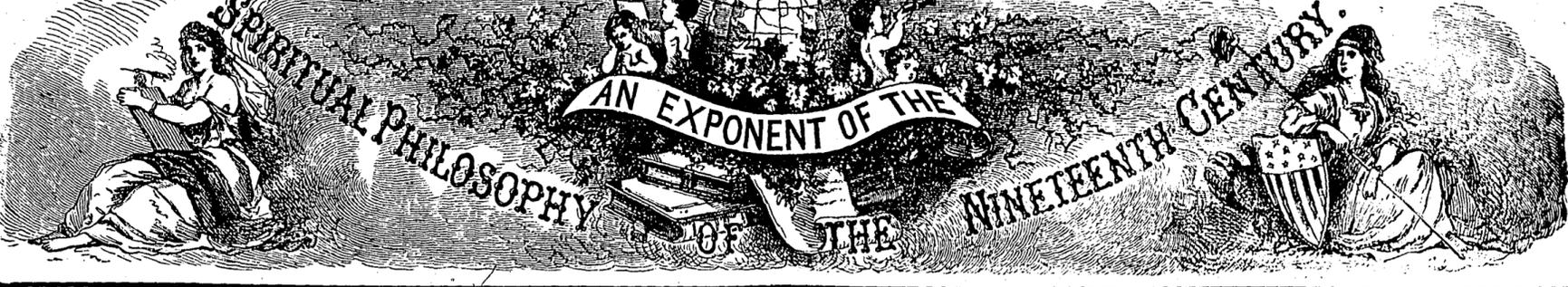


# BANNER OF LIGHT.



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## Original Essay.

### PHANTOMATIC WHISPERS.

III.

BY JOHN WETHERLEE.

“Each heart has its haunted chamber,  
Where the silent moonlight falls;  
On the floor an mysterious footstep,  
There are whispers: long the walls  
And mine at times is haunted  
By phantoms of the past,  
As motionless as shadows,  
By the silent moonlight cast.”

So writes the poet Longfellow, translating his lucid imaginings into tender verse. Poetry sparkles in its whole domain with just such soul-feeding utterances, yielding a fascination that the prose or literal facts of life fail to do. Who knows but, as Thoreau says, “the true poet with his morning intellect keeping in advance of the glare of philosophy, always dwelling in the auroral atmosphere,” is actually literal as well as poetic, and perhaps without knowing it, or as inspiration has stated it, speaking wiser than he knows. *Phenomenal Spiritualism* (I accent the term for a purpose) makes the verses quoted and similar ones possible facts. When Bret Harte versifies the legend of “the sad old house by the sea” in Newport, where a lady in the olden time died of a broken heart by the desertion of her fickle lover who never returned, but she kept and died with the posies he gave her of mignonette, he writes,

“And ever since then when the clock strikes two,  
She walks unbidden from room to room;  
And the air is filled that she passes through  
With a subtle, sad perfume.”

*Phenomenal Spiritualism* makes this also a possible fact; not that this incident is or is not a reliable story, but that such a thing is not only possible, but that such things are facts in human history.

I am not much of a poet, but I have my imaginings, humble perhaps compared with the celebrities, “so mine at times are haunted with phantoms of the past,” and *Phenomenal Spiritualism* lifts them out of imagination into probable facts, and sometimes real ones.

Anne was an honest, ignorant Irish girl living in my family as a wet-nurse. I had discovered her to be a remarkable physical and test medium. She did not know the meaning of the word, or the word *Spiritualism*, nor did she know until I told her, or called her attention to it, that she was the cause of the phenomena in her presence. I do not propose to extend these “Whispers” into séance details, but have introduced this subject to enable me to say with some lucidity that the presence of such a person with me has translated many a time an incident in my mental horizon that would be classified as imagination, into as positive a fact as anything in my experience. I have sensed these “Phantoms of the past as motionless as shadows,” and have had the evidence of their being then and their actual presences, as really so as if I saw them. I am inclined to be very hospitable to such imaginings, and when the impression is pretty strong I call them “phantomatic whispers,” though I have not the current proof of the fact as if I lived, as I once did, in the atmosphere of a medium. If I may dare to quote and garble the bard’s beautiful lines, to give definiteness to the idea in my mind, I will do it: “‘T is imagination bodies forth the forms of things unseen, while the poet’s pen molds them into shape, and *Phenomenal Spiritualism* gives to these airy nothings a local habitation and a name, converting many of the world’s fictions into realities.”

There is a thoughtless disposition among some of our Spiritualists, even notable ones, to go back some on or speak sneeringly of “*Phenomenal Spiritualism*.” I am not one of them. I follow where truth leads, even if into bad company. I hate frauds and cheating, or supplementing, or deception of any kind. I filter, when necessary, what I drink, rather than go thirsty. My spiritual absorbents are in healthy working order and I can survive until the hour of purification comes, which may not, however, be in our day. *Modern Spiritualism* means *Phenomenal Spiritualism*, or it has no definite meaning or distinguishing feature. I know of course it means *Phenomenal Spiritualism* and more, much more, but the “more” and the “much more” are the common property of the ethical or the religious world, including Spiritualists. The latter, by virtue of the phenomena, may have a knowledge where the others have only faith; there is a wide debatable ground between faith and knowledge, but who can draw the line between the two? Most of us may not now need the phenomena; shall we abolish the toys of childhood because we have reached maturity?

I am a Spiritualist by virtue of the phenomena, and nothing else. Andrew Jackson Davis might have written and the trance and inspirational mediums talked with the tongues of angels, and I might have been interested and instructed, but they would never have converted me from materialism, with science and logic on my side; besides, I could have presented them Theodore Parker and others who at least could equal them with no celestial pretensions. Of course I am not reflecting upon any of the bright lights of Spiritualism in saying this; I only mean their eloquent teachings required the phenomena, the evidence of the senses, as aid; there was no difference enough between the eloquence of Spiritualism and the eloquence of the liberal church for the one to be self-evidently influence or inspiration, and the other only born of earth. When *Phenomenal Spiritualism* made it evident that there was an intelligent, mysterious power that was acting on humanity, the claim of a supermundane source for the teachings seemed reasonable, and commanded attention that if unassociated with the phenomena it would not have had. Pebble stones become jewels with an appropriate setting; it is the “setting” that has got spiritual teachings before the world, not their transcendental or remarkable intellectual character. It is not wise, I think, for the Zenobias or the Cleopas of the spiritual platform, or any of the disciples, to put on airs in the presence of the mediums of phenomena, even if now and then, or often, one of them is found without the “wedding garment.”

*Phenomenal Spiritualism* presented facts, and they sustained the theory, and thousands have been converted thereby. I was, as I have said, I think it for that lift into light, now having found both knowledge and comfort in *Spiritualism*. I should remain firm if for any cause or condition the phenomena should cease, or like Divine Revelation (?) become a thing of the past. The “Dawning Light,” as it has been called, is no special Providence vouchsafed to this age and generation, but has existed ever since “the morning stars sang together,” only our fathers did not listen rightly; their ears had no such expectancy, so they heard nothing. Human beings survived death as spirits, and remembering their hunger on the point of futurity, when they were mundane beings, have ever been ready to manifest, ever been trying hard for a hearing. History, sacred and profane, warrants that statement when the past is read with spiritualistic eyes. So raps were heard by John Wesley more than a hundred years ago; Columbus heard voices, words of Hebrew grandeur; ghosts were seen by Dr. Johnson; dead kings of Denmark returned to living Hamlets (at least in poetry), and ghosts of murdered Banquos filled empty chairs to the dread vision of the conditioned; houses have had unseen tenants, and ominous whispers have proved prophetic and dreams have had method and wisdom in them; witchcraft through all time has been a fact in history with its phenomena misunderstood.

“Delicate omens traced in air,  
To the hard true visioners.”

All these things, from “old wives’ fables” to the “poet’s fine frenzy,” have been outside of the line of the actual spiritualistic phenomena, not spiritualistic ethics, have made that line elastic, and the so-called imaginative, superstitious or fabulous, is now, or much of it, on the inside of that line, and those enlightened with the “dawning light” can say to some at least of the labeled superstition in man’s life and history, “Daughter of Zion, awake from thy sadness, for thou shalt be clothed in the garments of truth and beauty.”

As I have said before, it is a pity to have *Phenomenal Spiritualism* degraded by fraudulently-disposed people, by sleight-of-hand or sleight-of-body imitators, but mixed, as it necessarily is, it contains the accented feature of *Modern Spiritualism*. But for it we would have nothing else distinguishable in us from other Christian teachings. The phenomena which mean facts become a glorious background for our speakers, sustaining them in their logic, illuminating their words with often a celestial prestige, and thus extending the area of spiritual thought, enabling the thoughtful hearer to cull from profane (that is, outside,) sources words of inspiration from both books, ministers and speakers, who and which make no spiritualistic pretensions. A word will explain what I mean. I could quote from Beecher, Murray, the late Theodore Parker and others, golden words contradicting their creeds, flashes of inspiration that are as spiritual in their source and quality as any Spiritualist could desire. The phenomena or facts in this connection have in the first place made Spiritualists, they have led them to the law, which extends beyond the *ism* into the liberal and also the evangelical body politic, and though the phenomenal will not feed and fill the human mind, the great fact it teaches will lead them to gather light from all sources, even the Christian Association and Moody’s Tabernacle, and hold fast to whatever is true and good, whether coming from a spiritualistic source or otherwise.

I like both classes of manifestations, the intellectual and the phenomenal, but if one is to go into eclipse let it be the former, and not the latter, for without the latter a knowledge of the future life would have to give place to a hope or a faith, and without the former the libraries and the teachings of the world would be still at our command. I am not plethoric with thought, but still I do not need any instruction from Spiritualistic teachers, for my re-reading of the world’s books (now my eyes are illuminated with the truth of *Spiritualism*), from the Bible down to Emerson or Thoreau, would keep me full and fed, things that I did not see in reading when I was

spiritually blind. The spirits have been around the writers of the world long before 1818, but the “dawning light” is a great eye-opener to a comprehension of the fact; but *Phenomenal Spiritualism* is a necessity, it is the only proof of continued existence; with it there are collateral evidences, but they would not be on the bedrock without the first, with its fall the rest would go; but wishing others to enter the door as I have “from Richard’s night to Bolingbroke’s fair day” justifies my saying of two evils (?) I choose the least when, if but one class is to remain, I say let it be at all hazards the phenomenal. How glad I am that both are permanent institutions, and will grow brighter and better unto the perfect day.

Nothing is truer than that this world does not end where our view of it ends; we measure the curve and find the sphere, without seeing it; nothing is truer in our mental horizon than that there is a field beyond its reach. *Modern Spiritualism* is the celestial geometry that enables us to extend our lines and curves into the realm of the spirit, and it leads me to listen to the silent majority that the world calls dead, and we call departed, and I grow better for it and I hope wiser.

