone, be-traying undecipherable letters, revealed that some

one lay buried beneath.

The grave of Rebecca Nurse, as Mr. Putnam had informed us, had long ago been lost and no clew remained to it. Mr. Foster professed, how-ever, to be able to find it by 'spirit influence,' and, after waiting for a few moments for the 'in-fluence' to manifest itself, walked forward a yard or two, and then announced that we were standing over her grave. As there was no means of verifying this announcement, of course the claim must go for what in various minds it seems to be worth. Before leaving Mr. Putnam's house, however, I had secretly prepared some questions, each enclosed in many-folded paper, which I desired the medium, of whom I had heard so much, to answer. This he did, in all cases correctly, by spirits of departed friends, whose names I had enclosed in other folded papers, as well as from spirits of those not in any manner specified by ton stante floate eyes upon the back of the medium's hand, and as slowly disappeared. This singular scance took place in the middle of the afternoon, in the open air, among the quaint and mouldering tombstones of two hundred years ago, and was in all respects a very curious example of what the world variously styles legerdemain, clairvoyance and Spiritualism."

Mr. Foster is probably ere this in Troy, N. Y., where he will make his home for a season at the residence of S. W. Hall, Esq. It is his intention to go to Rochester at the expiration of his stay in

Washington (D. C.) has a "Haunted House."

peruse a private letter written from Washington by a reliable gentleman to a friend in this city, forth. We make the following extracts, by permission:

"On Friday night, (Aug. 24th.) in company with twelve gentlemen and six ladles, including two mediums, I, my wife and Eugene, visited a house in this city which has for the last twelve or fifteen fears borne the reputation of being haunted. Among the manifestations of the ghost, it is said, were mysterious and unaccountable noises, ringing of bells, flying open of locked doors, and other demonstrations. No person can reside in the house longer than a brief period, and frequently it has no occupant. A German gentleman named R— has been residing there now about one month. He informs us that these singular proceedings have occurred night and day since he has resided there. His experience has been of hearing only, as he has seen nothing. But one of his children, who is supposed to be clairvoyant, frequently sees a man walking in the house, and has called the attention ion of the family to it, but they can see nothing There are in the room we occupied, and upon the floor, the remains of large clots of blood, as if a person had lain there weltering in gore, nd in an adjoining room spots or clots of blood. It has been attempted to remove these bloody tains with the carpenter's plane, but it cannot

Well, as I said, we went to the house and took station in the room with the larger bloody stains. Mrs. M—, one of the mediums, remarking that she had an attraction or fancy for sitting over the bloody spot, took her seat right over it. I was on her right and Dr. McE. on her left. In a very short time she was controlled, and then took place from her (or through her) some of the most unearthly screams it has ever been my for-tune to hear.* She rose from her seat, and made for one of the front windows, to jump out, (of the second story,) but she was caught, and brought back, when she, in apparent terror, pointed continuously to the door of a bedroom, opening into the large room in which we were.

After some time the spirit controlling her was quieted, when she detailed the particulars of her murder by her husband for her possessions; that e attacked her in the bedroom, that she fled to the larger room and attempted to escape by the window, that he overtook and dragged her back and stabbed her to death on the spot where the medium sat, and that the blood upon the floor was her blood. She stated furthermore that her

* Supposed to be a repetition of the murder scene.

body was buried in the back part of the cellar of the house, that her husband was still living and at large. As soon as the first spirit left another took control of the medium, which proved to be a wicked fellow and very powerful, as it took Dr. McE., Mr. B. and myself to hold the medium, and she is a small woman whom either of us could hold in her normal state. This spirit cursed us in the most violent manner for coming there to interfere with their manifestations, and expressed a desire to cut us to pieces if he had a knife, but one of the gentlemen compelled the control to leave by making the necessary magnetic passes,

&c.
The third spirit and last which controlled the medium was a Mr. W, who formerly owned the property, who died there, and whose widow now owrs it. He was quite an intelligent and apparently an honest spirit. He said that it was not his own spirit or that of the murdered wonds and the continued disturbance in man who caused the continued disturbances in the house, but that they were made by the spirits of some slaves who were whipped to death there—the house being at one time occupied by a slave dealer—and that they were deter-mined that no one should live in the house in peace, &c. We heard the bells ringing frequent-ly in the different rooms, apparently as many as six or seven at a time, and other noises equally unaccountable. There is another legend con-nected with this matter. All its former occupants say that a carriage will be frequently heard driving up to the door and stopping; that the steps will be heard to let down, letting some one out, then to be put up again, when the carriage will be heard driven back to the carriage-house in the rear, to be put away, &c., and yet nothing can be seen. Mrs. W., when living there, has on several occasions seen a woman in black passing through the rooms. It is expected that some further developments will be made before long. Mrs. W., the present owner, was driven from it by these disturbances."

Off for Ceylon.

Dr. J. M. Peebles (our special correspondent) has finished his work in Australia, and departed for Ceylon per P. & O. steamship Bengalese. We are indeed pleased to learn that Bro. Peebles's stay in the island-continent was marked by a continued ovation—crowded houses being drawn by his discourses—and that his arguments received good treatment at the hands of the local press. At the close of his four months' lecture course a large audience-over two thousand persons—assembled July 1st at the Opera House, Melbourne, where an address was presented by the committee, and a purse of gold containing upward of one hundred pounds, a large number of valuable books, an album well stocked with the friendly faces of the officers and members of the C. P. L., a watch and chain, an elegant dressing-gown, and other presents were bestowed upon him. The Children's Progressive Lyceum also presented him with an address-both this and the one from the Society being beautifully engrossed and illuminated.

The following are extracts from the address read to Dr. Peebles in the Opera House, Melbourne, Australia, at the conclusion of his last

"In again welcoming you to this city we avowed ourselves assured of the progress made since your previous visit. . . . Interested and enlightened audiences have crowded this great building on every occasion of your appear ance; the sectarian press has been almost just, and its secular contemporaries even generous the pulpit itself bore its deprivations quietly, while the character and conduct of the meetings have been invariably favorable.

Aware that to your eloquence and earnestness this signal triumph is due, we desire to add to the unreserved commendation of the public, thus decidedly expressed, the more familiar tribute of our sincere and unanimous thanks.

Your wide experience of many lands, your geniality and social qualities, have contributed in no small degree to extend the respect accorded to your unblemished character for integrity and purity of life and purpose. . . . The reward you have sought and so well won in the intellectval and moral culture of your listeners, will, in its enduring effects, remain a living monument

to your memory.

In leaving, you resume the Pilgrim's staff, and sow on other shores such seeds as you have plentifully scattered here."

After visiting Ceylon (at which place his next letter to our columns will be dated) Mr. Peebles will go to Madras in India, and thence back into the interior to see the Fakirs and wonder workers. Success attend him wherever he may go!

Re-opening of the Free Circles.

On Sunday, Sept. 2d, the Banner of Light Public Free Circles were once more inaugurated. The well-filled place of meeting testified to the unabated interest with which the friends and the public regard our efforts in this special department of the spiritual field. Mrs. Jennie S. Rudd, our medium, has returned in renewed health and strength to begin afresh the labors of the coming season. We trust that, as in the past, we shall We have been privileged by the receiver to be able to bring help and healing to many spirits in prison; that we may do our part toward extending the links of sympathy which exist bewherein several remarkable statements are put tween the worlds natural and spiritual; that we may forward the cause of truth by bringing evidence to many minds of the realities of a higher existence. In this good cause we solicit the cooperation of all who have stood by us in the daysgone by. We were happy to welcome as attendants at this initial Scance several friends from a distance-from across the Atlantic, from New Hampshire, and from the far South, among them being Hon. R. G. W. Jewell and wife, of New Orleans, who are known in that city as earnest workers for the cause of Spiritualism.

The following spirits made manifest on that occasion their continued existence beyond what is currently denominated "the last great change": Philip Wilson, George Roberts, Rev. Gardner Baker, W. L. Newbury, Reuben Payne, Mary Brazzill.

At the close of the scance remarks in favor of the peculiar mediumship of Mrs. Suydam were made by Dr. H. F. Gardner and Miss Lizzie

The Bible truly says: "There is no condemnation to them who walk not after the flesh, but after the spirit." Again: "To be carnally minded is death; but to be spiritually minded is life and peace." This is just what the spiritworld teaches through media; but how few of this world's people heed the warning! No wonder that those who join the Spiritualist ranks and still "walk after the flesh," are continually in trouble. They open wide the door for the evil to enter, and then writhe because they are hurt. Spiritually minded Spiritualists feel deeply the weight that keeps down their beautiful cause in consequence. Such must work on, however, patiently and diligently, and their reward will be great-for as surely as the sun shines by day and the moon gives light by night, so surely will the golden brightness of Spiritualism illumine the whole earth-when there will be "no condemnation," because all will become "spiritually minded" through a full understanding of the divine law as taught by media in olden time, and reiterated through the lips of media to-day.

Foreign Miscellany.

Dr. Francis W. Monck's astonishing mediumship is attracting widespread attention. His séances are crowded. He has taken more commodious rooms, and his address is now 26 Southampton Row, High Holborn, London, W. C. He says in a published note: "I am now arranging to hold a series of weekly sittings at my rooms, with a select company of friends, and a second weekly series for the development of healing magnetism, and other natural gifts. Last week I had the honor of being the guest of Royalty, and am invited to be so again, in a few weeks, for a lengthened period." The Doctor delivered an eloquent address in Doughty Hall, on Sunday, Aug. 12th, at the conclusion of which he gave tests and healed the sick.

J. J. Morse lectured in Doughty Hall, London, Sunday, Aug. 19th. He is reëngaged for Oct. 14th and Dec. 30th.

Mr. J. William Fletcher, the American medium, gave a second lecture in Langham Hall, for the benefit of Mrs. Weldon's Orphanage. The lecture and lecturer were very pleasantly received, and Mr. Fletcher but confirmed the success of his first appearance there. He will continue to lecture on Spiritualism or on his recent travels in Egypt and Jerusalem.

Messrs, W. J. Colville and Wallis are kept busy, filling lecturing engagements. Mr. T. Smith and Mr. Westgarth have become developed as trance speakers.

The British Association for the Advancement of Science closed its annual session at Plymouth, Aug. 24th. From The Spiritualist newspaper's report of the proceedings we copy the following paragraphs, which have a bearing on Spiritual-

"The lively proceedings at Glasgow last year resulting from the introduction of the subject of Spiritualism at the Biological Section, as well as other discussions thought to be injudicious in the Economic Science and Statistics Section, induced the Council during the recess to appoint a committee to consider these matters. All that the Council has made public as to the results appeared in their Annual Report, read at the General Committee last week, under the presidency of Sir William Thomson. The following are the paragraphs in question;

paragraphs in question:

The attention of the Council having been drawn to the character of some of the sectional proceedings at late meetings of the Association, a committee was appointed to consider and report to the Council or the possibility of excluding unscientific or otherwise unsuitable papers and discussions from the sectional proceedings of the Association. The committee recommended that, in the rules for conducting the business of the sectional committees, the following rules should be inserted, viz. (i) The President shall cail on the Secretary to read the minutes of the previous meeting of the committee. (2) No paper shall be read until it has been formally accepted by the committee of the section, and entered on the minutes accordingly. The Council propose that this alteration of rules shall be carried into effect. The committee in their report arrived considered that some of the subjects brought before section F could not be considered scientific in the ordinary sense of that word, and that the question of the discontinuance of section F deserves the serious consideration of the Council. The Council have requested the committee to report more fully the reasons which had induced them to come to this conclusion, but the committee have not yet made a further report.

Thus all they have done having any influence upon spiritualistic papers is to secure that they, as well as others, shall be formally passed by the Committee of the whole Section before they can be read. They further give dark hints to the more ardent reformers in the Statistical Section as to the possibility of their Section being closed altogether.

There are plenty of Spiritualists among the members here, and I do not think that there is anywhere in the British Association much prejudice against the phenomena. But the fact is, that already several subjects dealt with by the Association bring down anathemas from some of the local pulpits, and they do not wish to take in hand other unpopular subjects before they have had time to grow sufficiently.

In Professor Carey Foster's opening address

to the Physical Science Section, the name of Mr. Crookes was mentioned, and the speaker was stopped by the loudest applause he received all through his remarks. Probably this spontaneous mark of recognition of Mr. Crookes was due quite as much to the feeling that he had fear-lessly dealt with a new subject which many have not yet the moral courage to handle, as to his discovery of the radiometer. Mr. Crookes is not here, neither is Mr. A. R. Wallace."