The sun happens to be now dropping slowly behind the Western hills, and the hour in which we are apt to be sad is drawing near, so have dropped below my personal horizon many well remembered faces, but my spirit is with their spirits holding pleasant communion, voiceless and wordless. I will not say my “shadows” never be less, for they never will.

“What are ye? Oh phantom phantoms!  
That haunt my troubled brain?  
That wait when day approaches,  
And at night return again?”

## Spiritual Phenomena.

[From the London Spiritualist.]  
MORE MARVELS AT MALVERN.

Sir.—In the investigation of this matter of Spiritualism we want, first of all, reliable facts. Hypotheses, theories, philosophy may wait. As in physics, so in psychics, it seems to be of little use to speculate on causes or modes, until we have collected our phenomena. Having had some good opportunities for observation recently, I have thought it my duty to put on record what I have observed for the benefit of other inquirers in the science of life.

Willie Eglinton has been rapidly regaining his health at Aldwyn Tower, Malvern, by the natural means of breathing a pure air, washing in pure water, and living on a pure diet. These, with rest, exercise, out-door life and genial surroundings, are, as we all know, the conditions of physical health, and the spiritual rests upon the physical. With youth and a good constitution the result is natural and infallible. Nature never fails to do her work, if we allow her the needful conditions. People get well rapidly at Malvern, because they find here some of the most important of the conditions of cure.

And these conditions, our friends from the other side inform us, are also favorable to their manifestations. All that I have described to you, and all that I shall describe, have been under what seem to me absolutely perfect test conditions; but of that the reader can judge as I proceed.

July 23d, Mr. Eglinton, Mrs. Nichols, two other ladies of our family, and myself, were in a small room, with the one window darkened, and the one door locked. I carefully searched the medium (Mr. Eglinton) to be sure that he had no masks, drapery, or apparatus of any kind. He lay upon a sofa, and we formed a semi-circle from his head to his feet, within which was a small round table. On this table was laid a large, heavy musical-box, which winds with a lever and helix wheel. Besides the outer wood cover, there is an inner glass lid, which completely protects and isolates the works. At a distance of twelve feet, on a book-shelf, was a mouth organ. The five persons forming the semi-circle held hands.

A few moments after the gas was turned off “Joey” spoke with his sharp, distinct, peculiar voice, which is not in the least like that of the medium, or of any person present, or the ventriloquist voice, with which I am well acquainted. It has a complete individuality, and its peculiarities, and use of words, and certain lapses in speech, are quite different from those of any person present. Joey is ceremoniously polite. He addresses each person present, observing an orderly precedence. The first salutations were suggested that the mouth of the medium should be filled with water. This was done. Mr. Eglinton, though apparently in a deep sleep, taking the water into his mouth. The gas, lighted for this purpose, was turned down, and instantly the mouth-organ, which had been on a distant book-shelf, was heard within the enclosed space, sounding strong, full chords of three notes. I struck a light, and the medium emptied his mouthful of water into an empty glass. All hands had been held. By no possibility could the organ have been brought or played upon by any one of the five persons present.

When the light was extinguished, Joey said: “Well, Dr. Nichols, is that a good test?”

“Yes, Joey,” said I. “I think it is a perfect test.”

“Yes,” said Joey: “you noticed that I played full chords, so”—playing as before—“so you could not say that Willie played with his nose, as he might have done, this way.” And Joey played a series of single notes, evidently with one of his nostrils.

The next test was with the musical box. Joey wound it up; that is, it was wound up and set going, and no one of us did it. The medium was lying on the sofa, so near that every breath or the least movement could be heard. To move the winding lever the outer cover must have been raised, and a strong force exerted. Then Joey said:

“Now, Dr. Nichols, place your hand upon the glass cover.”

I did so, thus securing the isolation of the works. While I thus held the cover, so that no hand or instrument could reach the machinery, it was made to stop, go on, play a few notes, answer questions by striking one or three notes or chords. Miss M.—sitting at my right, also held down the inner glass lid, and the instrument was made to stop or move as she desired, by what Joey said were waves of a force under his control, which checked the motion of the fly-

wheel governing the movement. Those who understand the mechanism of the larger kinds of musical-boxes will see that there could be no better test of the action of a pre-natural force, controlled by some intelligence beyond the volition or consciousness of the persons present. It was precisely like holding your watch in your hand, and seeing it stop, go on, move one or three seconds, &c., at command.

Then, at the request of Joey, we moved our chairs to the end of the room, about eighteen feet from the couch on which lay the medium. Curtains were dropped across the room four feet in front of him. A small lamp was lighted, and the gas turned down. It was a soft, dim light, but every object was clearly visible.

In a few moments a man came out of the central opening of the curtains. He was about six feet high, with a thick, long, dark beard, and partially bald head. He was robed in white drapery. He did not speak, but bowed his head or shook it, to say “Yes” or “No” to questions asked. His looks, though dimly seen, and still more, his air and movements, and the answers he gave, convinced me that he was my brother, who died a few years ago in America. He was much taller than Mr. Eglinton, and quite different from him in every way, who also had never seen and scarcely heard of him, and knew nothing of his personal appearance.

A few moments next appeared, also that of an American relative of one of the Cecils. The person here was in the delicate feminine face and figure and the graceful costume, which by no possibility could have been counterfeited by the medium, whom I had carefully searched.

Then came Joey himself, in material form. He wore a close-fitting white dress from head to feet, but also covered himself with diaphanous drapery, so transparent that his whole figure was distinctly visible. Joey is a little taller than the medium, and much more slender. His legs and thighs not nearly as large, and very little and sinewy. He was no silent ghost, like the others. He talked volubly all the time, first with one and then another. Mrs. Nichols wanted a piece of his beautiful white drapery. “It’s of no use,” he said; “it won’t stay.” But he sat down on the floor and showed us how it was made. Moving both hands rapidly, he seemed to gather white fog from the atmosphere, and work it into a texture of delicate transparent gauze, nearly a yard wide. In a minute or two he made several yards, which we could see growing as he formed it; and he threw it toward us, as a drape throws silk or muslin as he unrolls it, until we all took hold of the shining web, and felt it between our fingers. It was very thin, but very hard and solid in its texture. Then it was quickly drawn away, gathered up, and dissolved before our eyes.

Joey was talking all the time, and we could hear the medium breathing hard on the sofa, and moving like a man in the nightmar.

Then Joey got into a chair and sat on the back of it; sprang down, and taking up the chair by one of the legs, flourished it in the air as if it had been a wand, showing great muscular power in his fingers. He took up the small round table by one of its legs and waved it also about in the air as I am sure neither I nor the medium—the only men in the room—could have done. He did the same with the heavy musical-box, first winding it up and setting it playing.

Finally, when Joey had disappeared, the medium came before the curtain, with a little girl standing beside him. Then the parting salutations to each person were made. In a few moments three raps were heard—the signal to light the gas—and the medium woke from his trance of nearly two hours.

The conversations with the materialized forms that have the power of speech are very curious and in themselves very striking and perfect tests. We have had Joey talking with us when the medium’s mouth was full of liquid; when it was covered with gummed paper; when he was at a considerable distance. We have the absolute certainty that he is in person, in mind, in voice, in distinct individuality, who can come into a room when the door is locked, appear and disappear, and do many things ordinarily impossible. If you will allow me, I will give in a future paper an account of some other tests, and of the, perhaps, best tests of all—the proofs given in the conversations of these materializing spirits of their individual reality; and of their, perhaps, their motives and characters.

I have related no fact that cannot be proved by the oaths of from two to six intelligent and unimpeachable witnesses.

T. L. NICHOLS, M. D.  
Malvern, July 29th, 1877.

## THE CECILS AND THE EDDYS.

A recent number of the *Utica (N.Y.) Observer* contains the following interesting letter, which we transfer to these columns for the benefit of our readers:

To the Editor of the *Utica Observer*:  
Four years ago last November the Snell Brothers gave an exhibition in the Opera House claiming to be white or equal spiritual mediums. Col. Alvin White and Auctioneer James F. Home acted as committee. Home said he was afraid to go into the cabinet, Mr. White went into the cabinet and sat with the brothers, and reported to the audience that he could not discover how the tricks were played. The writer arose from the audience and asked the privilege of sitting in the cabinet, which was granted. They tied both my hands, to prevent my detecting them. I pushed the door open with my foot, let in the light, and caught Snell with one hand loose playing his pranks, and gave an explanation to the audience. The next day I was recognized by strangers at several large stores, and a good deal of talk followed. James Home tied me in ropes, as he tied the Snells, and in the presence of a crowd and an *Observer* reporter I showed him how easy it was to get out. Mr. Wickson, of the *Utica*, said I obtained a good deal of fame. What I did really obtain was an opportunity of making a candid statement, through your paper, of the real position of these pretended “exposers,” as compared with spiritual mediums.

As the Cecil Brothers are working such wonders, will you, Mr. Editor, allow me a word of the same character?

Recently I visited your city to see William Eddy, one of the most noted mediums of the world. Entering one of your large stores I was recognized by the bookkeeper, who saw me at the Snell show, and he called my attention to the Cecil Brothers. Others joined the conversation, saying here is a fine opportunity to get \$500 as a fortune, if they can’t do anything that is done in the presence of spiritual mediums. I find this to be the general impression made upon the public.

The Cecil Brothers advertised to forfeit \$500 or explain how these things can be done by human agencies. This scrutinizing *Utica* public cannot

see any difference between explaining how a materialized spirit might be produced, or of actually producing from twelve to fifteen persons (men, women, children and Indians) in less than an hour, and having them step out of an empty bedroom having but a single door, with one window blinded, only a few feet from the side-wall and in full view of the sidewalk and an adjoining house.

I am willing to stake all the fame that I possess, and all that Mr. Wickson spoke of, on the following:

That a few evenings since, between eight and nine o’clock, at the house rented by Wm. Eddy, in Utica, there appeared in the presence of Dr. A. G. Porter, of New Berlin, Albert Good now, Wm. Owens, Peter Bachelor and Maria Horton, all of this city, and myself, from twelve to fifteen materialized spirits, two Indians with peculiar dress, one very tall, with naked feet, some children and several females, who were recognized, among them Mrs. Horton’s husband, Dr. Horton, who was nicely materialized, and spoke for some time very plainly and affectionately to Mrs. Horton. Her grandfather, Elder Hunt, also appeared and talked in the same manner. Next evening the Cecils had so driven Mr. Eddy to the wall that not a solitary person occupied the row of chairs except myself and wife. Mr. Eddy entered the cabinet in good humor, saying, “It may be just as good as if there were more here.” We liked it better. From eight to twelve persons appeared, some of them nicely materialized, and nearly all recognized by us.

Cedar Lake, N. Y. JAMES J. WHEELER.

## Free Thought.

SPIRITUALISM vs. CARPENTERISM.

To the Editor of the *Banner of Light*:

I have been much amused of late in reading an article in the *Popular Science Monthly* upon the pen of Wm. B. Carpenter upon the subject of “Mesmerism, Odylism, Table-turning and Spiritualism.” The old saying that extremes often meet is amply verified in his case. He, as a representative of the so-called scientific materialists of the present day, has met orthodoxy upon the common ground of a denial of all the recorded facts relating to the phenomena of *Modern Spiritualism*, Mesmerism, &c.

We would naturally suppose that a person who had delved, or professed to have delved, deeply into the hidden mysteries of nature, would be very loth to say what was or was not improbable in the realm of hitherto unexplored natural laws. But if we may believe him, no one is to be trusted in giving evidence with regard to phenomena which appeal directly to the senses of hearing and seeing, unless he has previously had “scientific training”; and he has left us hopelessly in the dark as to what he means by “scientific training,” and how we shall acquire this precious gift.

He affirms by implication that no one is competent to testify in regard to the evidences of his own senses unless he shall have previously been blessed with his *sine qua non*, his *ultima thule*, “scientific training”; because otherwise he is sure to be under the rule of a “dominant idea.”

Now I would like to ask Prof. Wm. B. Carpenter, C. B., LL. D.—and the rest of the alphabet attached—in the name of common sense, if it is necessary to be “scientifically trained” to use properly our natural senses? Is it necessary to understand quadratic equations to be able to multiply four by eight correctly? Must I be versed in conic sections in order to divide ten apples equally among five boys? Can I not test the evidence of my senses when they tell me that a table is lifted up in broad daylight and carried around the room, and no visible power touching it? Is it the rule of a “dominant idea” which enables a table to tip up to an angle of forty-five degrees with two men whose united weight is more than three hundred pounds sitting upon the edge which is raised up, with nothing else apparently touching the table but the tips of the medium’s fingers resting lightly upon its centre? This came within my own observation. Mr. Carpenter would say that I was deluded by “expectancy and prepossession.”

With such nonsense! Assertions of that kind are unworthy of any one having the least claim to common sense, to say nothing of “scientific training.”

A young lady friend of mine visited another lady who was a medium for physical effects; and after they had retired to their room that evening many articles were thrown about, and among other things a shoe was thrown and struck my friend over the eye, making a wound which took more than a month to heal up.

Mr. Carpenter would explain this on the grounds of “expectancy,” “atmosphere of credulity” and “prepossession”; but such explanations will not go down with people who, though not having “scientific training,” yet possess that less pretentious gift, common sense.

Now, in all seriousness, I would like to ask if Mr. Carpenter himself is not under “subjection of mind to a dominant idea,” when he refuses to accept the evidence of thousands, in all ages of the world, in regard to the physical phenomena connected with *Spiritualism*, mesmerism, &c.

We would naturally suppose that one possessed of so priceless a gift as “scientific training” would be slow to say what was beyond the pale of natural law, and therefore impossible. I would not be understood as saying such against science *per se*, but only against pretension to a knowledge of its mysteries. Certainly no one should boast of his acquisitions if he has failed to divest his mind of that enemy to all fair investigation which we call prejudice.

Knowledge and “training” have done very little for him who refuses to accept as facts things which have been testified to by thousands, simply because they are outside the common experiences of life; who, notwithstanding the array of evidence, like a prominent English philos-

After a few years ago, declines to investigate because upon former grounds he has decided that such things could not be. It seems to me that science has done very little for the individual who has not divested his mind of prejudice sufficiently to enable him to accept new ideas, even though they do not come through the recognized channels of scientific investigation. Indeed the greatest difference between the bigotry of scientists and that of orthodox is in its direction and not in its spirit. E. G. ANDERSON. Dutch Flat, Plover Co., Cal.

BEGIN AHOIGH.

To the Editor of the Banner of Light: We have been trying to organize the scattered forces of Spiritualism into a solid phalanx, but our repeated efforts have come to naught in almost every instance. It seems to me that the attempts have been made at the wrong end. Most of the work already attempted was commenced at the top of the pyramid instead of the bottom. Leaders who wanted to be the top stones have met and resolved themselves into an upper circle, and requested organizations to be formed under them, and the trouble was they would not form.

Now it seems to me that organization should come from the masses, because of the need of combination, and until the masses feel the need, they will not be the substratum of it.

Many years since the now powerful domination of Methodists was felt by Wesley and his coadjutors to infuse religious enthusiasm in the English E-stablished Church, and that they lit their torch over the United Kingdom. In this they were unsuccessful in the aggregate, but a few entered into their labor, and to keep their interests alive and to work together, they banded into circles or classes of two or three, one to be their leader, and these leaders uniting, ultimately formed societies, (not churches,) for they were urged to still retain their relation to the E-stablished Church. These societies, composed of a number of circles, engaged exhorters to preach to them from time to time, and from their limited means paid them for their labor, whether it was once a week or once a month. These circles formed the basis on which these societies, and when they came to the United States, with the same process they formed churches. The preachers were at first called to societies once a month or once a quarter, as means would warrant, and a number of them formed a circuit, until these societies were able to pay for the full time of one preacher alone, and even then they often added more preachers, so they could have different ministers every Sunday.

This is the way organization commenced with the Methodists.

If a system has worked well and successfully we see no reason for discarding it when we have the first principle for basic operation in our own work, viz., circles. We would suggest, in order to start on a solid basis, that circles be formed of those interested, one being a medium (or sit still one is developed) and one a chairman or leader, and when the circle is full (say twelve) another be formed, then when there are enough to establish lectures the leader or chairman be the director of the meeting, the chairman of a formed circle to join with the chairman of another, and as fast as they are formed the chairman (or chairman and medium both, if thought best) be admitted into this circle of chairmen; then all business arrangements agreed upon by this second tier of circles be reported back to the first through their chairmen and their cooperation asked. This brings harmony of action through every circle, and a united effort will gather strength. Then if there is need of a State or national organization for it will come in legitimate form.

These thoughts are suggestions, subject to change as circumstances dictate, but to me this seems the basis on which organization should start to be a success among Spiritualists.

W. A. D.

Mars and Its Recently-Discovered Satellites.

To the Editor of the Banner of Light: Recently, as your readers are aware, a most important telescopic discovery has been made; in fact, the most important of the century, and second probably to none, if we except those of Neptune and the Asteroids, in the annals of telescopic research. I refer to Prof. Hall's discovery of a satellite—perhaps two—belonging to the planet Mars. The peculiar merit of this discovery consists not in the size and importance of these bodies, but in the fact that Mars has been the subject of more searching scrutiny than any other of our planets, if we except the moon. And it has been reserved for American science to receive finally the reward for all this careful scrutiny.

Not long since, while comparing together various clairvoyant and psychometric descriptions of Mars and its inhabitants with the records of astronomical research, and noting points of comparison which, by a course of analogical reasoning, might be said to be indirect corroborative evidence for some of those statements, which generally require so large a taxation of faith, I became interested in Prof. Denton's work, "The Soul of Things"; and while examining the curious records therein presented, one statement contained in Vol. III (p. 188) arrested my attention. This statement occurs in one of the recorded psychometric examinations of Mars, by his son Sherman, under date of May 20th, 1869, in which he is describing the various objects which attract his attention while upon the planet, and is as follows: "What planet is that which looks so near?" "I see one planet that looks larger than any one does here. It looks as large as the door-knob."

On the following page, in note (2), Prof. Denton says: "This may be a satellite of Mars, too small to be seen by our telescopes." Prof. Hall, in his statement, said he was not certain of the existence of a second satellite, but believed there were two, and said it was possible to discover the satellite only by putting Mars out of the field of the telescope, so as to get rid of the brilliant light of that planet.

This certainly seems a direct verification of a psychometric statement made over eight years ago. And as all such verifications are of the utmost value in helping us determine the amount of confidence we can repose in such occult methods of investigation, opening, as they do, boundless realms of possibilities, I considered it advisable to make a note of this.

Perhaps others have already noted the same, but I have heard nothing as yet in this connection. I would also suggest that after we know definitely the size and distance of this satellite compared with Mars, it would be worthy of note to compare its probable apparent size, as seen from Mars, with the statement of Sherman, also I should like to inquire of the readers of the Banner of Light whether any of them know of any other recorded observations upon the subject? C. A. SMYSON.

Bazonsville, Mass., Sept. 1, 1877.

A good laugh occasionally is better than a whole apothecary's shop of medicine. It is an act of wisdom; it shakes the cobwebs out of a man's brain, and hypochondria from his ribs, far more effectually than either champagne or blue pills.

THE BAPTISM OF LOYALTY.

A Drama in the Person of Fire.

BY FANNY GREEN M'DONNELL.

Scene: A garden near the Church.

JOHN. Alas, at midday, under the shadow of her dear church, indeed, in sacred precincts, stood young John, her father's youngest son. Another period, and a higher power. By instinct taught, she knew some wondrous thing. Stranger than all her marvelous life had been. Was opening, even then, and from the strife slowly evolving, ere long must lead forth To a new mode of action. She had been To-day, as if by magic, and from her life The morning light had seemed to fade away. The morning light had seemed to fade away. And in the dark she felt the hand of angels. With perfect trust, and still was "only waiting." To go where they might lead.

JOHN. But not a voice, Profoundly despairing, she heard, Jean, Jean, Arise, and arise, for the work is ready. Summon the phalanx, and restore his kingdom And its sovereignty.

JOHN. I am amazed! A voice, weak and faint! And art thou mocking? Alas! I know not how to rise. And how can I lead thee?

JOHN. Fear nothing! Go to the churchyard. The King's great captain, at the counter, He will not forsake thee, and from her life Saint Margaret's saint and Arthur, both will be Protectors and defenders. Fear thou nothing.

JOHN. The voice ceased, and the splendor was withdrawn. He stood trembling still. What could it mean? A yet, how many marvelous dreams and visions. And sounds and voices, pointed into this? Enigma dark, without interpretation. Now seemed to have a meaning. Could it be That all these wonders, in a brief action, Would lead to such a glorious, grand and glorious? She was a fortune, and high as she had been. The summons of the angel seemed so awful; And measured by her poverty, her weakness. It seemed a most delicious. Yet she knew There was a something which had declared it. Absolved and lost in this profound of thought, she did not know that Michael had appeared. Unconsciously she looked, and there he stood, Armed with a bearded lance, and robed in light. As in his name that brought her the altar; And, though he was the companion of Benetton, A something in his presence terrified her. And falling at his feet, she sobbed, cried: "Have pity on me, Angel! and oh, say, What is this strange and awful thing I've heard? Had I not been from Earth, and gently soothed her With power magnetic."