Thomas Walker, the trance medium who sailed around the world, was at Dunedin, New Zen- summer's intensest type, the occasion proved to land, the middle of June, and delivered several lectures. The Otago Guardian, of June 15th, contains a full report of his second lecture, with the remark that "Mr. Walker sat down amid applause and expressions of approval," at the close of his discourse.

Death of one of the Davenport Brothers.

Mr. W. H. H. Davenport, one of the brothers whose performances [spirit manifestations] have created for them a world-wide reputation, died at the Oxford Hotel, King street, on Sunday morning, from pulmonary consumption. The brothers arrived in Sydney three weeks ago from New Zealand, where they had been giving a series of performances, but while there William Davenport broke a blood-vessel, and came to Sydney under the advice of his medical attendants. He seemed to be recovering his health after his arrival here, and was in excellent spirits; but broke a second blood-vessel again last Thursday week, and another one yesterday morning. This last proved fatal. He was attended here by Dr. Markey, who, however, with Dr. Halkett, held out no hope that he would ever recover, the disease having taken a firm hold of his system. He had been suffering from phthisic for some years. He leaves a young widow, having been married five months ago. His funeral took place yesterday afternoon.—Sydney (N. S. W.) Evening News,

The above in a few words states the departure from the field of labor of one who has (in company with his brother Ira) been instrumental in accomplishing a great and extended work during the brief term of years allotted him. Himself and brother have in years gone by appeared successfully before the kings, queens, and great ones of the Old World, and have created among them a marked impression, which has in some instances been outwrought in action; they have sowed seeds of truth in the minds of the common people which have borne fruit, in many cases, of more than an hundred fold, thousands having been converted through their mediumship to a belief in spirit-return, and a knowledge of the future life awaiting every human soul. The opposition, uncharitableness, and suspicion of the world have drifted by him like a cloud, and he has now gone to his reward in the land where all wrongs are righted. We purpose in the immediate future to enter into a more extended review of his mediumistic life-work.

Our Public Free Circles.

Three séances will be held next week-on Tuesday, Thursday and Friday, at 3 o'clock P. M. On Sunday afternoon, Sept. 16th, an extra ses sion will be held, for the accommodation of those who cannot attend week days.

We have received an article from Hon. Thomas R. Hazard, bearing on topics of interest, notably the materializing phenomena, the "Abe Bunter" case, etc., which we shall print next week.

Onset Bay Grove Association.

The first stockholders' meeting of this young and vigorous Association of Spiritualists since its inauguration, was held at the Pavilion, Onset Bay, on Saturday, Sept. 1st. About two-thirds of the stock was represented, which, in view of the distant residence of most of the stockholders, shows the interest felt in the development of this splendid seashore property. The President and Treasurer made reports, from which it appears that the Association has expended during the last six months, for buildings and improve ments upon the lands, about four thousand dollars, and has also appropriated about the same amount to be expended during the next six months in removing all stumps from the avenues, clearing up more land and streets, building a permanent wharf, a headquarters building, for flices, &c., all to be completed previous to July, 1878. The first camp-meeting was shown to be a financial success, and the present financial con-

dition of the Association decidedly satisfactory. There are about one thousand dollars on hand, and after paying all liabilities or debts now contracted, the Association will own their one hundred and thirty acres of land, with the buildings and improvements thereon, and have remaining about five hundred dollars in the Treasury. It was voted to increase the capital stock of the Association to \$5000 by creating fifty additional shares of fifty dollars each.

Individual enterprise has also put about ten thousand dollars into c: ttages upon the grounds. says our informant, and others are contracted for

to be built this fall. The success of this movement thus far exceeds the expectations of the most sanguine, and gives increased assurance of the fact that the intrinsic beauty and natural adaptation of the place for a summer home will evolve a sea-shore village ultimately covering the entire grounds.

Next year it is probable that the camping season at Onset Bay will include at least two weeks in September, for the delightful autumn days are peculiarly enjoyable at the shore. The best fishing in the Bay is during September, and there is freshness and vitality in the air which invigorates the system more than out door life during the whole summer beside.

The Silver Lake Picnic.

The last picnic of the season under the mangement of Drs. Gardner and Richardson, came off at the above named place Tuesday, Aug. 29th and was attended by a very pleasant party. The inducements held out for the friends in this section of the State to again come together for mental and physical enjoyment were most ample on the part of the managers, and were faithfully carried out in every particular.

On the arrival of the forenoon train from Plymouth, the company gathered in force at the grand Pavilion, and the regular public exercises were introduced by Dr. Gardner, who made the opening speech, and afterwards presided throughout the meetings. Mr. E. V. Wilson then took the platform and gave a critical and satisfactory exhibition of character-reading, illustrating in an effectual manner his gifts of mediumship.

After the usual noon interval the company again assembled, and were further entertained by Mrs. Suydam, the wonderful fire test medium, whose performances have been frequently described at length in our columns, but are never witnessed without creating the liveliest interest on the part of the beholder. Miss Lizzie Doten followed in a brief but pertinent speech, at the close of which Mr. Wilson again took the stand and delivered an address two hours long, during which he gave a deeply interesting sketch of himself, his personal experiences, and the method of his development. Dr. John H. Currier closed these exercises by a few well-timed remarks, shortly after which, as the time of departure drew nigh, the friends wended their way to the station, and at the appointed hour took with Dr. Peeblesffrom San Francisco on his tour | the cars for home. Though the day was one of be one of pleasure and profit to all.

Giles B. Stebbins's New Work.

Concerning which we have made frequent mention of late, will be issued from the press of Colby & Rich, No. 9 Montgomery Place, Boston, on September 15th. We have no hesitancy in saving that those who in future days shall peruse the rich compilation embraced in this volume of POEMS OF THE LIFE BEYOND AND WITHin will endorse all to which we have hitherto certified regarding it, and will add much of a like or even stronger character in its praise. J. H. Harter writes to the Auburn (N. Y.) Daily Advertiser a brief epistle bearing on the forthcoming work, from which we extract the follow-

"In early Autumn a Boston book publishing firm, Colby & Rich, will issue a volume entitled 'Poems of the Life Beyond and Within,' of which an advance copy is sent me. It is a solid and handsome book, a rare compilation of admirable poems, old and new, giving the idea of the Immortal Life. Its oldest selections are ancient Hindoo, its latest of the modern spiritual cient Hindoo, its latest of the modern spiritual school, and between are Catholic and Protestant hymns and noble poems of many lands and centuries, with a few brief notes of explanation and dates. In these days of doubt and skepticism it will serve a good purpose, and some of its pages are full of peace for the sorrowing and bereaved."

The book will be printed on tinted paper, in excellent style, at a price in accordance with the times, and deserves the widest reading.

Decease of Alvin Adams.

This gentleman, whose name is a household word in all parts of the United States, because of his prominence in a widely useful department of mundane business activities, passed on from his residence in Watertown, Mass., Saturday evening, Sept. 1st, aged 73 years. He was born in Andover, Vermont, on the 10th of June, 1804. The success of the wide and comprehensive system of transportation known as the Adams Express Company was in great part due to Mr. Adams's tact and management. His disease was known to physicians as hydro-thorax. He leaves two sons and one daughter. We have failed to see in any of the city papers which have chronicled his death reference to his being a Spiritualist in belief, but such is the fact, as we have had the assurance from him personally, during his life in mortal, and he has for years past taken occasion to practically prove the force of his faith through pecuniary gifts to assist media, subscribing liberally toward carrying on spiritual lectures in this city, etc.

The reader's attention is called to the annual announcement of the Eclectic Medical College of New York for 1877-8, printed in another column.

Something for Asthmatics to Notice.

A medical friend informs us that one year ago he had a patient-a trance medium-suffering from asthma in an aggravated form. After it had continued nearly a month, with only brief intervals of relief, the patient one day was controlled by his spirit guide, who told his wife that Hahnemann had visited him, and recommended the patient to drink freely of lime-water, affirming that this would cure him. The prescription given was two quarts of boiling water, poured on half a pound of quick or unslacked linie, and when cold and the liquid clear, the latter to be poured off and drank freely whenever there was any thirst. Should there be much repugnance on the part of the patient to drink it in its full strength, the directions were to dilute it with more water.

The lime-water was prepared at once and he commenced the use of it, and within three hours he was entirely relieved; but he continued its use for three days, gradually reducing the quan-

He had no further trouble from asthma until a few days since, when he was again attacked with it; but lime-water was again prepared and resorted to with perfect success, for relief was obtained from its use within half an hour; and during the next two or three days he used it freely, and is now again entirely relieved.

Our informant states that another physician was also present when the lime-water was first administered during this last attack, and that he, like our informant, was both surprised and pleased with its rapid and salutary effects, neither physician having ever heard of its having been used before in asthma or any kindred affection. Whether it will prove equally efficacious with others remains to be seen, but we would recommend asthmatics to give it a trial and report results.

A Sheer Mockery of Justice.

England has another case of a trial before her magistrates for "using certain subtle crafts, means and devices, by palmistry or otherwise, to deceive and impose on her Majesty's subjects." This time the authorities of South Molton, in North Devonshire, have exhibited their stupidity. An old man named Harper, who was known as an herbalist and mesmerist, so the story goes as printed in the London Telegraph of a late date, was summoned to treat a woman who had been professionally "doctored" without avail by several "regulars." He came, at call, assuring her at the outset that "he did not know whether he could do her any good or not." The woman dled, Harper was arrested (the regulars would not have been arrested had she died in their hands), and on a "palmistry" charge was sentenced to a month's imprisonment. Even the Telegraph editor sees the absurdity of the case and remarks: "It is a serious question how far an old statute ought to be revived for the sake of repressing practices which it was never intended to prohibit. It ought to be borne in mind that his (Harper's) patients seem to have sought him out willingly, and that, on the grounds on which he has been convicted, it might be possible to convict homeopathists. hydropathists, the gentlemen who manage total abstinence hospitals, and a vast number of other practitioners whose views on medical treatment have the peculiarity of differing, more or less, from those recognized by the Royal College of Phy-

Another Spiritual Worker Gone.

Mrs. Augusta A. Currier, after a severe and protracted illness, passed to the higher life, from her residence in East Boston, Sunday, Aug. 26th. Over twenty years ago Mrs. Currier gave evidence of possessing the gift of mediumship to a remarkable degree. She became developed as one of the very best of tranco speakers. · Her natural gift of oratory and capacity of brain made her a fitting instrument for the use of the invisibles, and the able, lectures given through her instrumentality, with an eloquence rarely equalled, made her one of the most popular de lineators of the Spiritual Philosophy in the field. She has filled lecturing engagements in nearly all the principal cities in the Union. She returned to Boston after a very successful and laborious lecturing tour through the West, and delivered a series of discourses before the Music Hall Society of Spiritualists in November, 1867, to the very general satisfaction of her large audiences. But of late years she has been obliged to decline all invitations to lecture, on account of failing health. Her work has been well done, and her reward is sure.

At Last the Popular Science Monthly Gives a Hearing to Mr. Wallace.

We are glad to see that this excellent magazine, published by Appleton & Co., New York, is no longer open to the complaints we have repeatedly made of its publishing attacks on Spiritualism, but nothing in its defence. It gives in the fifth number of its series of supplements the whole of Alfred R. Wallace's review of Dr. Carpenter's late work on Spiritualism. We make this amende to our contemporary with much satisfaction, as his publication of Mr. Wallace's paper is an earnest that we may expect fair play at his hands hereafter, where Spiritualism is concerned. It is eminently an experimental science, though yet in its infancy, and as such claims the ready attention of all sincere truth seekers, whether in the positive or the mental sciences. Mr. Youmans will find, we think, that his present liberal course suits the demands of the age, and will not lessen the sale of his magazine.

Mrs. Emma Hardinge Britten

Was to lecture in Cleveland Sunday, Sept. 2d; Chicago, Tuesday, Sept. 4th; Lincoln, Neb., Sunday, Sept. 9th; Salt Lake City, Wednesday, Sept. 12th; after which she will speak at San Francisco. Letters to be addressed to San Francisco, Cal. The statement made in our last issue that she was to take the ocean route to California was based on inaccurate information. We bespeak a kind welcome for Mrs. and Dr. Britten wherever fortune may lead them.

The editor of the Boston Evening Transcript published lately an editorial reviewing the revivalist Moody, the article concluding as follows: "He is no theologian, no philosopher; he is not even wise in the Scriptures. His crude and literal method of exposition is aimless. doctrinal fundamentals are discredited."

The Gold Hill (Nev.) Evening News-Alf. Doten, managing editor-republishes from our columns Miss Lizzie Doten's fine poem delivered recently at the Highland Lake Camp-Meeting, entitled "The Workers Win."

Poor Dr. Carpenter.