MICHAEL. Alas, what thou? To see the King, to see the King's country? Wouldst thou be a daughter of Benetton? There is an old tradition thou hast heard, That from Donny you should come forth maiden, By saints instructed, and by angels led, Who should deliver France, and that art thou?

JOHN. Oh, Angel! Angel! Oh, I faint, I shudder. To the King's great captain, and my weakness; And surely thou art not deriding me?

JOHN. To save my country, oh, had I the power To see the King, to see the King's country, How joyful I should be. The presence, And thou art I, I should be, but this, so far beyond myself, and I had been so I'm frightened and I'm laden with the thought!

MICHAEL. I know it, for 'tis he who truly sent me This day, to see, with a holy baptism. Another day, and thou shalt be a daughter. The work of heaven's wisdom will confirm it, So be the doubtless mine.

JOHN. On Angel bright! I know the word is truth. I doubt no more; But how myself into thy sacred hand To revert submission.

MICHAEL. Joan of Arc. Listen now, and mark the sign of heaven's will. I shall teach thee, it shall guide thee "Thy name stands beside mine, And thy simple peasant name Crown's the proudest scroll of fame. As the wind's breath wakes the flower, We'll forth thy latent power— Power to live, and work, and be Gladly of humanity.

JOHN. Oh my daughter, canst thou see All the splendor crowding thee, All the good that thou shalt do, Making wildest romance true, Thou wouldst low, in reverence sweet, At thy sovereign Father's feet?

JOHN. Daughter, precious daughter dear! Tell me truly, dost thou fear This hallowed baptismal rite, Which, ere a year has taken flight, Will put into thy virgin hand, For nobler use, the holy sword, To break the savage Tyrant's rod? And conquer, in the name of God— Thy king to crown, his kingdom save And lift thy country from its grave— To bind with olive, fair and green, Her brow majestic and serene, And spread'er fields of rich increase. The fortifying dew of peace? But, tell me, art thou still afraid To dare thy fate, Herd-Maid? To know that thou wert born to be The Champion of Humanity?

JOHN. She looked up with her tearful eyes Into the distant glowing skies; Her sobbing heart, her sighing soul, Touched by the Infinite Control, Grew calm and quiet, while her face Beamed with a spiritual grace; And from the bending heaven a flame, Attended by her presence, came, And gently drawing her up higher, Around her wrought a robe of fire; And thus, in living flame baptized, By God and Angels canonized, Enshrined and consecrate, she stood, Wedded unto ETERNAL GOOD.

JOHN. Oh, wondrous sight! Oh, mighty power! That crowns this bright, baptismal hour With fire descending from above, The emblem of Almighty Love! The happy angel cried, And now My hand lies upon thy brow, But to confirm the glorious sign That shines forth in this rite divine. Thy Guardian Angels, ever nigh, Shall lead thee forth, from low to high; Still fearing naught, from high to higher; So shall thy growing hopes aspire. Now from the cold, and from the dark, Lead on to victory, Maid of Arc!

JOHN. No longer could be aught impossible To one thus called and crowned of Light. She only saw herself Champion of Light, Crowned of Kings, Deliverer of France. The flames that robed, permeated her whole being, Electric, yet intelligent. The heart From its late torpor sprang, with glad rebound, To new resolves, and with a higher purpose, Until the Innermost and Outermost, Quickened and consecrated, owned the power, And knew that it must be, And, thus confirmed, Her faith baptized, her life never to shrink From difficulties, fears, or dangers, Was the award it gave, and she believed; For she had passed beyond the finite portal, And all the possible lay bare before her.

A descriptive drama drawn from the life of Joan of Arc. Many receive their creed as they do their money, because they find it in circulation.

The Reviewer.

"Visionen im Wasserglase," etc.

We have received from Baroness Adelma von Vay, of Gombitz, Austria, a copy of a work of some hundred pages, printed in the German tongue, in which a marked and novel phase of her mediumship is practically set forth to the reading world. In her preface this talented writer and worthy lady presents the object of the brochure as follows:

"In my book, 'Studies of the Spirit-World,' I have mentioned my visions witnessed in a glass of water. For the benefit of the reader who has not perused that work, I here present the following explanation of those visions from the 'Studies,' page 85:

"Our spirit guides advised me to make the attempt to see visions in a glass of water. They disclosed to me one day that I possessed the gift of being able, to see spirits without becoming somnambulant; that I was clairvoyant. They said the visions should take place in this way: I was to fill a smooth, unpolished glass with water, and look therein, and they would then produce spiritual representations in the same. Upon making the trial, I immediately saw all kinds of objects in the water. I first perceived bubbles and small clouds, then a railroad, a dog, and then a figure resembling human beings. At first the water seemed to be agitated; by degrees the pictures appeared at the brain of the glass. I perceive these visions only in the evening, never by day, and I must feel disposed there to through an earnest desire for the same. I am in a normal condition—i. e., in full consciousness of what I observe and say, and what others say or do. The desire of others to see this or that picture has absolutely no influence upon me. I am always quickly sensible of the presentation through joy or pain, through mourning or serenity, through comfort or discomfort, through bliss or vexation. The view of a high, pure spirit delights me, while on the contrary that of a low, impure one inspires deep compassion. The view of sick persons always causes me to feel their sufferings. I also sense smell, and receive the impression of heat and cold. If at times my eyes fill with tears, I am obliged at other times to laugh heartily over the scenes which I perceive. These pictures are often developed one from the other; many remain a long time in the same place, others again disappear instantaneously. They often appear to be much larger than the surface of the glass would seem to permit. These presentations sometimes appear like photographs, then again in colors, or like brilliant light or cloud-pictures. Light blue, yellow, golden, red, lilac, gray and green are the colors which I see. As I perceive the visions in the water I dictate the view to my husband, Baron Eugene von Vay, who transcribes it in a beautiful and clear hand, and I then explain it by my guides."

ADELMA VAY.

The first part of the work relates specially to these visions, while the second treats of what may be denominated the elementary of the earth, the air, fire and water. As a specimen of the peculiar and prophetic character of the visions perceived by the Baroness, we cite the following, together with its fulfillment, concerning the coming to Austria of Miss Lottie Fowler, the American test medium, then in Great Britain, but now at Saratoga, N. Y., etc.

"LXXX. April 20th, 1875. Vision of the Medium in the Glass of Water: Count B. in a black cloud. A lady sits in a dark cabinet. A figure near her plays the flute; another, a bluish spirit, surrounded by a brilliant light, holds a staff in her hand. An Indian with a plume of feathers on the head. I and my husband, Cousin Gundaeker, his wife, and the stranger lady seated around a table.

Interpretation of the Vision by the Spirits through the Medium: Case of mourning in Count B.'s family. The lady is a medium from England, through whom you and your relatives will receive physical manifestations.

Fulfillment of the Vision through Facts: May 21 Count B.'s brother-in-law died in Vienna. In June Miss Lottie Fowler (who until this time was only clairvoyant) visited us; but here a most astonishing physical mediumship was developed through an Indian spirit, Pinkie, the flute and other instruments being played upon while the medium was secured in a sack. The bluish spirit which I saw was the medium's guide. A man's voice often said with our relatives at the table awaiting manifestations. (Thus that which at the time of the vision seemed enveloped in obscurity, the spirits already saw in anticipation.)"

A recent number of Human Nature (London, Eng.) devotes several pages to a consideration of German works on Spiritualism, in the course of which it refers pleasantly to Psychische Studien, the Leipzig monthly, cites the works of the Baroness von Vay, "Geist, Kraft, Stoff," i. e., Spirit, Force, Matter (published in 1870), and Studien über die Geisteswelt" (published in 1874), and says:

"The most notable evidences of mediumship in Southern Germany, or the Empire of Joseph, that have reached us, are the works of the Baroness Adelma von Vay, a person's experience, which Miss Lottie Fowler communicated to us after her visit to that lady. It is evident that the family is highly mediumistic, and that the locality has been the scene of spiritual phenomena for many generations."

Our readers, especially the younger portion, have reason to entertain a lasting memory of this gifted Austrian lady, because of the fine series of "Andersen" sketches given through her mediumship, and translated for our columns by Dr. G. Bloede, of Brooklyn, N. Y. It is evident that in every department of the work to which her attention is called, Baroness von Vay does good and thorough service to the truth which she has so enthusiastically espoused.

THE DOCTORS' PLOT EXPOSED; OR, CIVIL, RELIGIOUS AND MEDICAL PERSECUTION. Is Massachusetts Ready? Being the report of the hearing granted by the Senate Judiciary Committee, on a proposed Act, No. 46, entitled: "An Act to Regulate the Practice of Medicine and Surgery in the State of Massachusetts." Boston: Colby & Rich, 1877. Pamphlet, pp. 69.

There appears to be a simultaneous movement throughout the country, on the part of the doctors, to have laws enacted which shall debar all except those having diplomas from the practice of medicine. The effort has been repeatedly made, and in some States has been successful. Perhaps a more infamous enactment was nowhere plotted than in Massachusetts. This proposed to set up a tribunal of three physicians, who were to yearly examine the physicians in the State, and grant licenses to practice. Should any one practice medicine in any of its forms, without the consent of these despicable censors, they were to be fined from fifty to five hundred dollars, to be received by the person who entered complaint.

This proposed law was aimed more directly at the clairvoyant and mesmeric physicians and spiritual healers, and if it had passed [which it failed to do], so severe that a husband could not attend his sick wife or children, or a friend assist another in a medical manner, without violating the law and being exposed to its penalty.

The Legislative Committee, to whom the subject was referred, wisely resolved to hear both sides of the question, and there were able men and women in Boston who felt that a deadly blow was aimed at the liberty of the citizen. They came before the Committee, and by facts, arguments and wit really left nothing for the proposed law or its advocates to stand on.

Among those who came to the front of the battle were A. E. Giles, who gave a powerful, eloquent and scholarly speech, of itself enough to defeat the iniquitous law, Allen Putnam, the veteran Spiritualist, Henry N. Stone, Mrs. Rick-

er, Mrs. Warner, Mrs. Julia A. Crafts, Prof. Tooney, and Rev. Charles W. Emerson. There is no doubt that the "Regulars" have a slight trace of truth on their side. There is no doubt that the irregular practitioners often make mistakes, and their patients carry to the grave the evidence of their malpractice—but what of the mistakes of the doctors themselves? What of the tortures they have inflicted on suffering humanity! the deadly poisons they have administered by the ton! the deadly effect of calomel! their blood-letting!