One of Dr. Carpenter's arguments against Spiritualism is, that there was "a recent public expose of the whole method in Boston (N. E.), by one who formerly practiced it for gain. This refers of course to the case of Bishop. How far this was an exposé our readers are well aware. It resulted in giving new confidence to Spiritualists and new strength to their cause, by showing the utter insufficiency of Mr. Bishop's attempts to explain the phenomena as the product of trick or illusion. If the story we recently had from New York is true (and we have not yet seen it contradicted), Mr. Bishop has admitted his medial powers, and has given up his rôle of exposer.

Keep on fighting Indians, Uncle Samuel, and by-and-bye your treasury will be depleted. Land speculators, railroad traffickers, corn-operators, horse-dealers, and other avaricious persons, are evidently at the bottom of the whole scheme. The red man has as much right to his lands, and to live upon them in peace, as the white man has to his lawful property. If not, why make treaties with the Indians? Divine justice will sure y overtake any nation that lends its aid to crush out the weak, whether he be an Indian or a white man. The records of past ages all the way along verify this fact. The Indians of the Northwest are forced to fight, or starve, under the present "Indian ring" management. Gen. Sherman says the Indians should be annihilated. The voice of Humanity indignantly dissents from any such monstrous wrong. Secretary Schurz intends to unearth "the ring." It is powerful, Mr. Secretary, but we hope you will persevere, and not allow any white-washing to intervene, a la the "whiskey ring." But you will find the task a difficult one to manage, it is so thoroughly organized, so firmly rooted, and so many "respectable" white men have a pecuniary interest in it. Professor Marsh knows the whole story. He is authority. Consult him by all means.

Subscriptions for the new works on the Phenomena, Philosophy and Present Position of Spiritualism, which "M. A. (Oxon.)," our English correspondent, proposes to issue when a sufficient number of names is secured, will be received at this office. The author is a talented gentleman, and we do hope his work will have a large sale in this country. Those who intend to subscribe for the contemplated work in this country should send in their names at as early a moment as possible, in order that the author may know what to depend upon.

Brigham Young, leader of the Mormons, is dead. Dysentery took him off, at the age of 76. The management of the Mormon church has therefore passed into the hands of "the twelve apostles." Seven eighths of his disciples are foreigners, many recruits coming from the land of Flowers, where spiritual mediums are Lankestered, and justice farced.

Brothers Andrew Jackson Davis and Alfred E. Giles are rusticating among the granite hills and green valleys of New Hampshire. Whether their life-lines just now gravitate toward the trout brooklets or not, we are unable to say. May these carnest souls return to their homes with renewed health and strength.

Dr. William Britten begs to announce to ils friends and patrons that his business in the manufactory of the Home Battery, &c., will be carried on as usual by Mr. Chas. Williams, electrical instrument-maker, 9 Court street, Boston, to whom all business communications must be hereafter addressed.

According to the Santa Barbara (Cal.) Index, the Spiritualists of that town are giving a course of sociables—held on the first Tuesday of each month-which are pleasant and well at-

An account of the funeral exercises of Miss Helen S. Abbott, of Charlestown District, will appear in our next issue.

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Each line in Agate type, twenty cents for the list, and illicencents for every subsequent in serion.

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

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THE WONDERFUL HEALER AND CLAIRVOYANTI-For Diagnosis send lock of hair and \$1,00. Give age and sex. Address Mrs. C. M. MORRISON, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street.

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4w*.A.11.

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Public Reception Room for Spiritualists.—The Publishers of the Banner of Light have assigned a suitable Room in their Establishment EXPRESSLY FOR THE ACCOMMODATION OF SPIRITUALISTS, where those so disposed can meet friends, write letters, etc., etc. Strangers visiting the city are invited to make this their Headquarters. Room open from 7 A. M. till 6 P. M.

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BUSINESS CARDS.

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Free-Citcle Mostries, through the mediumship of Mrs. JKNNIK's, Reigh, are reported ver itim and jublished weh week in it is Department.

We also problem this page reports of Spirit Messages.

civen each work in Bastino te, dd., through the medium-

etpot Mis. rountly, Danesia.

These Messages in Louis that spirits carry with theth the characteristics of their earth-life techar beyond, whether for good or extl. consequently these who pass from the earth-sphere in an under oped state, eventually progress

to a higher condition.

We ask the too her to receive no doctrine put forth by spirits in these columns, that they not on port with his or he reason. All express as non-heal train as they perceive-

The man intelect the messages given at the Banner Breits, and published of the rage, being from entire trangers plads to ear that in an heartestes, we respects thy request that manner who extract the may recognize be party or magnetishing, we hope the favor to inform us falle fact, from a grapher as an included present of the control of controls.

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LEWISH, WILLIAM, Chateman.

REPORTS OF SPIRIT MESSAGES GIVES THEOR OR THE MEDIT MSHIP OF MRS. JENNIE S. RUDD.

Invocation.

Our Father, we behold thee in the beguteous flowers before us: we feel thy presence as the breeze wafts unto us thy voice, we listen to thee in the thunder; we how before thee reverently as we gaze upon the blade of grass and the beautiful. daisy that grows at our feet. We know that thou art very near us, and we teel thy presence each moment of our lives. We gaze upon thee from the great nereatter; we ask thee to come to us with the rainbow of promise; we ask thee to bless us, to guide, to guard us and to keep us. We come not simply as spirits from the spirit clime, but as individuals feeling our love for earth's children, for individual spirits here on earth, wishing so strongly that we may clasp our arms about the loved ones, and draw them up to that heaven above, that they may see and know for themselves that God is fove and that life is immortal.

Questions and Answers.

CONTROLLING SPIRIT.-We are ready for your questions, Mr. Chairman. QUES.—As in the instance of the telephone,

Several persons generally claim the honor of any great discovery. Are such inspirations given to each of the claimants simultaneously?

Ass. - Each individual who is progressive enough, and who is of the right organization, may claim the discovery of whatever comes to him. Many times we come from spirit-life and endeavor to impress upon some particular brain a discovery in selecte. Feeling sometimes that we may not have made it quite sure, we go to another, and perhaps another; consequently you find that throughout the country there are different Individuals claiming a discovery at such and such a time, and you wonder to yourselves if spirits had anything to do with it; if it is possi-· that we can communicate the same leading dea through half a dozen individuals. This is

Q.=[By a skeptic.] What would it benefit a person to leave the Church and its creeds and embrace Spiritualism?

A .- If he leaves the Church and leaves his creed, he leaves all fetters behind him; he comes out free and perfectly easy, like the butterfly, which leaves the darkened cell and speeds forth into the beautiful subshine, to bask in its rays and gather the sweets of the flowers. Then the thunder storms come, the raindrops fall, and the butterfly feels the full force of nature's argument against him, yet feels that his life has been bright and beautiful, and he has enjoyed it. So you can leave the Church and all its creeds, you can bask in the beautiful sunshine of freedom-freedom to look at anything which comes up to you: friedom which says to you, enjoy the present, enjoy all that there is in the future, all that is enjoy all that there is in the future, an mat is right! enjoy the love of the angel world and hear its teachings, but, like the butterfly, you have got a storm of opposition to encounter; the thunders of bigotry will assed you, the lightnings of some of bigotry will assed you, and if you can that a traceism dash about you, and if you can the christian religion.—I know that I behold on, the mountain tops angels, men and women who haved long before man heard any thing of the Christian religion.—I know that I behold on the christian religion.—I know that I be based on the christian religion.—I know that I be based forward from that siek room to the great bereafter, that if the mountain tops angels, men and the women who have done in the christian religion.—I know that I looked forward from that siek room to the great bereafter, that if the mountain tops angels were needly. I know that I looked forward from that siek room to the great bereafter, that if the mountain tops angels, men and women who have done the mountain tops angels, men and if you can be a constant of the christian religion.—I know that I looked forward from that siek room to the great bereafter, that if the mountain tops angels, men and women who have done the christian religion.—I know that I looked forward from that siek room to the great bereafter, that if the christian religion is the christian religion is the christian religion in the christian religion.—I know that I looked forward from the christian religion is the christian religion.—I know that I looked forward from the christian religion is the christian religion.—I know that I looked forward from the christian religion is the chri withstandall, and feel that you have placed your eet upon a rock, then you are right and true: but if you cannot, then you had better remain in the Church until the right time comes. To leave the Church is an important step, and we would have you well consider it. If you are not ready to receive the cold shoulder of popularity and the frowns of friends that surround you, you had better remain where you are, under the cov-er of theology. If you are ready to brave all the trials that come, you can stand forth, your head uncovered, with only the crown of God's salvation resting upon your brow, and in your hand carrying-the cross that you care not for, because the crown is so beautiful.

Q .- Science has demonstrated the unity of force; will it demonstrate the unity of matter, and give us only one true element underlying all material torms

A .- We do not know as we shall answer your stion according to the scientific views of mankind, but we will answer it according to our When asked what force governs the material, we answer, the spiritual. United forces may bring torth another element; two material forces may bring forth a spiritual, or two spirit-ual forces may bring forth a material. Back of all the life forces which govern your planet, are spiritual forces. Even in the chemical world you will find there is a spiritual force, which is the uniting torce of all things.

John S. Smith.

I have only a common name to bring. I don't know as you will be glad to hear it; fyls simply John S. Smith. I have been gone away, or rather I parted company with all that manifested John S. Smith, in 1869, Somewhere about the middle of October. I had first a fever, then it turned to consumption, and I left the form. I find myself on your platform, I hardly know how. I know there are many crowding here who feel that they have a better right than foreigners. I also know that this is an avenue for those who have no other means of communicating, consequently I feel bold to make my demands known. I have a sister in New Orleans that I would like to reach. I don't know as I shall be able to, but I feel that I can send an influence that will make her look for my coming, and when she reads my message I want her to understand that I am not dead, but that I am working for the great cause of truth; that I find my house not the best made house in the world; that I have had to thatch it and patch it, and to plant flowers round it. Let her use the powers that God has given her, and remember that if she hides her talent in a napkin, when she comes up here it will be required at her hand.

Daniel Dolan.

Oh. It 's me mother, me mother I want to get On, it's me mother, me mother I want to get to, sir, an' will ye let me come an' tell me story, right along, sir? [Yes.] An' how will I reach me mother sir? [We'll print what you say in the paper, and she may get it.] She works for a lady up in that big hotel, sir. It's not here, but it's in New York, sir; it's the Astor House; it's named after a big man that's no happier than I. Me mother washes for a lady that boards there, sir, an' she sometimes goes out an' gets your paper, an' me mother said "it told about the dead folks." She thinks it's a dreadful thing to talk about dead folks. Shure, she was talking about it, sir, but a few days before I died. She said if there was a death in her family she wonif they could talk an' have it printed, an' I said. "Mother, if I go out, I'll just as shure come

back an' have it printed, if I can. Me mother's back an' have it printed, it i can, one mouner's name is Margaret Dolan, me own name is Danfel, sir, an' I know the lady will tell me mother, if she sees it in the paper. She does n't take your paper, sir, but she buys it, sometimes, an' when she tree-Click Meetings, it reach the mechaniship of Mrs. Seed an' Irishman's message in it she read it to mental and and and and and indished. me mother, an' asked me mother what she thought of it. Me mother thought it was "bad, dealing with the dead." I was sick, sir, I do n't know really what was the matter with me. I was tuk bad in the head, an' 't was that that killed me, an' they "waked" me sir, but me mother had n't the means to give me all she thought I needed, the means to give me all she thought I needed, an'she fears I am in purgatory for a long while. Shure, sir, if ye tell her I am as happy, an' happier than I expected to be, I'll be glad. I've met me little sister, sir. Oh, she was a nice little body as ever ye see—just as fair as could be made, sir. I know, sir, I'm not comely myself, but was a sixty as connected with the reame. but me sister was a comely child. Her name was Margaret, sir; we always called her Maggie. Shure, sir, if ye will say I was tuk bad in me head, an' I was about twelve years old, I'll be much obliged to ye, sir.

Alden D. King.

Mr. Chairman, I desire to have you record my name in your book as Alden D. King, who left his old body in Lynn, Mass., it will soon be a year since. I want to thank the friends who ofbeiated at my funeral-the council at High Rock of the truly beloved ones. I want to tell them that I am not dead, but that I am still living, and that, much to my, surprise, I was present at my own funeral. I thank them very much for their kind care, for all they did for me. I do hope that friends will call on me in private, and I shall be able to communicate with them and tell them many things that will prove to them that this great philosophy is true.

Austin Kent.

Good afternoon, Mr. Chairman. I feel that I owe you and the proprietors of the Banner of Light very much indeed. I have felt from the first of my going forth, a hesitancy about returning to this Circle Room. I felt that I was inadequate to the condition, that I could not speak as my full heart would gladly have me, that I could not bring the blessing as I would, so I have stood aloof and said, "There are many the latchet of whose shoes I am not worthy to unloose." But Ishave been bidden to enter the Circle Room today, and I come I hope with a power whereby I

may be understood.

It was my lot in life to be a cripple; it was my lot in life to be a sick man, and to feel all that the invalid feels when confined to his room, with a body too poor to use, and a spirit too large to be confined within the limits of a small apartment. friends, I can never make you understand how the pinions were clipped, how my soul longed for freedom, how I longed for the power to go forth into the world and say to every na-tion under God's grand canopy, there is such a thing as Spiritualism, and spirit return is a fact. These were words that came to me, that burned into my very soul, but I was powerless to utter them, and as I take possession of the individual placed in this chair, I feel that I cannot speak as I would, and yet the thoughts are burning, burning in my brain. I would gladly tell you how I enjoyed getting rid of that wormout body and becoming free! free to act for myself! free

to work and free to talk ! I thank every individual who ever gave me a kind thought, because that kind thought brought me strength. I thank every true hearted Spiritmalist who ever sent forth a blessing or said within his or her soul, "I pity him: I am sorry for him;" for just 'that emanation brought me power. Now while I am strong, while the body is laid aside, and I am only hobling possession of mother.

body is and uside, and I am only notifing pos-session of another, I anyso glad and so thank-ful that I can make mys if marifest.

Maybe I am too enthesiastic, Mr. Chairman; perhaps I am, but were you to change places with me you might not be able to keep your calinexterior; you would be glad to say, "Thank God I am free!"

At last the days went by, and I was ushered into spirit-life, and I stand here on this summer-shore, where I have received the kind hearted welcome of the same good spirits that visited me many times while I hay suffering and sick; for even then I clasped hands with dearly beloved ones. I know this philosophy to be true: that I did not believe in a "Will o' the Wisp," but I looked up to the great mountain of salvation, and saw on its summit the beautiful image of him have touched the hands of those who told me much of the great and mighty past, and that I will learn much in the future, and come to earth with the knowledge I have gained.

Mr. Chairman, you at the Banner of Light have done me so many favors, and cared for me so much, that I can only say as I go bence, "God bless you." My name is Austin Kent.

Emeline Matthews.

Please say that Emeline Matthews called here. I am very much gratified at the way things are going on at home, and I trust that my dear sister will be happier far than she has ever been before. I hope she will not cast aside the present or the future, but will try to enjoy each in its season. My mother, and also my step mother, are with me. We are joining hands, and we hope the time is coming when we shall be able to materialize in our own home. In fact, a dear good sister is standing by my side. Tell Esther that it is through her influence that she has taken the path she has. Ask her to please listen to the words we have to say. It will all be well. God bless my dear home. God bless sister Esther, who has watched over it through all the cares of life, who has suffered so much, who has had so many dark shadows placed upon her brow. Oh, may the bright sunshine grow stronger! may she live to reap the reward of the good seed she has sown.

George Lincoln.

My name is George Lincoln. I suppose I am istantly related to President Lincoln, but it's so far off I don't know as anybody will find it out. I'd'like to say to Martha and Henry they 'd oetter not worry over Joshua; maybe he'll come back, maybe he won't; it's no concern of theirs. They'd better take care of themselves. I am rather of a positive character, Mr. Chairman. I don't know much about talking; I never talked in public before in my life; I never want to again. I do n't know what brought me here, only I came in to look over things. I had a desire to say something, and the first thing I knew I was behind this woman. They said, "Put your hand on her head," and here I am, talking. Tell Martha that mother and I are having just as good a time as we know how. I've got a good, pleasant home. Tell 'em Henry had better not worry -everything will come out all right in the end. know it's kind o' rough now, but it'll be all right in the end. Tell Henry and Martha I do just about the same as I ever did. I often come and sit down there in the corner and read the newspaper. That's all I've got to say. If they know it's me, all right; if they don't I don't care. I'll see that my message reaches my

George N. Fisk.

Will you please say that George N. Fisk, who left this form in Indianapolis about seven years ago last August—somewhere about the middle of August—has found his way to Boston, and states hat the measure is nearly full, and he will see that he measure is nearly run, and he will see that it is heaped up and over-running? He asks that he may be heard; if not, he will rap louder than ever before. They need n't lay it to the rats in the wall, but may know it's me. I was heart fifting the property of the second seed of the seed of the second seed of the about thirty-seven years old.

Lucy Damon.

to my boy Albert, also to my husband, if he will listen to me. If he does n't wish to, then he can take the consequences. I am near them very often. I have laid my hand upon their fore-heads; I have spoken to them many times. In fact, I influenced him to do just as he did. Al-though it seemed strange, I knew it was for the best. Van Landerschaft, I have it was for the best. Now I am ready to do whatever I can for his benefit. I have been gone some years. I have the same interest in my family that I have ever had. I trust I shall be heard. I wish you would say that, having been used to braiding yery many strands, I am using them now for his benefit, and hope that with the assistance of my brother Luther, I shall be able to make a strand which cannot be broken.

Seth B. Cushing.

I was attracted here, Mr. Chairman, by a magnetism which came to your building and was left in your circle-room. I didn't expect to commubeing present here, I feel that I must embrace the opportunity and communicate. If anybody wants to read, it, all right; if they don't, all they 've got to do is not to look at it.

Some people complain because we don't say more of our spirit-homes. I've got a beautiful home. The house is on the hilfside; there's a beautiful, fine-spreading elm in front of it-an old tree, just such as I used to play under when I was a boy. I've got a great many flowers planted. I goup to my study—well, we sometimes call it the "Atlantic Study"—and there hold council with business men, because I was a business man myself. I've got a horse, and can ride on the avenues; one of them we call the Chalk Slone Road, because it is beautiful and white; another we call the Sandy Beach, because it leads along the great lake; another we call the Forest of Beauty, because the trees are so beautiful, the flowers bloom so brightly beside the road; and we can climb a mountain, called the Mountain of Knowledge; I can sail on the lakes; I can take old Wauhegan by the hand. I have a great many friends on earth. The other day a medi-um was in the old home, and I do n't know why, but I was attracted to it, like a shot from a gun. As I stood there, it seemed to carry me back to the days when I was a boy and played there, when my father and mother were alive-they are both with me now-when my brothers and Sisters and my poor little crippled sister were there. I seemed to realize for the time what it was to live in the spiritual, and yet be in the material; then it floated away from me, and I was in the spiritual again, and knew it was all right-all for the best. As I returned to my spirit-home, I met my sister Rebecca. She said to me, "Be of good cheer, brother; I am pressing onward, and in time I am going to bring to earth some new facts. I want to teach my children that the soul is immortal."

I know most of her children believe it. I know her husband believed it before he left the form.

I know his children by a former wife believed it, some of 'em. I don't know why, but there seemed to be a something which brought me seemed to be a something which brought me bere. I have friends, dear friends, that I would like to clasp to my heart and kiss their cheeks. Tell them I still live. I came here by the assistance of my sister Rebecca. My name is Seth B. Cushing.

Eben Simmons.

I have been gone away a great many years-! should think it was as many as tifty-five. I can't remember just how many-somewhere between fifty-five and sixty. You'd think I ought to know more than I do, I've been gone so long; but I never have had any chance to come back. I had a bone sore come on the side of my leg. I had a bone sore come on the side of my leg. It pained me very much, and at last it got to be something wor e, and they said the leg ought to be cut off. They didn't know so much as they do now, or they would n't have cut it off. I didn't live long after that. After I died I found I was alive! I had a good many friends, but I couldn't make any of 'em pay attention to me. There was Charlotte and Charles and father and mother and my sister Tamson—they would 'nt hear anything I said. Finally they put me in a box and buried me. I've been a great many years here, but I could'nt get away from earth. My brother Charles and my sister Tamson, she and father came up here a good Tamson, she and father came up here a good many years ago. Lord bless you! I've got so many friends I can't tell you half of 'em. I can't tell you how I got drifted in here. I came with

It was ignorance that put me out, and I had to outlive that. I aint done much good. I thought perhaps if I came here I could do more good.

The great trouble with my families than good.

The great trouble with my families than good. The great trouble with my family is, they loved money too well. I did n't stay here long — I did n't have much chance to do it. There's Charles, he stays there in the old chimney corner all of the time; and Charlotte don't care whether she ever gets out of the kitchen or not; and what shall I do to help 'em? Well, then, I say to 'em, "In heaven's name, stop! you 've got enough; stop and take care of what you have got. Enjoy it and try to raise your minds above the groveling things of earth, and be good spirit-ual souls." Tell Charlotfe I remember her just as she was years ago. I am just as young as ever was, and I want her to be young, too; I want her to look up and be happy, and not to look down. Tell her to make the best of what she has, and not be worrying because she has,n't ord enough. She's got enough to take care of herself and half a dozen more. Freeman says so as well as myself. My name is Eben Simmons. I'll see to it that my message reaches its desti-nation.

Alice Wren.

I place my spirit hand across my eyes to shut out the view that comes to me of the last hours of my life, and yet through all the suffering, through all the darkness, there comes to me a sweetness and a beauty, and I gladly hold that as a power. I feel that it is all right. I was called from earth at an early age, when it seemed as though I might have done more work, yet I know that it is all right, and that my work will still continue in the spiritual world where I now have a happy home. Our home was a happy one when in childhood's hours we were gathered there-so large a company. Oh, many are the iovs, many are the gleams of sunshine that come to me from the parental home; and yet I feel that it was all for the best. I can sing more sweetly than when I lived upon the earth-plane. I find more friendship, more liberty, more gran-deur here in the Summer-Land than I ever ex-

pected to find even on earth.

As I said before, I would shut out the last hours of my life, and I would cover them with brighter roses, could I do so. But it is past and gone. I have traveled in many lands, and I have seen many phases of life, from the most cultivated to the savage, and yet I sometimes think that the hand of fate was holding me, that it had to come, and I was to go out in that darkened hour. I am a native of New York State. I give my name as Alice Wren.

Charlotte C. Morey.

Sunshine and shadow have their day. We often find the stormiest day succeeded by the most beautiful and sunny one. We find oftentimes that shadow only points the way to brightness and to beauty. Life to me was one of those dark hours. Left early an orphan, with no friends to pity and no kind hand to guard, was it strange that when the tempter came and showed to me the sunshine, that I accepted it and turned my ack upon the dark clouds that assailed me from hour to hour? The lady who preceded me speaks of fate. I sometimes think there is a destiny that rules our lives from the cradle to the grave. In the lonely hours of sickness, when the midnight hour had been told by the clock in my sick room, I listened for the footsteps of a spiritmother, and she came to my bedside, and laid room, I listened for the footsteps of a spiritmother, and she came to my bedside, and laid
her hand upon my brow, and whispered to me
that when the darkness had passed, and the
shadow of the valley of death had gone by, I
would find a home, a haven of rest in the Sum-

I felt that 't was a reality. I knew that I held that mother's hand, and though they blamed me, though they scorned and scoffed at me, yet I knew a spirit mother had pity on my wanderings, and that, in the end, 't would all be right. There's a sister, Minnie, and there's a brother somewhere. She was as a sister to me always; l call her so to-day. I do say there is a destiny; but be strong and turn, ere it be too late. Share not my fate, but stop. I know I fulfill the promise which I made her long ago, some five years since, to return, and if possible to speak my word. Charlotte C. Morey, of Chicago.

Melvin Eddy.

I wish you would say that Melvin Eddy, of Woodstock, Maine, came back here—that I ve got out from under the ice-although it makes me shiver when I try to come. Say I am all right, that I knew all about it, and I thought of everything in less than a minute; but 't want no Say I don't care now-I do n't want anybody to worry about me. I am going to do some-thing up here that 's better than anything I ever lid on earth. I do n't care a snap -it 's all right. That's all.

Clara Augusta Morgan.