We have memory which will go to eternity with us of a darling sister, sacrificed by an M. D. with a diploma from the first of colleges; a sister murdered as inevitably by his medicine as if he had plunged his scalpel into her heart. Nearly every family in the land have such a memory, or would have, did they know the medicines their dear ones were given in the name of medical science!

No law should be framed to compel the people to swallow the medicines of an M. D. and none other. The people know what they want, and if they are deceived, it is no business of the doctors.

The masses may be ignorant, but the way out of darkness is not by treating them as children incapable of liberty. By being deceived occasionally, they learn the truth. The physician who successfully heals will be popular, and no one will ask for his diploma.

This subject is being agitated in a good many States, and as it is a blow at the liberties of the citizens, should be promptly met by all lovers of freedom.

This little tract, which is sold at cost, contains the whole argument in favor of unrestricted medical practice, and when the occasion demands, no better document can be obtained to scatter among the people and awaken thought. A few hundred copies, rightly placed in any State where the doctors are inaugurating this movement, would most effectually put a quietus on their efforts, and we cordially recommend it to the friends in those States where efforts are at present being made to enact or enforce what has been well styled "The Doctor's Plot."—Religio-Philosophical Journal.

A Fine Piece of Satire. Is this, which we copy from the editorial columns of the New York Times:

AN IMPUDENT INDIAN. The North American Indian is utterly and irredeemably bad. For the truth of this assertion we have the unanimous testimony of the gentle and cultured frontiersmen, besides the calm, judicial decision of an eminent Federal General that "the only good Indian is a dead Indian." While it is thus impossible that Chief Joseph, of the Nez Percés, should be really worse than other totally depraved red men, it is very certain that a more gratuitous and uncalculated fiend never wore a more powerful and annoying a well-meaning Federal commander.

The life of this man Joseph is one long record of uninterrupted infamy. From his earliest manhood he has been conspicuous for unparalleled impudence. Instead of murdering and robbing an occasional white man, as the consistent savage would have done, he has until very recently been guilty of the effrontery of behaving himself like a peaceful and honest man. Not one of his band was permitted to perpetrate a single wrong upon a settler during the whole time that he was living in peace with the United States. Thus this miserable savage impudently aped the customs of civilized and Christian men, and took away from his white neighbors every plausible pretext for exterminating him.

Not very long ago the Government, which must have become thoroughly tired of Joseph's impudent peacefulness, notified him that he must give up to white settlers the reservation upon which his tribe lived, and which had been solemnly guaranteed to the Nez Percés by a treaty. Instead of promptly obeying the order, Joseph, with a degree of impudence which was really startling, remonstrated with the Government, and actually hinted that it was under obligation to maintain its own treaties and to keep faith with him. Of course the idea that a great and enlightened Government ought to keep faith with a feeble tribe was too absurd to merit notice, and Joseph was once more calmly requested to hasten his departure. In the meantime white men entered upon the reservation, in spite of his ridiculous claim that he had rights of property which anybody was bound to respect. Presently it so happened that one of his young men was killed by an energetic settler. Incredible as it may seem, Joseph went to the extreme length of asserting that this trifling incident was a murder, and sent to the nearest settlement and gravely requested the authorities to arrest and punish the so-called murderer. One can fancy the inextinguishable laughter with which this request was greeted at the Nez Percés. It was the punishment of a man who had shot a woodchuck, or a prairie-dog his impudence would have been sufficiently amusing, but that he should expect a white man to be punished for killing a mere Indian was perhaps the most absurd idea that ever entered the aboriginal brain.

Upon the hollow pretext that to be turned out of the home which the Government had guaranteed to him, and to have his young men shot for the amusement of frontier riflemen, constituted a grievance, Joseph deliberately took up arms and made a raid on the United States. There was something heroic in the conduct of the patriots of the Revolution who preferred to fight the British Empire rather than to pay taxes without representation, but there is nothing to relieve the vulgar impudence of the chief of a small band of savages who prefers to fight forty millions of people rather than to give up his wretched little country. Of course, after he had thus displayed the full malignity of his nature there was nothing left to be done except to exterminate him, and orders were sent against him for that laudable purpose.

It shocks all our finer feeling to be compelled to say that so far Joseph has handsomely refused to be exterminated. He has not only defended himself with a skill that is plainly the direct inspiration of the devil, but he has willfully refrained from perpetrating the outrages which we have a right to expect from a savage foe. When Gen. Gibbon's army attacked one of his villages the women and children were heroically killed by the troops; but when Joseph the other day attacked a little band of white people he released the women without injuring them. This was clearly the act of a cold-blooded, calculating savage, who cunningly pretended to place his enemies in a false light by permitting them to monopolize the cruelties of which he ought, in accordance with his aboriginal nature, to have been the sole author. He wanted to be able to say, when people exclaimed against the blood-thirsty Indians who spare neither age nor sex, "Excuse me! there is a trifling mistake here. It is my women and children—not yours—who are shot and bayoneted." There can, moreover, be but little doubt that this subtle savage has secretly induced his enemies to scalp such of his tribe as have fallen into their power. If he had any sense of decency he would have done all the scalping himself, but he can now point to Nez Percé scalps in the hands of the white men and make them the text of impudent and sarcastic remarks.

The longer this unspeakable wretch postpones his extermination the more he deserves our indignation. There never was a holier cause than that for which our troops are fighting. We are sustaining the sacred right of our Government to repudiate its treaties, and protesting against the wicked assumption that an Indian can ever have any rights whatever. In opposing this noble cause, Joseph is invoking the condemnation of all fair-minded men, while his wanton refusal to kill women and children, ever after we have kindly set him the example, ought to create a whirlwind of indignation all over the land. At the same time we should humbly confess that we are not altogether blameless. If we had poisoned Joseph and his band with strychnine, and by facts forced to fight him, should we not now be a dead Indian, we have criminally neglected our duty in not long since making all our Indians thoroughly good ones. We are a Christian people, acquainted with strychnine and familiar with prussic acid. With either of these benefi-

cent agents we might have quietly removed every Indian within our territory, and thrown open all the reservations to those who are now suffering from want of room in the narrow confines of the Continent. Though we exterminate Joseph and his warriors, and though we shoot every woman and bayonet every baby of his tribe, we cannot fully atone for our neglect to poison them in the days when that good work could have been done cheaply, safely and easily.

Banner Correspondence.

Spiritualism in Texas—The Work of Col. and Mrs. Eldridge, etc.

To the Editor of the Banner of Light: I presume a few words from Texas will not be unacceptable to yourself and your readers.

The cause of Spiritualism is not in as flourishing a condition in this as in the more northern States. Our numbers are quite respectable, but scattered over such a wide extent of territory that organization and unity of action are difficult. Our State Association exists, and that is all. There are a few local organizations, which, though generally weak, are sowing good seed and laying the foundation for something better. The outlook, however, is hopeful and full of promise. There are here, as there were in earlier days at the North, very many who take an interest in Spiritualism, and who only lack opportunity for investigation and a little moral support to become thoroughly convinced and active Spiritualists. The opportunities and support will come in time. We are gradually overcoming the bitter opposition of the churches, and gaining a moral standing that will encourage the timid and hesitating, and give us the strength necessary for efficient action.

We have had a few earnest workers among us who have awakened an interest that will eventually bear good fruit. Among the number are Col. Eldridge and his wife, who made a tour through a portion of the State during the spring and early summer, meeting with gratifying success. With one exception they received the most flattering notices from the secular press, and created the most favorable impression among both believers and skeptics. Among all our lecturers and mediums there are few, if any, who can accomplish as much toward convincing the better classes of the truth of the Spiritual Philosophy as Colonel and Mrs. E. They are both intelligent, cultivated, refined, sincere and earnest. The former was a colonel in the Confederate service, and has since been in the practice of the law at Memphis, Tenn., holding a high position among the leading members of the bar of that city. He is an agreeable gentleman and a pleasant and forcible speaker. His lectures, though not radical, are liberal and full of thought. He appeals directly to the better impulses of man and woman, and aims to show to the world the refining and elevating influences of true Spiritualism, and in such a manner as to meet a ready response in the hearts of those who love truth and morality. Mrs. E.'s mediumistic powers are good, and of their genuineness there can be no doubt. She possesses in a rare degree all those womanly qualities that win respect and esteem. Dignified and modest, yet affable and pleasant, and with an air of simple truthfulness and sincerity, she disarms suspicion at once, and gains the confidence of even the most skeptical. They certainly deserve success, for they have sacrificed flattering prospects in life to labor for the good of others. Col. E. lectures free, and his wife's charges are moderate—the money refunded if satisfaction is not given, while those too poor to pay are given the preference over others. During their recent trip they scarcely received more than their expenses—paying their way as they went. Commencing in October they intend to make a more extended tour through the State, effecting local organizations wherever possible. Due notice of their appointments will be given through the Banner and other spiritual papers. They are at present in Waco, where Mrs. E. is resting and recuperating her health.

Mrs. Hawks has recently been lecturing in Galveston and Hempstead, and has, I learn, met with good success. There is a strong society in the latter place, thanks to the labors of Judge Booth, President of our State Association, aided by Colonel and Mrs. Eldridge.

That old veteran, Col. Paul Bremond, though still strong in the faith, is too much devoted to his new railroad to find much time for spiritual matters. He is, I am glad to say, meeting with deserved success in his pet enterprise.

Mr. and Mrs. J. R. Painter and A. B. Bristol, well known to many Spiritualists North, are living here, and are among our hardest workers. I am glad to see through your columns that Bro. Wilson is still able for duty. He made two trips to Texas, and has many friends here who will join me in wishing him continued prosperity. The Banner has a fair circulation in Houston, larger, probably, than you are aware, as many of us receive it through our newsmen. I trust the number of its readers may increase here as elsewhere. More anon. Fraternally,

CHAS. E. DWYER, Sec'y State Spiritual and Liberal Assn. Houston, Tex.

Spiritualism in Virginia.

To the Editor of the Banner of Light: I have lately paid a two weeks' visit to Virginia, and was agreeably surprised not only at the liberal hospitality of old and new friends, but to discover so much acquaintance with the philosophy and phenomena of Spiritualism among the residents of Richmond and Staunton. In both places many families have one or more members, male or female, the cultivation of whose mediumistic gifts is a matter of public acknowledgment; but many more are hiding their light under a bushel (basket) away from the observation of their Orthodox neighbors.