In coming this afternoon, I do not expect to provide tests for my people which may satisfy them, yet I wanted the privilege of coming here, and I have obtained it from my friends. I didn't go out easily, I assure you, sir. I was having a pleasant time—'t was near the fourth of July. I was clothed with a light dress of thin material, and I was lighting matches for firecrackers, when a shaving caught my dress on fire, and it blazed up all over me before I could do a thing. Mother came to me and tried to put it out, but it was impos-lble to do it, and I passed into the spirit-world. It was hard for both father and mother to have me go, but it is all right with them now, and I have been enabled to go changes. The big fire came one time afterwards. I came to-day, sir, at the request of a lady who knew me and knew my people, and asked why I never came up to Boston and controlled at the Banner of Light circle. I know there are a great many waiting here that want to control. They understand it very much better than I, but yet really wanted to come, and I want to send love to the friends at home. I won't say one, but I say all—those who believe and those who don't believe. I want to scatter the roses round the dear, loved ones as much as I can; I want to make them very happy if I can. It has only been a school to me. I have progressed further and faster than I possibly could had I staid here. I have been enabled to do lots for those that have come up here. Now I send my deepest love to those who dwell on earth. Say to them that I have clasped hands with each one as they came. I am glad to meet them each day. We have a glorious re-union every little while up here in spirit life. I am taking music lessons. You know nothing of music on the earth-plane—you only have little glimpses of it. If you could come to our concert-room in spirit-life, then you would know something of music. You know nothing of life down here; it's much brighter and more beautiful up in the spirit home. If the people of earth could only understand—if they could only realize how beautiful it is to die, they would n't mind dying. It isn't dying—it's only being born again. I think this must have been what was meant by being born again—being born into the kingdom of life and health and beauty, the great summer land; to talk and walk with the angels, and be able to learn all and everything; to visit different lands; to go to the planets, when you are strong enough and have got spiritual power enough, and see the spirits that inhabit those spheres.

My name is Clara Augusta Morgan. I passed out in Portland, Maine. There is a gentleman here whom I will introduce soon.

Capt. Henry C. Small.

I passed out from this life with cholera, a long distance from home. It's a dreary disease to come to one; its workings are quick, and it brings a benumbing sensation to the forces at the close of life. Though we intensely suffer for quite a time, and the spirit, when freed from the form, looks back with compassion on the old body, and says. How gled I am to get out, yet it's body, and says, How glad I am to get out, yet it's hard to pass away from friends, from loved ones,

first time I have controlled this medium. I have been aided in coming here to day by the young lady who preceded me. I find myself at this time forgetful, as I consciously sense some of the feelings experienced just before I left the form. I felt that I would like to have my friends know that I still live; and when the right time comes will give them information that will be of use to them. Capt. Henry C. Small, formerly of Portland, Me.

Mary Robinson.

Please say that Mary Robinson sends her love to those who have asked her to come, and soon she will bring the friends that have been request-ed to come with her. You may say that Maria is with me, and that she 's gaining fast. She has become a strong spirit; she is watching over her family, and doing all for them she can. She is not discouraged, though it sometimes looks dark. but with a willing heart and a strong purpose she is doing her work with a power. Say that the sweet sounds she used to sing she still sings; say that the dear toye she had for her children still exists, and she will bring roses and brightness as soon as she can. I send this to my sister I know she'll read it—she's watching for it.

Matilda Williams Bearse.

I want you to write my name on your book Chairman, if you're a mind to: Matilda Williams Bearse. I come a good ways, and did n't know as I was a going to get a chance to speak when I got here. It's a pushing crowd, aint it?
It's hard work, but I got along pretty well. I
do n't know how to hold on. I'm afraid I'll let
go and tumble out. I aint used to it, nor I do n't know what to do with it. I don't believe this is me, nohow. I don't know but I am liable for

You can say it's me, and I come from down South. I went down there a good many years ago-to New Orleans. I went with Harry and with Mary, and they said they'd take real good care of me if I'd go down with 'em. Now they didn't. They was tired of the old woman; they was glad when I died. I do n't care if they do hear what I say. I said I'd haunt 'em, and I have. Every chance I could get I'd rap on the door; it scares 'em, and I 'm glad on it. They 'd no business to say they 'd take good care of me, and then not do it; and when I died they said I was a cross old patch. I aint no crosser than any other old woman! Am I, now?

Well, now, how is it? This aint me and it is

me. [It is you, but you are controlling and speaking through another body. I

Lord bless me! Let me get out. I did n't know 't was a meetin'. I did n't know there was anybody here but you and the lady—[Chairman and reporter.] I never spoke in meetin' afore. If they hear on it I can't help it. That old Quaker man [pointing to Seth Hinshaw's portrait] said I'd feel better when I got out. I was seventy-nine years old. I don't know what killed me, unless 't was old age. They said it was consumption. If 't was I had it a good many years. It was hard work to breathe.

George C. Williams.

I wish you would say, Mr. Chairman, that Lucy Damon, of New Bedford, has called here, sustained by her husband's brother, Hosea, and listened, and when in the morning is right, and I will not say one word. Though

Rebecca Whipple.

My name is Rebecca Whipple. I died in Cumberland, R. I. I have only a short story to tell. I would like to say to the friends that I am not dead, that that which they laid in the ground and thought was me was not me, for I left the old body and I stood beside it while they arranged it body and I stood beside it while they arranged it for the grave: I was there while the funeral services were going on, and remained close by while they carried it to the grave. I do n't care anything about it now, I am not attached to it. I return to let my friends know that I can speak. I have been gone very many years—probably over thirty—almost half a life-time, and yet I have got so much to learn and I shall have so have got so much to learn, and I shall have so much in the future to think of, that I feel like a little child.

William Albert Greene.

'T was wild, 't was dark, 't was stormy, consternation stared at us on every hand; we saw not which way to go or how to stand! I cared not! Dark were the waters around us, while the lurid flames seemed to lap above us, but it mat-ters not, for I am safe in a haven of rest. God knows I was trying to be true to myself, trying. to be a good boy, that my parents might honor me. And now I come back that the friends that are left may still honor me, may still remember that I live, and that no fire is hot enough to burn, no waves deep enough to engulf the spirit of Wiliam Albert Greene. God bless them. I am with them, and shall watch over them from now till the time of their coming to the spirit-world.

George Andros.

Please say that George Andros, of Boston, who passed away some ten years ago, calls here and asks that he may be heard; that the friends that knew him formerly will call upon him through some medium, where he may talk to them face to face. I was about forty-five years old.

John Salmon.

Mr. Chairman, I claim your indulgence this afternoon. I don't suppose that I understand this thing. I don't believe I do. They say the drowning man catches at straws, and that's the case with me. Now if I can make my family understand for one instant that I am here, and that I d like to communicate with them, I shall be I'd like to communicate with them, I shall be satisfied. I was a hatter, on North Market street, in your city. I have been gone a good many years—more than thirty. I got drowned in a bath.—Don't you think that strange? But then, I have learned to look at it as a very natural occurrence, to realize that it was the way I had to go out. I don't care a fig about it, any way. I realize that you have a place where we can com-municate. If any of my friends would be glad to speak with me; if they will go to some suitable person, I should be glad to talk with them. This s the only way I know of to advertise myself, as ready to open communication with my friends, that I may tell them what I hear and know and feel and see; and that I do know this Spiritualism for which you are working is a truth. I do know it, for am I not here and speaking? If I could not speak, then I might have some doubts. could not speak, then I might have some doubts. If I talk through humanity, surely I shall not dispute Spiritualism, shall I? And if that is true, then the Spiritual Philosophy is true; and you, dear friends, are losing a great deal. "Oh, turn ye, turn ye, for why will ye" lie in the depths of ignorance, superstition and bigotry? Wake up, friends, to the grand hereafter, and learn of this great truth of spirit return. I beseech you, in the great truth of spirit return, I beseech you, in the name of our elder brother, Christ.

A. T. Stewart.

Life is beautiful, life is real, life is earnest; I can understand it now, but we are not free agents, Mr. Chairman. From the cradle to the grave, we are subject to influences that control us either for our benefit or to develop our evil us either for our benefit or to develop our syngenius. I can understand that from a child I have been guided by a hand which gave me power and strength. I know that every dollar which I amassed was given to me through a spiritual power, and I only regret that that spiritual power was not made manifest to me clearly and truly, that I might have been able to work out the gift which God the Infinite betowed upon me and which it was my duty to stowed upon me, and which it was my duty to unfold and to bring forth for humanity's sake. Yet I know that I was guided by a spirit influence, and not one step did I take without hearing the "old voice," as I called it; not one rod did I walk without listening to that voice which capacity to speak from the very heavens above seemed to speak from the very heavens above. Though I may not have believed this Spiritual Philosophy, in truth, in earnest, yet I knew that there was a power back of it, and I feel that there is a power to day which reaches not only through all America, but crosses the ocean and lands upon old England's shores, and again crosses the Channel and touches the very hearts of those who dwell there, so as to make them come out into the spiritual. God hasten the day when we spirits shall be no longer restricted to the use of mediumistic instruments alone, but shall be able our own selves to stand forth and speak the words of truth as they seem good to us. Money, I assure you, cannot bring peace to the soul. It may bring you a power in earth-life, but it brings you no power in spirit-life. You may call on your coffers in vain, you may bow down to your bank vaults and cry for pardon, but there is no pardon! Whatever you have committed in the flesh remains for you to work out in the spirit. Whatever may come to you, you deserve. Be true to yourselves as Spiritualists; unless you do, you deserve the frown of the world, or to be cast forth into the purgatory which the church talks about so freely. I tell you money never rests the soul. An intense longing comes over us after we have left our earthy tenement; we want to do some good, we want to be a power; and when we find some medium we can control, we are never satisfied until we have personated our-

I give my name as Stewart, a merchant of New

William H. Holt

My name is William H. Holt. I got drowned, and I'm glad of it. I feel a sight better than that merchant does. As for money, I didn't have any; as for friends, I did n't have many of 'em. I 've come here, but I do n't know as you'll like to have me come, Mr. Chairman. Am I just as welcome as if I had a million dollars? [Certainly.] You're the first man I've seen lately that didn't care for the almighty dollar. They generally ask me to pay my fare, but you haven't asked it here; if you had I couldn't have n't asked it here; it you had I couldn't have come, for I have n't got a single copper. That rich man has got more to answer for than I have; he aint half so happy over his possessions as I shall be over what I left! What did I leave? Simply my old body and the clothes I had on, and half of those were stolen. What do I care? Not a bit. If anybody is glad of 'em, all right; if they aint, I don't any of my friends in Portsmouth, N. H., want to hear from me let 'em respond.

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

James Durand.

My name is James Durand. I died at the advanced age of seventy-eight. I was with my sister; her name was Rives, and she resided at Maplewood, New Jersey. It is said that men cease their noises after the monster Death claims them for his own, but I contradict the assertion. I no longer feel decrepitude. I am beginning to feel the glow of my youth. Death, I know, ofttimes masters the mind of the human, and why? Because he has been taught erroneously regard-

ing the death of the body.

When death was creeping over my senses I knew not where I was going. Doubt filled my being; but still there was hope, and it was that hope, sister, that bade me go on and do the work that lay before me. I am ready now to take up the cross and walk barefooted over the path that leads me to the green fields of Eden. There, they tell me, nothing but beauty meets the eye and sounds of melody fill the ear. This much have I learned, for I knew it not before.

I am grateful to you for all your kindness. I am grateful for my burial. I feel pleased at the outgoing of my spirit, for the earthly casket had held it long enough. I have not seen nor talked face to face with my Creator, sister, but I am learning of his ways.

learning of his ways.

I have told you as far as I can now, but when I grow in knowledge, as I hope to do day by day, I will come again and tell about this home prepared for the righteous.

Rebecca Breed.

My name was Rebecca, and my husband was John Breed, of Hatfield, Mass. I died at my son-in-law's — his name was Graves — and so every one of them came to the conclusion that I every one of them came to the contension that I was dead and gone from sight, never more to return, not even in the twilight nor in the twinkling of the stars. But they, like many others, have been mistaken. Life here is more real, have been mistaken. Life here is more real, more tangible, more beautiful and more acceptable, for the trifling things of earth have no power to arrest the progress of the spirit. It passes from one object to another in the effort to acquire knowledge and to do good.

I did not know of this mode of communication, but I have learned it since I came here. I did not know that a description of the spirit and the

tion, but I have learned it since I came here. I did not know that a channel was opened to commune with our beloved friends. I, like many others, thought that after death, after the spirit had entered that beautiful city, we would never wish to come back to see and hear of the things of earth; but I have been agreeably disappointed. I now come back with the glad tidings of a re-union of friends who had long gone before. This I think should be given to the world, so that when men die they should not be ignored, but prepared to enter in and participate with the spirits in the joys which they set before you.

Do not understand me, kind friends, to say that I have met God face to face, for it is not so. I have met his mercies and his kindness. I have seen his glory in his works.

seen his glory in his works.

seen his giory in his works.

Do not conjecture in your minds that this spirit-return is a delusion, but look into it; find out the way and means by which I come and commune, and then you will grow more happy. I know every living being has doubts and fears regarding the other life; but when one comes through a stranger to speak the sentiments of the heart why not investigate and search as the heart, why not investigate and accept, as much so as you would what you find between the lids of the Bible? This is God's word. It is God's command to his instruments, that they should go out and do his work. In doing this we lift the burdens from ourselves and try to give pleasure to our friends.

Clarissa Rockwell,

Of East Orange, N. J., the widow of Hermon Rockwell, of Concord. I was in the eighty-ninth year of my age. I was buried from the house of my son, John Rockwell. Disappointment comes to the young as well as the old. This place where I live now has its ups and its downs, its incomes and its outcomings.

where I live now has its ups and its downs, its ingoings and its outcomings.

The relief was very satisfactory to myself when death came and claimed me as his bride. The doors were open, the way was clear, and I ascended to mansions in the skies without fear and without trembling. Through all my busy and tedious earthly life I performed, as well as I knew how, the duties devolving upon me. That which I left undone must stand upon the basis of ignorance. Now I stand amidst facts, trying to establish myself in knowledge. I am assisted by those who still live. Having found a channel open, I enter therein, hoping that I do not trespass upon the religious views of any of my friends. I come because it is so natural I could not avoid it. I feel not as one broken down with years. I feel as if youth and vivacity, strength and force, were now mine as in days gone by.

I want the story told without being colored too

and force, were now mine as in days gone by.

I want the story told without being colored too high. The relation which I bear to them can never be blotted out. Memory holds her standard. There is no fading, but rather strengthening with time. What object would I have in coming if it was not one of God's commands? What object would I have in falsifying my soul and pleturing to your imaginations a fiction? The ignorant who enter the spirit become wise in time. There are those here whose duty it is to raise the fallen and to educate the unenlightened. There are those here whose duty it is to bring us back to earth and familiarize us with the scenes that have passed and gone, but are not to be forthat have passed and gone, but are not to be forgotten. This renews the recollection of our youthful days, and it makes us, if not gods, like

Receive this, my earthly friends, as a demonstration, not from the grave, but from that home to which every individual must pass and live. Reason, the grand temple of the gods, has in

my case been renewed and revised. 1 return to speak not in a voice hollow, but with a voice that has joy in it. The dead live. They see, they know, and they love the friends they have left on earth.

Ann Perine.

My name is Ann Perine, in the twenty-first year of my age, wife of William Perine, and only daughter of Lawrence and Sarah Brady. I lived or staid in East Baltimore street.

Mother and father, though satisfied with your own peculiar ideas of religion, still when one that is near and dear to the heart is taken out of the world of strife, the bereaved mourners go to seek them, down, down in the hollow grave! But that is not right. God, the examiner of the quick and the dead, has made an opening whereby we can come and see and know our friends.

I am not lost to my husband, nor to any. I am

what I was, only more closely allied to God and the angels, for the material has no weight with me now. I feel that he who took me knew what was best for me, and I am contented and happy The Lord reigns supreme, and all the angels mean the men and women—give praise to his name for the mercies he has showered on his chil-

Language is not mine, mother, father or husband, to describe everything in its minuteness. The winds blow softly and gently, the sun knows no setting, jars and inharmonies are neither known nor felt, for the harp-strings are struck momentarily by thousands of angels, and that brings music in sweet accord. I have learned much of this since the body gave

up the life principle. I learned it because I sought it—learned how the child and the wife might come on the wings of the morning and give joy to the mourners. Mourn no more. Let your eyes look upward, in every twinkling star you will see the image of your daughter.

Mother, I know that every heart has its own sorrows, but grieve no more, for I live beyond the grave.

MESSAGES TO BE PUBLISHED: GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE S. RUDD. TO BE PRINTED IN OUR NEXT:

Joshua Trumbull; Snow Drop; S. Chase; Patrick Ma-Joshna Trumbun; Show Biop. S. Charles H. William Lowell; Charles H. William End St. John; R. H. Richardson; "Pop." (a colored boy;) Charles P. Wetmore: "Aunt Polly." Elvira Myers; Alexis Delatolle: Rehecca R. Jenkins; James W. Converse: Upton Frazier; Isaac; John Downes; S.—; Mary Beaman; Samuel Wood.

[Owing to our limited space, the remainder of our list of ements of "messages to be published" is necessa rily omitted, but will be reprinted at a future day.]

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Now heals only by means of magnetized letters. His power in this direction has so largely increased that he does not require to see the patient. However great the distance, he performs cures as wonderful as by personal treatment. A description of the case and fee of \$5.00 required. In most cases one letter is sufficient; but if a perfect cure is not effected by the first treatment, magnetized paper will be sent at \$1,00 a sheet. Send P. O. order or register your letters. Post-Office address, Utica, N. Y. Aug. 25.

Dr. F. L. H. Willis

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

Dr. Willis claims especials kill in treating all diseases of the blood and nervous system. Cancers, Scrofula in all its agains, Epilepsy, Paralysis, and all the most delicate and compileated diseases of both scress.

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

July 7.

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Or Psychometrical Delineation of Character. Or Psychometrical Delineation of Character,
MRS. A. B. SEVERANCE would respectfully announce
to the public that those who wish, and will visit her in
person, or send their autograph or lock of hair, she will give
an accurate description of their leading traits of character
and peculiarities of disposition; marked changes in past and
future life; physical disease, with prescription therefor;
what business they are best adapted to pursue in order tobe
successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, \$2.00, and four 3-cent stamps,
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THE

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ungs.	
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Pad for back and chest 2.	ň
Pad for back and chest	ń
Belt, extra large size 2,	ñ
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Postage 3 conts each.	,

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Dec. 23.

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N. B.—Magnetized Paper being a speciality with him for the relief or cure of disease at a distance, will be furnished, with full instructions for its use in specific cases. Price per packet \$1.00, and for renewal, 50 cents. 4w*—Aug. 25.

Mrs. Maggie Folsom, A SSpirit Medium, will, until further notice, give Med-ical Examinations at the Beachmont, on the Boston, Revere Beach and Lynn Railread, Trains to and from Boston every hour. tf—June 16.

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MRS. J. C. EWELL, Inspirational and Healington sts., Boston, (entrance on Ash st.) Hours 10 to 5.

A S. HAYWARD, Magnetic Physician, will (price 50 cts). Letter address 9 Montgomery Place, Boston, July 7.

MRS. JENNIE CROSSE, Test, Clairvoyant, Business and Healing Medium TVI Business and Healing Medium. Six questions by mail 50 cents and stamp. Whole life-reading, \$1.00 and 2 stamps. 75 Dover street, Boston. 1w*-Sept. 8. MRS. C. H. WILDES, No. 8 Eaton street, Boston. Tuesdays, Wednesdays and Thursdays, from 2w*-Sept. 8. SAMUEL GROVER, HEALING MEDIUM, No.

CLARA A. FIELD, Magnetic Physician, In-URINA A. FIELD, Magnetic Physician, Inspirational Speaker, Pellet, Test and Business Medium, 17 Hayward Place, Boston, Mass. 4w*-Aug. 25.

AUGUSTIA DWINELLS, Clairvoyant, April 7.-6m

ELECTRICIAN and Magnetic Healer, 7 Montgomery Sept. 1.

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reply.

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THE VOICE OF ANGELS, edited and managed by spirits, heretofore published monthly, containing nothing but messages from spirits of all grades of progression, will be isned the lst and 15th of each month from its office of publication, 5 Dwight street, Boston. Mass., commencing January ist, 1877. Price per year, including postage, 31,850 less time in proportion. All letters and matter for the paper (to receive attention) must be addressed (post-paid) to the undersigned. Specimen expies free. The "Halo," an autobiography of the undersigned, for sale as above. Price \$1.50, Dostage 10 cents.

Dec. 16.—11 Publisher VOICE OF ANGELS.

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Trust in God. Angel Visitants.

Sweet Reflections
Looking Ov Gathered Home. What is Heaven? Beautiful City. Looking Beyond.

Let Men Love One Another. Strike all your Harps. Welcome Them Here. Voices from the Better Land. Chant-Come to Me. Invocation Chant.

SELECTED: We shall Meet on the Bright Celestial Shore.

Angel Care. They'll Welcome us Home, Welcome Angels. Come, Gentle Spirits.

> Sweet Hour of Prayer. Chant. Moving Homeward.

Come up Hither, Bethany, Only Waiting, Evergreen Shore. Gone Before.
Chant—Hymn of the Creator.

Freedom's Progress. Chant_By-and-By. Shall we Know Each Other There?" Gentle Words. My Home beyond the River,
Just as I Am,
Sow in the Morn thy Seed.

A Child's thoughts of Heaven. Bound in boards, 40 cents, postago free; paper, 30 cents, postago free; 12 copies, 83,00; 25 copies and upwards to one address at the rate of 20 cents per copy.

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3.—India and China.
4.—Greece and Rome.

Part II.—Spiritualism of Jewish and Christian Eras.

CHAP. 5.—Spiritualism of the Bible.

G.—The Early Christian Church.

7.—Spiritualism in Catholic Ages.

8.—Shadow of Chatholic Spiritualism.

9.—The Waldenses and Camisards.

10.—Protestant Spiritualism;

11.—Spiritualism of certain Great Seers. Part III.—Modern Spiritualism.

CHAP, 12, -Introductory, 13, - Delusions,

13.— Deliisions,
14.—Mahia
15.— People from the Other World, ''
16.—Skeptles and Tests,
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Sept. 1.—3w CUNIINGS & LADD.

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2 cents.
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Spiritualism Abroad.

REVIEW OF OUR FOREIGN MONTHLY SPIRITUALISTIC EXCHANGES.

BY G. L. DITSON, M. D. MEXICO.

Notwithstanding the troubled waters of the ever unfortunate Mexico, her able exponent of Spiritualism, La Rustracion Espirita, (August number) has reached me in due time. And Sr. Don Gonzales's rich, attractive magazine gives no evidence that the political turmoil surrounding him has reached his sanctum, for his pages are, as usual, agloy with all that is valuable to investigators in the realm of our faith and inviting to the scholar who would penetrate the deeper mysteries that underlie the mind's progress or degeneracy, its development in good or evil in the seemingly shadowy future.

The Lustracion before the opens with a learned consideration of the "Doctrine of the Trinity," by Don Juan Cordero-its literary, historical and religious aspect. In the course of his remarks Don Cordero says: " From a historical point of view the dogma in question is a step backward in the career of progress. . . . Why reject the Olympus of the Greeks if you are to substi-Inte for it the Olympus of the Romans?

Why condemn as absurd the arabars of Vishnu, vet proclaim the incarnation of the Divine Word? For what and why laugh at a God with three faces (although monstrons), to substitute for (con, with) one God composed of three Gods, an individual (that is to say indivisible) composed or three individuals distinct in themselves? Why condensa the adoration of the state and substitute for them a riece of wood? After referring to what has been established by religious councils the writer says. "Without doing injust ce to the true value of these venerable 'I onerlies,' we will cite as a simple contemporaneous appreciation. of them a passage from a letter directed to Procopins by San Gregorio Nazanceno, who presided at the Grand Conneil of Constantinople (A. D. 181), 'Thave tear of these Councils, I have not seen one that has not done more evil than good, or had a good end; the spirit of disputation, of varity and of ambition dominates them, and he who among them proposes a reformation of abuses, runs the risk of being accused without correcting them."

Following the above are several pages devoted to communications through media. As a general thing more attention, more respect, is paid in other countries to such messages than is usual with us; and I think the reason is, that the assemblies devoted to spirit intercourse in Mexico, Spain, Belgium, for example, are considered as hallowed by the presence of divine beings; are proper solemnity and decorum.

Under the signature of "Fint," many sententions paragraphs appear here worthy of consideration. I have space for only a few lines: "The cause of all the evil in the world, religious or political, is the resistences of the egoismouniagainst duty, of usurpation against right. . .

philanthropists, is the most beautiful of all our lucid dreams. The Devil, that is to say to notenweighs heavily upon many a breast, but will be shaken off in the light of reason."

Here is also to be found one of the most commany a day appeared in defence of Spiritualism -an answer to an infamous tissue of talschoods the (supposed) Katie King fraud, the unreliability of the reports or statements of our prophets (charlatans), the unmasking of some of our tricksters, &c. The reply is truthful, dignified, sunanswerable. The author's name is not given: it is probably by the editor.

The Lastracies quotes from a French paper a wonderful account of the healing through spirit influence and power of one M. Dauzac, who had had both legs broken by a cart wheel. When the M. D.s were called, amputation was at once suggested; but M. Dauzac's son, being a mediinn, consulted a friendly spirit, who said, "Do not consent to the operation; your father will will operate upon him." The man was cured, and morally as well as physically.

The Bantier of Light is also mentioned in the tolleto, "Rational Spiritualism."