In Richmond the cause has several bold espousers, including Mr. Rothery, healer, No. 914 Main street, who is well posted in the philosophy, and lectures at intervals in a quiet way. Mr. Charles Richardson, 27th and M streets, and his family, with his medium daughter, have been for some time the subjects of spirit-manifestations, at first unexpected and uninvited, now frequent and courted. A lady relative, who was a believer and tried to impress the family, but without success, before her departure, by her demonstrations, was afterward the occasion of their conversion to the reality of the phenomena. She had promised to so manifest after the change called death. Their attention was attracted by unaccountable noises and movements of articles of furniture. The lounge on which Mr. R. lay was withdrawn from the wall and replaced without mortal contact. The rocking-chair in the centre of the room was rocked untouched. Raps were made upon the bed, floor, and walls, exhibiting as much intelligence behind them as the



TO BOOK-BUYERS.

The attention of the reading public is respectfully called to the large supply of Spiritual, Reformatory and Miscellaneous Works...

SPECIAL NOTICES.

Notice of meeting of the Board of Trustees of the Banner of Light, held at the office of the Editor, on the 19th inst.

J. Frank Baxter: His Lectures in Boston: Additional Testimony in his Favor.

This celebrated medium and lecturer—to whose amplitude of attractions is also added the gift of the choicest order of vocalization—lectured in Amory Hall, corner West and Washington streets, Boston, on Dr. H. F. Gardner's course, on Sunday afternoon and evening, Sept. 16th, his remarks, tests and fine singing drawing together excellent audiences.

Dr. Gardner offered a few words preliminary to the opening service, wherein he recapitulated that he had arranged this series at the present early hour in the lecturing season for the purpose of affording the Spiritualists of Boston an opportunity of hearing Mr. Baxter, and also to demonstrate to the people in places distant from this section that he (Mr. B.) possessed to the full the confidence of the community as a noble worker and a thoroughly honest man.

In the afternoon his (Mr. B.'s) remarks were directed to a consideration of the potency of facts—and in this connection he gave instances from his life-experiences even as early as in his boyhood, and also cited some from those of friends, acquaintances, etc., all which had largely entered into the work of confirming him in his belief in Spiritualism—a conviction which nothing could shake. He referred to the recent action of the Winchester School Committee on his case, and declared that they had asked of him an impossibility. In the line of his lecture he was stopped in full course, and led to describe a dwelling situated on the corner of Somerset and Howard streets, Boston, stating the name of a little one who had departed from mortal life there to be "Florence Perry." A lady in the audience recognized the name and main points in the narration. Albert Atkins, who made a strong appeal for the Children's Lyceum, using the medium for a telegraphic instrument for its transmission, was recognized by Dr. A. H. Richardson, of Charlestown, as having been while in life a member of the Lyceum in Charlestown District.

In the evening he spoke on "Spiritualism in Theory, and described several visions. One of the impressions received led him to state, in effect: This is the anniversary of the battle of Antietam. I hear a drum and life. I see a body of sharpshooters. A man holds up to me a paper—it is the Banner of Light. I hear the name Berry—William Berry. [Mr. Berry was one of the original founders of this paper.]

The name and description of Rachel Greenwood, of Medford, were presented by the medium, Miss Lizz—Dolan recognizing her as a lady whose funeral she had attended. Other tests of spirit identity, not here given, were afforded by Mr. Baxter during the afternoon and evening meetings.

Mr. Baxter will lecture in this hall next Sunday afternoon and evening, illustrating his remarks with tests and vocal music. We trust he will be greeted with audiences which will fill the place to overflowing.

An evidence that Mr. Baxter stands highest with those by whom he is best known we submit the following, from the columns of the Greenfield (Mass.) Gazette, wherein a gentleman who candidly avows that he is not a Spiritualist states that he feels called upon to contradict the improbable and wild statements set afloat and circulated by parties whose want of information concerning the matter is equalled only by the facility with which they assail the time-established reputation and standing of Mr. B. in community.

J. FRANK BAXTER—A NEIGHBOR VOICES FOR HIM.

WINCHESTER, Mass., Sept. 15th, 1877. Editor Gazette and Courier—An article in your recent issue on "Spiritualists at Lake Pleasant" contains insinuations of fraud, and statements damaging to the character of a gentleman highly esteemed and respected as a teacher in the public schools in this town.

Mr. J. Frank Baxter is a man whose thorough honesty and integrity have never been questioned by any one who has known him in his boyhood; and whether or not he is mistaken in regard to the spiritual source of his impressions, is a mere matter of opinion. But to any one who has an intimate knowledge of his character, the insinuation that he gets his facts from old files of newspapers, tombstones, &c., or that he is guilty of perpetrating any kind of trickery upon his audience, is simply absurd and a good moral and religious character, with the record of a lifetime spent in the attainment of useful knowledge and the careful investigation of scientific truths, ought to be taken as a guaranty for the sincerity, at least, of a man's public utterances, and shield him from charges of fraud and deception until unimpeachable evidence is produced.

It is very easy and perfectly natural for those not in sympathy with it to entertain and even ridicule any views that tell for or against it. It is within the recollection of the "oldest inhabitant" that a person was disgraced by joining the Universalists and his history informs us that the same was true of the Quakers, the Methodists, the Baptists, and, in fact, every Christian sect back to the time of Christ himself, who was the most despised and rejected of all.

Those who will inform themselves by reading the works of able scientific investigators like Robert Dale Owen, Judge Edmonds, Prof. Hare, Dr. Crowell, and many others, or more briefly the articles on the subject in the new Cyclopaedia, will find that true Spiritualism is by no means a fraud or superstition, but, on the contrary, presents a great claim to candid consideration by mankind as any other religious doctrine, and is as fully sustained by the Bible, in passages such as 1 Kings xiv: 5, 6, 7; Heb. 1:14; Acts xii: 7, 8, 9; Acts xvi: 53; Acts xxiii: 9; Matt. xxiii; Acts x: 30, &c., &c. Now if any one can explain, by any known laws of nature, the things recorded in these passages of Scripture, or the well-known phenomena of clairvoyance, somnambulism, &c., &c., then will Spiritualism be annihilated, but not till then.

The writer of this is by no means a convert to Modern Spiritualism, but desires that the intelligent readers of your widely-circulated journal should not hastily condemn as a fraud a conscientious investigator, simply because he has met with a seeming obstacle in the development of a theory. I say "seeming" obstacle, because in the first place it is not certain that Mr. Baxter's "communication" from Abee Hunter was incorrect, for a statement has been put forth, claiming to come from good authority, that the living negro had a father by the same name. And assuming that the "communication" was false, it may not be inconsistent with the Spiritualistic theory. The propensity for lying is so strong with some people, that were it entirely eradicated in their passage to the Spirit Land, their friends would not recognize them, and it is doubtful if they could identify themselves; consequently it is unreasonable to expect infallibility.

W. H. B.

Concerning the persecution of this worthy medium, Dr. W. L. Jack, of Haverhill, Mass., writes us as follows under a recent date: "I for one extend my hand, my heart, and my soul to the noble, honest and truthful J. Frank Baxter, one of our fearless standard-bearers, who has ever acted on principle and not policy in all his course during his enlistment in the battle for justice and right. He has won his greatest achievements in life in taking the stand he is in refusing to renounce that which is so dear to him and to hundreds of thousands of his fellow-

men; and in refusing to bow to the mammon of popularity and the dictates of religious fanaticism and error he has shown to the world of today a most noble example. Spiritualists, stand by your advocates, who are—as Mr. Baxter has just done—sacrificing all for the sake of the truth. I send my fraternal feelings to Mr. Baxter, whom I revere and appreciate as a fellow-man and a brother medium in whose good faith I have every reliance."

Bro. Seaver, editor of the Boston Investigator, fully speaks his indignation at the "mean and bigoted persecution to which he (Mr. B.) has been subjected" in the following extracts, which we transfer from his columns to our own. In the course of an article wherein is embodied Mr. B.'s letter as published in our issue for Sept. 8th, he says: "The Banner of Light informs us that Mr. Baxter has been persecuted on account of his opinions—he is a teacher, and has had his school taken from him because he believes in Spiritualism; and as if that belief were a crime, and as if Christians themselves did not believe in spirits."

We would help Mr. Baxter, and therefore we cheerfully and unshakably give to his letter the benefit of our attention. He knows him to be a worthy man—straight in character and liberal and honest in his opinions. Furthermore, as he has an undoubted right to be a Spiritualist, we sympathize with him in his persecution, and hope to hear soon that the injury which his bigoted enemies have sought to inflict upon him has recoiled upon their own heads."

Elsewhere in his "Correspondential" Department, Bro. Seaver thus repeats his assertion: "It [the taking away of J. Frank Baxter's school from him because he is a Spiritualist] was a miserable case of religious persecution, and such as has characterized Christianity from time immemorial, or ever since its advent. The very essence of that religion is bigotry, as shown in this case (and we could give others just like it), for Mr. Baxter has a much right to be a Spiritualist as have the school committee and deacons who persecuted him to be Christians."

Will lecture in Dr. Gardner's course at Amory Hall, October 7th, 14th, 21st, and 28th. He is too well known as a speaker and public test-giving medium to need any encomium at our hands.

The Bliss Suit.

We referred to the fact, in a recent issue, that certain adverse statements had been made by the Times, of Philadelphia, as to the Bliss media of that city, and stated that we should, for the time, withhold judgment in the premises. At the present hour we feel that we cannot justly do more than to continue in such suspension of opinion, since the case is now on the docket of a court of law, and both the Blisses on the one side, and their accusers on the other, are placed under bonds to answer in a sort of cross suit, the results of which will be watched for with great interest. The following call by Mr. Bliss, on all parties who have ever received at his sances the evidence of his reliability and that of his wife, that the testimony may be filed as legal evidence, of the bona fide character of their claims, should receive the attention it merits.

PHILADELPHIA, Sept. 16th, 1877. MESSRS. COLBY & RICH-GENTS: During the past three years thousands of tests of the recognition of spirit friends have been given through the mediumship of Mrs. Bliss and myself as trance, clairvoyant, and materializing mediums, and I wish to ask a favor of you: that you will please insert this letter in the columns of the Banner, that all who have recognized spirit friends at my materializing sances, or received any test from them otherwise, may, in this hour of my trial, take the trouble to send me a letter confirming the test thus given. Yours truly, JAMES A. BLISS.

In this connection, it is no more than justice to the parties to state that a few days since J. W. Raymond, of Portland, Me., called at our office and informed us that last May he was in Philadelphia and attended sances with the Blisses, at which his three daughters manifested to him. He was an entire stranger to both Mr. and Mrs. Bliss. His son Willie came and gave his name, which the media could not have known. One daughter in particular, whose name was Eunice—familiarily called "Emma"—was clearly seen and recognized by him. He has full faith in the honesty of these media.