La Ley de Amor, of Merida, Yucatan, (July 16th and Aug. 1st,) has also reached me. A very sensible article from the "Circle Peralta" on the historical and present daily proofs of Spirituallism, opens the July number; "but it is imposin our State various 'circles' for Spiritualistic | and direct writing was had, signed Marius. studies." From Tobasco have been received notices of the "rapid advance of the consoling doctrine of Spiritualism." At the "circle" of La Cruz they have a valuable medium, a somnambule lucida, who has made some remarkable something to say on primary education. "The those cities where attention is paid to education, to the instruction of children," is a portion of one of its paragraphs.

SOUTH AMERICA.

El Eco de America, edited by the able writer. Dr. D. J. Augustine de Escudero, has so many inviting articles, barring those in redundance devoted to the Roman Church, that one knows not where to begin or where to end. From Honduras, it says, comes a notice that every Central American citizen can exercise in that State any profession he has by simply presenting his diploma or title to the Secretary General of the Government of Honduras. Liberality of this nature, says the writer, contributes efficaciously to a union of the republics of Central America. Referring again to the assassination of President was a distinguished patriot, who loved his country with exceptional ardor, and in the most try- | Solanet; and a reproduction of Mr. Epes Sar-

worthy of imitation by his successors. Above conspiracy of Communists, like that which took place in the city of Santa Cruz some five months since." In a communication concerning the "Effeets of Luxury" occurs this noble sentiment: "Ad prosperity has its root in honor, in integrity, in good faith; for this we ought to educate our children in the fear of the Senor who is the source of all wisdom." Under Section Varia Rio Branco, who has been a Grand Master, and Under the heading, "The most ancient church" Orleans, in Alglers, exists a Christian temple in which, from Praised inscription seen in the mosaic payement of said church, Opidum Tingittei, is gleaned the fact that its foundations were begun in the year 323, about the time of the conversion of Constantine.

our cause very materially among the people of Uruguay. "The evil which we deplore comes from afar," is particularly worthy of attention, its publications, by which the great ignorance child. This is noble and generous. and fanaticism which reign there and which the clergy for personal reasons do not care to abbreviate, will be lessened.

La Aurora, of Brazil, and La Revista, of Santiago de Chile, have also such communications as tend to enlighten and "defanato-ize all those individuals who through fear and ignorance are still found under the pernicions clerical yoke." Don-Rafael Molina in the University has delivered a discourse demonstrating the truths of Spiritual ism, as well as the heresies of the church of what foundation does their opposition rest?" Rome, which has elicited much comment.

FRANCE.

The August number of the Reine Spirite has forty pages of important matter, from which I will try to select what will most interest the readers of the Banner. "The Romance of the Spiritualism. M. Bonnemere's account of it is, in brief, as follows: "I saw duite often a lady, (designated) Mme. X., who, after great suffering which she was called upon to endure in 1861. was prostrated by a nervous affection which produced the most marvelous phenomena. Every night during her sleep her mouth became convulsively closed, and nothing could open it. About five o'clock, summer and winter, she arose, and opened with prayer and are conducted with scizing a pen, wrote in the most rapid manner, and without hesitating an instant for an idea, a phrase, a word. It was an inspired flood, and it took me double the time to copy that it took Mme. X, to write it. Endowed with a wonderful lucidity, she would announce the hour when she could again speak-her teeth remaining malagainst the generosidad humana, of interest ; clinched sometimes for sixteen hours. More than twenty-one thousand pages have thus been The Christ, not be of the famatics but of the written in seven years of time. This includes fifty or sixty romances and novels; a treaty on Hygiene; a history of her life, her malady, her cra real and personal of evil, is the most absurd; intellectual development; a theory of Liberty; of all the dreams of madness. The despotism of an explanation of all the phenomena of Somnamthe ignormous derival is the nightmare that still | bulism, of Typtology, of Spiritualism; a treaty on Natural Religion; a sort of new Genesis under the title of La Planete, mixed with medical consultations, formulas of pharmacy or perfumeplete articles, considering its length, that has for ty, and receipts of all sorts, induced perhaps by the conversations of the day. In 1863 she wrote: "I live two existences simultaneously, and what and smorts published in a new periodical called its singular is, that while I am myself, and while and somer's published in a new periodical called its singular is, that while I am myself, and while feet from Pythagoras and Plato to Hegel and Hart-Et Abagada Cristiana. This Abagada reiterates I feel that I am controlled by others, I have two mann. nearly all that our enemies have ever fabricated : very different characters. In my natffal life 1 or brought to bear upon us-the arrest of Slade, a un the most feeble of creatures; in my hidden life (ma rie cachée) I am nearly (or quite) strong. In religion, that which I believe in the first is not at all that which I believe in the second. Sometimes a month or two beforehand the name of a romance is announced to me which I am to write. Sometimes, when writing, as a diversion from my sad souvenirs, I feel the presence of a friend dead a number of years since; I converse with him interiorly; it is a deep intiure penetration of my being; I am as a sponge imbibling his thought." In the future I may quote more from this long and strange history. It is

M. Tournier, M. Constantine Delhez, M. Bap be cured. I go to magnetize him splittually, to tiste and others, have excellent articles in the give him strength to endure his sufferings, and 1 present number of the Revue, but 1 must omit further, notice of them to give a few lines to the interesting medium Amélie. Her mother, after supper, went to a drawer and opened a box conpresent number, and Dr. Brittan's interesting | taining four cure-deats, but they had disappeared. Amélie was called upon to consult the spirits: "Is it you who have taken the cure-dents?" "No," "Do you know where they are?" "Yes." "Tell me." "In the madam's dress." "In the pocket?" "No, in the wing." Looking I saw the cure-dents descend vertically along sible," as the writer says, "in so short a space to , the upper corsage and disappear in the rolant give all the arguments, demonstrations, evidences, &c., at command. The books of the Old | ance in which the estimable and distinguished and New Testament have their pages full of sur- Mme, the Baroness von Vay took part, a vioprising spiritual phenomena, frequent appari- let was brought by the spirits from an adtions," &c.; "as also the sacred books of India, joining room and presented to her, music was and of those of the most ancient religions." The | made, as it were, in the air, accompanied by cas-Ley also says "that there have been established tagnettes, materialized hands manifested to each,

to be continued.

On one occasion the writing said: "Rid your selves of a spirit who is not good. (A spirit had frightened the ladies by loud raps.) Pray for him." In reply to a question: "That which you ought to do to be agreeable to us is, to pray for cures. The August number has a continuation all the spirits that surround you." It would seem of the communication above referred to, and also that while a small musical box had been wound up by Amélie's parents, another and benedictions of Providence fall abundantly on larger one in a distant part of the room was made to go by the spirits. This has happened in my own family in presence of the Fox Sisters.

I must give a few words from an article by Prof. E. Blanqui on "A cure by magnetism-notice of Confucius. The science of which the spirits treat, and which is not sufficiently understood and cultivated by the European people, is more ancient than is generally supposed. It dates six centuries before Jesus Christ: Confucius was the founder."

BELGIUM.

Le Messager of Liege (15th July and Aug. 1st) is at hand. With the present number a volume is completed, and accompanying it is a handsome title page (with Hors la charite point de salut). and an index. "Good Fortune," by Meline Coutanceau; "Spiritualism in Montevideo," (notice D. Juan Gill, of Paraguay, the Eco says: "He above); "Catholicism before the time of Christ," (ever attractive and instructive) by Viscount de

ing periods gave an example of civic virtues | gent's letter published some time since concerning materialized hands in connection with what all he was a good Paraguayano, who always de- Mr. J. O'Brien, sculptor, has to say on the subfended the interests of his native land." From ject, constitute the more important features of Bolivia come accounts of trouble caused by "a the closing number of aforesaid volume. The 'Activity of the Spirits," a communication from Allan Kardee, opens the August number of the Messenger; and as he, Kardec, very justly says: 'Who better than the spirits can speak of their manner of being, the world of which they compose a part, the methods of their missions?" &c. 'A cure by magnetism"; the letter of J. Simmons addressed to Prof. Lankester; a letter on a occur two notices of good Catholics who have ab- closed slate-extract from the Medium and Dayjured Masonry. The parties are the Viscount of | break; and the "Boy of Bruges," the young painter Fritz Vandekerkhove, whose wonderful Don F. de Asis Morales, a public prosecutor. Dictures, painted when he was only ten years of age, so astonished the artists and people of Bruin the world," is the statement that in the city of ges, are the other attractive features of this little periodical. Dr. Peebles is also mentioned as again on a voyage around the world. Accompanying the Messenger is a catalogue of valuable books on sale at the bureau of said paper. Regarding the "Boy of Bruges," it seems that many insinuations and doubts have been thrown out by The Revista Espiratista, of Montevideo, con- the ever-present malicious and envious in respect tains some notable articles that cannot but aid to the powers of the youth; but a generous French writer says: "The idea of mystification so miserably raised in Belgium finds no echo in France, where the merits and the originality of but, space forbids extracts. A Mexican writer the works are recognized. No one has come forcongratulates South America on the increase of a ward to insult the father over the grave of his

SPAIN. The August number of El Criterio Espiritista, of Madrid, has just been received. Don R. C. Berard is the first contributor, and he handles the opponents of our cause without gloves. He asks very pointedly of those who say that mediums accomplish everything by their own ingenuity and capacity: "When a medium emits ideas superior to and opposed to his own, when he writes in languages wholly unknown to him, on But this is only a single thread out of a brilliant woof. Don Juan Bruner takes up the subject of The immortal substance of the human organism," and makes a most interesting article, illustrating what he has to say by what the fakirs of India have been able to do, so graphically rep-Future " is one of those strange results which resented by M. Jacolliot. A host of minor items have no-reasonable solution except through grace the "Critic"; but I must notice only a few: The idea of re-incarnation justified by profane history," is one that takes up the subject from the time of Zeno-quoting the learned Bonnet and Ballanche, Pythagoras and others. The Revclarum of Alicante publishes a magnificent poem on "Spirit and Matter." The Revista of Barcelona has a luminous article on "Spiritualism," from the pen of Sr. M. N. Murillo. Mrs. Emma H. Britten's voyage to Europe is noticed, in which she is called a new medium; an error, of course. Mr. J. W. Fletcher's kind reception in London is mentioned, and extracts made from the Banner of Light. ITÂLY.

Since my last "Review" no periodical from the "land of song" has reached me. A Madrid paper, however, says that Annali Dello Spiritismo (Turin), an Interesting publication, speaks of the worthy medium Brunskill, as giving very satisfactory scances, producing tangible apparitions. OERMANY.

The valuable exponent of our faith in Germary, the Psychische Studien, has also failed me. rom another source I learn that one of its ablest contributors, Dr. Franz Hoffman, has just published a new work entitled "Philosophica Writings." As a professor of philosophy in the University of Wurzbourg, (Bavaria,) he may be considered as amply able to do justice to his subject. He brings in review, in the work named, the philosophy of the most eminent writers on the sub-

Spiritualist Meetings in Boston.

EAGLE HALL, 616 Washington street.—Test Circle over Sunday morthing at 10 k A. M. Inspirational speaking a 25 and 7 5 P. M. Good mediums and speakers always pres NASSAC HALL.—The Free Platform Society of Spiritual Isls hold a Free Circle, with good, reliable mediums, ev-ery Sunday, at 19 y A. M.

Nassau Hall .- A correspondent writes: "The meetings at this place were fully attended through the day and evening on Sunday last. At the orning circle Mrs. Maggie Folsom gave some of the most wonderful and convincing tests we have ever known, and which could not but convince the most skeptical of the truth of our beautiful philosophy. The most of these were recognized philosophy. The most of these were recognized by those in the audience. Many excellent tests were also given through the mediumship of Mrs. Ireland, Mrs. Nelson, Mrs. Leslie, Mrs. Stan-wood and others.

"In the afternoon excellent remarks were made by Mrs. Aggle Davis Hall, David Brown and others, which were listened to with marked interest and attention, after which, tests were given through the mediumship of David Brown,

Mazgle Folsom and others.
"In the evening, Leo Miller of Michigan occupied the platform and delivered one of his ablest and best lectures upon the subject of 'Woman, and her capacity and usefulness to humanity as a reformer.' Prior to the lecture, Mattie Strick-land recited a well chosen poem, which was listened to with marked attention, and at the close was heartily cheered by the audiencet The free circles are held every Sunday at 10:30 A. M. and 230 P. M., and are becoming more and more interesting. Mr. Miller will occupy the platform very Sunday evening through the month of September.