We have received a voluminous account of the case from the pen of Gen. Roberts, but while thanking our kind correspondent for the preparation of the same, hardly deem it proper, since each party has sued the other, to print a statement drawn up by the counsel on one side. Newspaper etiquette would naturally demand us to grant a hearing to the other, and we really could not afford so much of our space as the battle when once brought on would necessitate. The Religio-Philosophical Journal speaks truly when it says (Sept. 15th) "The merits of this case cannot be settled by newspaper discussion."

Mrs. Emma Hardinge Britten

Lectured in Grow's Hall, Chicago, Ill., Tuesday evening, Sept. 18th, on "The Impending Conflict and the Coming Religion." Her address being highly pronounced upon by a large and enthusiastic audience. She left Chicago Friday, 7th, on her way westward. We are pleased to hear of her success, and hope the ovation set on foot at Cleveland and Chicago may follow herself and Dr. Britten all along the path to the Pacific Slope.

While the allopathic and homoeopathic doctors of Philadelphia were quarreling over a colored person, the patient became violently insane and killed himself. This "straw," cut from the columns of the daily press, exhibits the true perspective animus of the two sects of medicine which are now notably seeking, in various parts of the country, to pass a law tying the hands of the spiritual healers, closing the mouths of its media, and putting the collar of restraint on the neck of every person needing medical treatment, according to any progressive method, so that such person shall be confined to their old and fossilized routine. A fine showing—is it not? They fail even to agree among themselves!

S. P. Kase, Esq., writes us from 1601 N. 15th street, Philadelphia, Pa., that while at the Lake Pleasant, Mass., Camp Meeting, in August, he thoroughly tested the mediumship of Charles E. Watkins—several messages being written while in his presence by some invisible power between two slates which he (Mr. Kase) held in his own hand at arm's length from himself, a diminutive piece of pencil being first placed between the covers thus made. The slates at the time were, to his personal knowledge, clean and free from marks. Watkins, so report says, after a pilgrimage to Portland, has gone to New York.

D. M. Bradbury, Secretary, writes that a Spiritualists' camp meeting was held at Etta, Me., commencing Sept. 6th and continuing four days. We shall refer to it again next week.

Testing the Honesty of Investigators.

Is it not about time that the reliability of those calling themselves "investigators of the alleged facts of Modern Spiritualism," was put to the test? In other words, that this honesty that is so glibly talked about was more evenly balanced between mediums and the public? Why is it that while the severest tests are called for in the former they are wholly ignored in the latter? Why should not the honesty of investigators be tested as is that of mediums? There are even some of this former class who call themselves "Spiritualists," who might be subjected to something of the kind without much harm to "the cause" they advocate. At least two-thirds of what have been trumpeted abroad as cases of fraud have had their origin in the willfulness, bigotry, intolerance and other species of dishonesty of so-called investigators.

Said a leading member of the Plymouth Church, during the "little unpleasantness" that is generally known to have existed there, "I would not believe my dear pastor to be guilty should a thousand juries pronounce him so; nay, were he to declare himself." And this view of the case was held by the "honest" members of all the Orthodox churches to a very great extent.

Now it is this same class, these thousands multiplied by tens, who are seeking for, and if they cannot find are manufacturing to order, charges of fraud against those who are acting as mediators between the other world and this; or to use an old-time expression, between God and man. They are marching under what they are pleased to call "the Banner of the Cross," and acting under the belief "it's all right if it's for Christ."

The antagonistic power brought to bear on a sensitive medium, and all mediums are, of course, sensitive to an excessive degree, by a self-styled investigator, determined to have his own way even if he destroys, seemingly, the very gates of heaven, is oftentimes sufficient to give honesty the semblance of fraud, and cause light to appear as darkness.

These idolatrous lunatics are very forward in claiming a right to apply every possible test of reliability and guard against fraud, even to cruelty, in a medium, but if a medium ventures the breadth of a single hair over the line of their own personality to question their fairness, their honor, there is at once a tempest of wrath and indignation raised, and the poor, affrighted, and defenceless medium is charged with fraudulent practices, with not daring to have his or her claims "scientifically" examined, and not willing to become subject to "crucial tests."

Alack and alas! why are not things in our day called by their right names? "Crucial tests!" crucifixion tests rather! This same class of investigators applied this form of test to a renowned medium in the days of one Pontius Pilate, and shouted as they did so, "If he be the Christ let him come down from the cross and save himself!" And what was the result? It was announced by the voice of one of his friends, "He is not here. He hath arisen. Behold the place where they laid him!"

While the public, not only in our own but in all past times, has had every opportunity to test the truthfulness of the mediums, the mediums have had none to test the public. Men and women approach a medium as though they owned her body and soul—the house she lived in, and the very earth beneath her feet; tell her to do this and do that, regardless of all requisite conditions, and if she refuses to make an attempt, or if she makes an attempt and fails, she is branded as an impostor.

It is well known and admitted by every one that to produce the best results in chemistry, to satisfactorily solve mathematical problems, to do anything within the realms of art or science, and do it well, a strict compliance with the conditions generally recognized as requisite must be had. To ignore these conditions, and expect the same results, and then to berate the experimenter because they did not transpire, would be an act of folly.

It is no very hard matter to comprehend the fact that these efforts of the spirit-world to lift the veil, and to disclose to those on earth the life and all that pertains to another state of existence must necessarily be made under conditions the most subtle and exacting and of which we can know but very little if anything. The spirits are the active participants in these experiments, we the passive. They therefore, make, or rather, state the conditions, for they alone know them; and if we desire to witness the results they promise to produce we must comply with those conditions, be they what they may.

Perhaps the incident is forgotten of an old gentleman, who, having filled his pockets with stones, called on a professor in one of our western colleges, and asked to be shown some of the experiments by which very important discoveries had recently been made. The urbane professor received his visitor very courteously, took him into his laboratory, displayed the delicate apparatus with which he worked, and explained its operation. The man seemed to be intensely interested. Then the professor took his customary position behind his table; adjusted retorts, receivers and flasks, and proceeded to exhibit his experiments. Both professor and "investigator" appeared equally interested. Suddenly, the latter thrust his hands into his pockets, drew out the stones, and dashed them, stone after stone, at the nicely arranged apparatus, shivering it into atoms and scattering the fragments in every direction.

"Now produce your wonderful things," he shouted like a madman, as he was; "of what use is all that show of glass ware? Do your work without them! I propose to have these things done in my way; and if you cannot do them you are an arrant humbug; that's what you are. And—" but before he could say more, a dozen students had rushed in and secured him. That investigator was arrested, and is now holding a private sance in a State Asylum.

I am unable just at this moment to give the time and place of the above occurrence, but it seems so aptly to illustrate the manner in which our unseen experimenters are frequently treated by the ignorant-learned men of earth that I cannot forbear to hold one more "mirror up to nature" in calling their attention to it.

It is in this way our mediums are dealt with by a class of persons who, under pretence of a desire to see the phenomena and learn the truths of Spiritualism, visit them with the sole purpose of confirming their own views, and to destroy, if possible, everything not in harmony with them. It was once said of such that they would not believe if one rose from the dead. That would be a very wild way of describing some of those we have with us. These individuals would not believe in the manifestations of spirit presence and power about us if the humble Nazarene himself should

come directly to them and declare them to be true.

Is it not high time that we stood up manfully and guarded our mediums against the approaches of such persons? That we accorded to them some rights which an ignorant and skeptical "respectable" mob denies them? Are these delicately adjusted instruments, which the intelligences of the other world have been for many years preparing, and which, by long study and the exercise of patience, forbearance and perseverance, they are now bringing into practical use for the demonstration of the fact of immortality, to be subjected to the rude attacks of every egotistical, self-inflated bigot who seeks to destroy them?

Truth cannot be destroyed. A fact is no less a fact because men will not see and admit its existence. But truths that might be a blessing to earth; facts that might comfort many a disconsolate soul, cheer the disheartened and weary pilgrim, who with clasped hands and tearful eyes is waiting for the coming light, and saying, "When will the night be past and the day dawn?" may be rendered of no avail by those who denounce these truths as falsehoods, and these facts as the illusions of a disordered brain.

While I would welcome a hundred times welcome, those who, with honest intentions, pure desires and truthful purposes, seek to know of these things, I would say to those of an opposite nature, should they approach a medium, "Stand back! this is holy ground. Seek first the Kingdom of Harmony, and its righteousness, and all these things shall be given unto you."

Do we not remember Tennyson's beautiful lines so applicable in this case: "How rare in heart and sound in head. With what a vim and vigor should I should the throne of our great ones would hold. As best a communion with the dead." J. S. A.

Mrs. Suydam, the Fire-Test Medium.

Last week we published the testimony of John Wetherbee, Esq., concerning this well-known lady from the West. Dr. Mack furnishes us with the following views regarding her at the present writing:

"Are the Spiritualists of Boston generally aware of the fact that one of the most remarkable exhibitions of spirit power that has ever been made before a public assembly is now offered daily in our city? Are our physicists and men of science aware of their opportunity of testing a most remarkable phenomenon? If not, I hope a few words from me as to the conditions under which Mrs. Suydam submits hands, arms and feet, throat and mouth to the ordeal by fire, will attract some attention.

Before an assemblage, not so large as it ought to be, and often composed chiefly of skeptics, Mrs. Suydam will hold hand or arm for the space of thirty seconds in a steady flame from a kerosene lamp. She will move either arm back and forth through the flame, and after the experiment not a hair will be found singed. She will thrust a piece of blazing wood, dipped in alcohol, into her mouth, and keep it there fifteen seconds. In short, she will give the most ample proof that some abnormal power is at work shielding her skin from the ordinary effects of fire.

To prove that she does not produce this insensibility by any artificial or chemical means, she will allow any chemist to wash her arms and hands in any preparation he may think available to test the genuineness of the phenomenon. The charge so loosely brought against Mrs. Suydam that she produces the manifestation by any other aid than the spiritual, I believe to be wholly unfounded. She passes into a state of trance while the phenomena are in progress, and she allows the most skeptical committees all proper facilities for testing her sincerity and satisfying themselves that the phenomena are inexplicable by any fact or process at present known to science."

Mrs. Louie M. Kerns.

This lady gave a public sance on Sunday evening last at Nassau Hall, Boston, before a highly respectable and intelligent audience. Mr. Robert Cooper presided on the occasion, and Mr. John Wetherbee was selected by the audience to act on their behalf to overlook the proceedings.

Pieces of paper of a uniform size were first distributed among the audience, on which it was requested that names of deceased persons should be written. This being done the papers were collected and placed on the table at which the medium sat. Her hand was then influenced to write a communication to which a name was appended. This was then read and the name being recognized as one written in the ballots, the medium took them up, one at a time, very quickly. On raps being heard upon the table the ballot was opened and found to contain the name attached to the communication. This was repeated several times with unflinching accuracy, and in some instances names were given in the communications which were admitted to be right. Spirits were also successfully described. Altogether the sance was very satisfactory, and exhibited the possession of fine mediumistic powers on the part of Mrs. Kerns.