Eagle Hall .- Miss Annie J. Webster occupied the platform in the morning, and gave practical instruction in spiritual things, and was well received by those present. In the afternoon Mrs. Clara A. Field gave an interesting lecture upon three subjects furnished by persons in the audience. The lecture was able, and was listened to with marked attention throughout. Mrs. Suydam gave an interesting exhibition of the "fire test" in the evening, which was preceded by a short address by Mrs. De Wolf. The meetings throughout the day were harmonious and interesting.

Bugle Notes in a Chamber of Death-"No Apparent Cause."

A little more than twenty years ago a circumstance occurred which attracted considerable attention in Medford, and it certainly ought to be preserved from oblivion. A gentleman named Edwards, a painter by trade, became ill and shortly afterward passed to the higher life. It is said that previous to his decease he expressed a desire to return to earth and make his presence manifest, if permitted to do so. He breathed his last about 11 A. M., and on the afternoon of the same day several friends were assembled in the room where the remains were laid out. Presently sounds were heard, which evidently proceeded from a bugle on a shelf in a closet near by. These sounds were distinctly heard by all persons present; and at the suggestion of a gentleman, who is still living in this town, the instrument was carefully examined. No apparent cause for the phenomenon could be detected, however. Mr. Edwards was an esteemed member of one of our evangelical churches, and perhaps some of his acquaintances may be able to furnish additional particulars. I understand that Mr. Edwards had paid attention to Spiritualism, and was sup-posed to be a "medium" himself. -Exchange.

INVESTIGATOR.

BRIEF PARAGRAPHS.

In order to deserve a true friend you must first learn

The Jewish new year, 5638, will commence on Friday evening next, and is one of the most sacred festivals in the lewish ritual. The festival lasts ten days.

HYPHILUTIN TRAMPS-Politicians.

Many prominent men in this and other countries died last ness and death will in the immediate future be on the in English crop reports are not very gratifying, according

I would say then, most emphatically, "Bring forward the young woman." The next wore of years is in her hands, and in ours only as we lift up hers. For us it is now the cheerful endurance of patient piligrimage; for the young woman it is the struggle, step by step, for new footholds. The future of woman is with her, and not with us, whose eastward falling shadows are so rapidly lengthening.—Prof. Maria Mitchell.

The Baltimore Gazette takes this view of the situation: "The naked question of expediency is reduced to this 'Isit cheaper to pay an employé such wages as will make him a loyal and devoted servant of the company, or to cut him down to the point of desperation and then hire soldiers to keep him in order?"

They had a smart snow-storm on Mount Washington, 3d

Ye modern Constabel Sees liquor often sold; His nose it bath no smell !

His pockets feel the gold. A youthful Granger, about to be chastised by his father, called for his grandfather to protect him from the middle

When the average woman is engaged in the manufacture of wooden undershirts for the heathen of the torrid zone she pities his blind ignorance; but when she finds that the cake she intended for the charty testival is turned in the bottom she respects, yea, envies the Hindon who can swear by 139,000 gods at once,—Brookrille J-fersoniun.

Glass slippers have been produced by the cunning artifiers of Vienna. The slippers are actually woven of fine fl. xible threads of glass.

> "I would not live always, I ask not to stay;" So he ate a green peach And was carried away.

THE EASTERN SCHIMMAGE-Turkey ahead.

BAND TOURNAMENT,-Prof. Alonzo Bond, of Boston legether with A. C. Kendall and H. M. Brinton, officials I the New York and New England Rattroad, carried to successful conclusion, on Friday, Aug. 31st, a gathering of musicians at Highland Lake Grove, whereat some three thousand visitors attended, and some twenty bands were represented. A grand concert at the payllion, dancing till ten o'clock v. M. at the large half (finish by Bond & Dunbar's Band) and singing by the celebrated Swedish quartette, were among the attractions enjoyed.

· Ex-President Thiers of France is dead. He was born in

We should forget that there is any such thing as suffering in the world, were we not occasionally reminded of it

E. L. DAVENPORT-BORN 1816, DIED 1877. E. L. DAVENPORT—BORN 1816, DIED 1877.
Death cannot rob us of the joy he gave,
Which came to the world-wearled as a staff
To strengthen and suctain—but after all
His mary's Hite is his noblest epitaph.
Where art then now, oh Prospero, that erst
Among us here thy revels high didst keep?
It cannot be that thou art overcome,
Whose magic swayed all spirits of the deep.
No eather reachers, purely defently w noss magic swayed an spirits of the deep.

No, rather re-arisen, purge to carth,
Ad-cadlant as thy mighty brothren are
Who went before, then are the Player still
In allen lands, unknown of sun or star—
And there in Slakspeare's great companiouship
Thou becknoss to us who soon shall come,
Now exited on this barren borderland,
And waiting for the voice that caust u home.
—"Joseph Bradford, in Sunday Courter,

Out of good men choose acquaintances; of acquaintances

The prospectus of the Banner of Light—really the only epresentative Journal of its class in America—appears blowhere in this issue. Those who wish to make an investigation into the doctrines of which it so ably treats, an scarcely do better than subscribe for this paper—New Sharen (Jona) Star.

Several railroad smash-ups have occurred the past week a different parts of the country, with loss of life.

One of the simplest remedies for neuralgia is essence of nemeratint. Bathe the part affected, keeping the han ver it. It will burn and draw, but not blister,

Health constitutes the happiness of the body-Virtue tha

INSPIRED BY RHEUMATISM. I have a heavy pain to-day, From which ! fain would fir away. Oh, that is most desirable! But never, since such useless freight In spite of its acknowledged weight, 1s somehow always portable. BRITTAN.

It a boy makes a long speech, why is it like a genuine ar-

If we can't whip the Indians of the Northwest we check them into making new treaties which we shall diste as soon as it suits us. The red men never best that game yet. -Ex.

Billings says: I kno ov people so fundor contradickshun

that it would not surprise and at all to hear them disputing with a guide-board about the distance to the next town.

Keep on good terms with your wife, your stomach and

RETREACHING-The Prince of Wales.

REQUISITES FOR A NEWSPAPER MAN.—Men who have by their own exertions acquired fame have not been thrust litto popularity by pulls begard or publifor, or given in a friendly spirit. They have stretched out their hands and touched the public heart, "Cartis Guild."

A brain as flexible and clastic as steel, a memory as tenaclous as from a temper as even as that of a saint, a dig es mant, are the best "requisites for a newspaper man," we

"I know I am a perfect bear in my manners," said a bashful young farmer to his sweetheart. John, for you have never hugged me yet."

The auctioneer with his little hammer has knocked down the "Church of the Hoty Saviour," with all its belongings -vestments, communion-plate, organ, everything. Too much debt; could not be absolved, so they dissolved. It's melting weather about now.—Chicago Alliance.

Why are the wearers of moustaches and heards the most nodest men in society? Because they are the least bare-

Aloft on the throne of God, and not below in the foot-prints of a trampling multitude, are the sacred rules of right which no majorities can displace or overturn.— Charles Sumner.

A lawyer's effects are apt to depend upon the number of

A lady who had repeatedly called her little boy to come in and say his prayers, was shocked by his asking, quite petulantly, "If God was in much of a hurry?" Contentment abides with truth. And you will generally

suffer for wishing to appear other than you are, whethe it be richer, or greater, or more learned. The mask once on becomes an instrument of torture. A GOOD RULE.

'T is well to walk with a cheerful heart
Wherever our fortunes call,
With a friendly glance, an open hand,
And a gentle word for all.
Si ce life is a thorny and difficult path,
Where toll is the portion of man,
We all should endeavor white passing along
To make it as smooth as we can.

Edwin L. Davenport, the actor, well known in England and America, died Saturday forenoon, Sept. 1st, at 11:53, at Canton, Pa.,

Test your friends without compromising yourself. If they are faithful to your confidence you will be assured of their worth; if they prove false you will have suffered no injury from them.

A minister who had twice married the same couple-a livorce ensuing between the two marriages - remarked that he did n't wish to add a re-pairing department to his

It has been officially decided that the reason why a law book is like a frolicsome ram jumping over a fence, is because they are both boundin' sheep.

The following is J. B.'s description of lafter: Lafter iz the joy ov the soul coming to the surface to hav a good time. The mule kant last and the devil won't. Lasing iz az natral az the meazles, and almost as ketching, but the man who will last when he don't feel like it is a grate koward to say the least, and may be a grate villain. Next to logick to prove things cums laffing, and the hardest man for enny body or ennything to beat iz he who lasts at

Movements of Lecturers and Mediums.

Abby N. Burnham spoke at Brant Rock Aug. 17th, to an appreciative audience. She will speak at Stafford Springs during the month of September. Present address, 18 Orange street, Boston.

J. M. Allen writes that he has "been scratching gravel," for some little time, in the sands of Jersey, among the luscious fruits of that country, in the hope of recuperating by the close contact with mother earth and sunshine-of getting an added stock of "earthliness" for use in the coming campaign which he proposes. He has given some lectures during his stay in Ancora. He spoke at the Pennsylvania and New Jersey Camp-Meeting, Aug. 12th, 15th and 19th; in Hammonton, Aug. 26th and 27th, and Sept. 2d. He proposes to go West and South again soon, accompanied by his wife, and will be pleased to hear from parties who desire their services for Sunday and week evening lectures and circles, at any convenient points on their route. Address at present, Ancora, Camden Co., New Jersey.

Frank T. Ripley will be glad to make engagements to lecture and give tests before public audiences at any place where his services are desired. His terms are reasonable. Address him No. 7 Montgomery Place, Boston, Mass.

Mrs. M. B. Thayer, known as the "flower medium," formerly of this city, is at present the guest of Mr. and Mrs. Charles Houghton, of Houghton Place, Highlands, where she will be very happy to receive her friends, and will give a few private scances. She intends spending the winter in Washington, D. C.

Capt. II. II. Brown spoke to the Red Ribbon Club of Allegan, Mich., Sept. 1st, and at a grove meeting, same place, Sept. 2d. He was at Alaska the 5th and 6th, and will attend the State Convention, at Rockford, 7th, 8th, 9th, being at Plainwell the 15th and 16th. Capt. Brown reports great activity at present in Michigan concerning the cause and its belongings. We shall print his letter next week.

C. B. Lynn may be addressed during September care of Thomas Lees, 16 Woodland Avenue, Cleveland, O.

Mrs. Clara A. Field will speak in Eagle Hall, Boston, Sunday afternoon and evening, Sept. 9.

Decease of Thomas Payson. A correspondent in this city sends us the followng paragraph:

It is with regret that we have heard of the death of Thomas Payson, at Georgetown, Fia. For years he has been a devoted Spiritualist, quiet and unassuming in his work, but ever ready to help on the cause. He built and gave Union Hall, at Dorchester, for lectures on the subject of Spiritualism, employing and paying the dif-ferent speakers from his own private purse. He was ever the friend of the true medium, and did much to encourage and bring out some of our best. He went to Florida about two years since, hoping by a residence there to benefit his delicate health. He died in July last at the age of 55 years. Many friends will regret to learn that they will see his face and hear his voice no more in the earth life."

Price Reduced from \$1,50 \$1,00, postage free.

ANIMAL MAGNETISM

(MESMERISM)

Artificial Somnambulism: Being a Complete and Practical Treatise on that

Science, and its Application to Medical Purposes. Followed by Observations on the Affinity Existing between Magnetism and Spiritualism, Ancient and Modern.

COUNTESS CAITHNESS DE ST. DOMINIQUE.

This work on Animal Magnetism is just what has been long needed, and will no doubt meet with a rapid sale. Its pages contain a summary of the history of the Science; its original and successively modified principles; its ancient practice; a declaration of its definitive principles: a conlensed description of its actual practice arranged in perfect methodical order; an indication of its practical applications; an appreciation, from a moral and legal point of view, of the processes adopted in practice, and of their relation to a belief in a supernatural order of things.

Certain views set forth will be found in the shape of principles imperfectly admitted, and fot as yet sufficiently elucidated, while others are entirely new. We may mention

The distinction between Mesmerism and actual Magnet-

The definition of the four degrees of the Magnetic State. Hypnotism, or the electro-biological method brought back to its true position in the magnetizing process. The distinction between simple Magnetic Sleep and Som

The different conditions of Somnambulism, independently of the state constituting Lucidity properly so called. The historical affinity between Magnetism and Spiritualism, and their feciprocal influence.

These essentially important points, barely, if at all, touched upon in beretofore existing works, would alone suffice to justify its publication. Having a large stock of this valuable work on hand, we have decided to reduce the price of the book so as to bring

it within the reach of all. The work formerly sold for \$1,50 and postage, but is now offered for the extremely low price of 81.00. POSTAGE FREE. Published from advanced English sheets. For sale wholesale and retail by the publishers, COLBY

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