Miss M. A. Houghton.

Who for some time past has been on a pleasure trip to England, returned recently in steamer Utopia, Anchor Line, arriving in New York, Sept. 12th, and reaching Boston, by rail, on the 13th. Her season of rest and recreation has evidently been of great advantage to her in point of bodily health, if one may judge by appearances. She reports Mr. J. William Fletcher and Mrs. Susie A. Willis Fletcher to be in good health—Mr. F. being continuously employed as to his mediumistic powers. They reside at No. 2 Vernon Place, Bloomsbury Square, London.

Miss Houghton may be found by her patients and the public at her office, Room 5, No. 87 1/2 Montgomery Place, Boston, and we recommend her to those needing treatment according to her system.

We are pleased to note the statement in a late number of the Boston Investigator, that the Paine Light receipts "have an encouraging look, and seem to give indications that the efforts now making to save the building for the promotion of the great object for which it was erected will prove successful." This is as it should be, and we recommend the attention of all friends of free thought who may peruse this paragraph to the rightful claim to aid which this building has upon them.

The Public Free Circle held at the Banner of Light office (Mrs. Rudd, medium) on Sunday, Sept. 16th, was well attended, and all seemed to take a deep interest in the proceedings. The usual questions were answered, and five different spirits gave communications to friends.

Another extra Sunday sance will take place Sept. 30th. During September the week-day circles will be held only on Tuesdays and Thursdays.

Miss Lottie Fowler is now the guest of Dr. L. B. Larkin, at his Spiritual Medical Institute, Ballston Spa, N. Y.

Banner of Light.

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MODERN SPIRITUALISM. THE NEW WORLD BRINGS THE MYSTERIES OF THE SPIRIT-WORD TO THE FRONT, AND DEMONSTRATES THE FACT OF IMMORTALITY.

Free Circle Notice.

During the month of September the regular circles at the Banner of Light Science Room will be held on Tuesdays and Thursdays—on Friday, Oct. 5th, and on Sunday circles will be held at 7 o'clock in this place of meeting. All are invited.

Suggestions to Workmen.

It is said that the call for a National Convention of Locomotive Engineers, to be held in Boston on the 10th of October, has for its object the inauguration of a general strike on all the trunk railroad lines of the country. If that is so, it goes to show that the feeling of dissatisfaction among these classes of workmen has by no means spent its force. We need not say that the Banner has always sympathized with the cause of honest labor in its protracted list, will sympathize equally. Its position and its activities on this question cannot but be thoroughly understood. Yet it does not take any part in this or any other industrial question at the point where it seeks to organize its constituents politically.

We recently published a very positive letter from Prof. Brittan on this subject, which no doubt attracted the attention of all our readers. And although we could not undertake to counsel in any movement that, in connection with the labor question, had a political look to it, we nevertheless feel perfectly free to name a man like Prof. Brittan, and a Spiritualist, as the very person whom workmen could choose for an advocate and leader in their combined movement for their rights, with no apprehension that their cause will not be advanced to the uttermost. His heart is wholly on the side of the laboring class, and his eloquent speech would most effectively support the deep current of his natural sympathies and profound convictions.

We are permitted to make an extract from a private letter recently written by Prof. Brittan on this subject, in which he has given expression to his views and feelings, which it is hardly necessary to say are in harmony with our own. The workman may see from this extract the kind of advocate and representative he would have in the Professor. He writes as follows:

"At my present age I want repose, and am sure that I have no ambition for political distinction. But just now I am reminded that a stronger motive than that which guides me to rest and seclusion might be found in the new field. If any thing could overcome my early and life-long resolution to keep out of the arena of political strife, it would be the righteous claims of the laboring classes—the long-suffering people who create all the wealth their employers squander, whilst they are often scourged into the commission of crime by the irresistible force of their necessities. All my sympathies are with the honest workers in every field of human industry. Their cry for relief cannot be still. I cannot cease to hear it, and in some sense that touches the deepest springs of my nature, I have made their cause my own. The sobbing, sweat and tears of this people, and their mighty agonies, my own. New men should be brought to the front, and new measures must be inaugurated. The present administration evinces a disposition to be hospitable to all rational measures for political reform. The signs of the times impressively suggest to this great laboring people that the present is their opportunity. A nobler statesmanship with broader views and more universal sympathies must shape the legislation and determine the future of the Republic. As a rule the virtues which dignify human nature are most conspicuous among the classes devoted to our peaceful industries. They have neither time nor inclination to study the arts of mischief. Nor can they afford to disregard the laws, since they have the means of securing their rights and redressing their wrongs in their own hands. It is better that we should uphold the law that oppresses us, than to set an example of insubordination to local authority. It is in the power of the laboring millions to modify or annul all the laws that operate to their injury or disadvantage. Let all this be done speedily, but by such peaceful measures as the law itself sanctions and society must approve."

The man who could write the above sentiments would make a powerful and determined leader in the great cause of labor, and he is commended to the attention of those now foremost in that movement.

The London Spiritualist newspaper is a well-conducted weekly journal. It is for sale at this office every week. We also take subscriptions for it. American Spiritualists should patronize this paper more fully than they have done. Mr. Harrison, the editor, is held in great respect in England, and should certainly be encouraged by the friends in this country in the glorious work in which he has embarked. He has our warmest endorsement.

Special Notice to Subscribers.

Vol. 41 of the Banner of Light is completed with this number. Thankful for past favors, we yet earnestly desire that the friends already receiving the Banner will not only RENEW THEIR OWN SUBSCRIPTIONS, but that each will make the effort to secure for us ONE ADDITIONAL PATRON for the current year. We request those of our patrons whose time expires with the present volume, but who intend to renew, to forward funds as soon as possible, in order to spare to our clerks the additional labor of taking out and then rearranging the names in the mailing-machine.

Watkins, the Independent State-Writing Medium.

Is again in town. Those who have witnessed the extraordinary manifestations in his presence pronounce them beyond doubt genuine, unqualifiedly asserting that it is beyond the scope of human ingenuity to produce them under the strict test conditions allowed by the medium. Whatever unreliability, in other respects, may attach to the man, in the matter of independent state-writing there can be no mistake. Mr. John Wetherbee, of this city, who has just had a sitting with this medium, sends us the following note of endorsement:

"I have had a remarkably satisfactory sitting with Charles E. Watkins, who for a short time is stopping at No. 16 Beach street, for state-writing tests. I will relate my experience with him in the next Banner." JOHN WETHERBEE.

Mrs. Cora L. V. Richmond

Is having excellent success in Chicago—her regular working place—and it is further announced that she will accept calls for week evening lectures at different points within a radius of one hundred or one hundred and fifty miles of that city. Now is the time for the friends resident at adjacent points to listen to those beautiful inspirations with which from the very commencement of her public life, and wherever she has been, her guides have elicited like the esteem of the believer and the wonder of the skeptic.

There is a thoughtless disposition among some of our Spiritualists, even notable ones, to go back some or speak sneeringly of "Phenomenal Spiritualism." I am not one of them. I follow where truth leads, even if into bad company. I hate frauds and cheating, or supplementing, or deception of any kind. I filter, when necessary, what I drink, rather than go thirsty. My spiritual absorbents are in healthy working order and I can survive until the hour of purification comes, which may not, however, be in our day. Modern Spiritualism means Phenomenal Spiritualism, or it has no definite meaning or distinguishing feature. I know of course it means Phenomenal Spiritualism and more, much more, but the "more" and the "much more" are the common property of the ethical or the religious word, including Spiritualists. The latter, by virtue of the phenomena, may have a knowledge where the others have only faith; there is a wide debatable ground between faith and knowledge, but who can draw the line between the two? Most of us may not now need the phenomena; shall we abolish the toys of childhood because we have reached maturity?—John Wetherbee.

A valued correspondent writes from Los Angeles, Cal.: "The dear, beautiful Banner comes to me as an angel of light, an angel of heavenly solace and strength in these days of weary waiting and toil. May heaven's choicest blessings surround you, the faithful, unflinching standard-bearer of the angels! Your wonderful fidelity is an inspiration and help to the whole army of workers; and as you stand in the thickest of the battle, firmly holding the glorious white Banner above the widespread ranks, the impetus, the enthusiasm reaches even my distant post; and though now I am only a silent sentinel, stationary and solitary, I look up to the eternal sun and stars and record anew the vow of fidelity to the work assigned me. May God preserve your life for many years to come, until you shall see all the world obedient to the holy and blessed Scriptures you have written on the folds of the ever-living, life-inspiring Banner of Light."

R. W. Hume writes: "The work before us as Spiritualists is most gigantic. The vast change that has occurred in the governing spiritual idea necessitates the remodeling of all the systems that now rule mankind. The religions on which they were based, and out of which they have grown, are dead fables; forms, phantoms, and shadows without life. They have all been useful, doubtless, in their time, but that was yesterday. The best of them, Christianity, in its grandest formation, Catholicism, has solidified into an embodiment of personal authority; while its youngest development, Protestantism, has crumbled into ruins. Of all of them it can truly be said that modern science has powdered their foundations into dust."

The Spiritual Magazine for September—Publisher, E. W. Allen, Ave Maria Lane, E. C., London, Eng.—is received, and Colby & Rich have it on sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston. Among other articles of interest it contains the following articles: "Spiritualism and its Phenomena," by H. W. Thomas, D. D., U. S. A.; "Three One Power—Spirit, Soul, Body," by J. Enmore Jones, (editor,) and "Spiritual Influences," by Dr. C. Carter Blake.

Read "POEMS OF THE LIFE BEYOND AND WITHIN," which COLBY & RICH, No. 9 MONTGOMERY PLACE, BOSTON, have just issued—a new book of some 270 pages from the pen of Giles B. Stebbins, Esq. The work is offered at a price to suit the times, and deserves the most extended reading. See advertisement on our fifth page.

A secular journal which evidently has not the fear of Gen. Howard before its eyes, delivers itself of the following: "In the death of Crazy Horse the Indians lose one of their fiercest and bravest chiefs. If Chief Joseph would only die now at least one of our generals would be happy."

Read the account on our first page of Dr. T. L. Nichols concerning materializing phenomena occurring in presence of Willie Eglinton, Malvern, Eng.

"The Wind Bloweth Where it Listeth."

To the Editor of the Banner of Light:

A series of letters from the graceful pen of William Winter has appeared in the New York Tribune giving a traveler's impressions of the lands across the Atlantic. That the writer cannot escape "the subtle secret of the air" is shown by the following paragraph in his latest letter: "They do not or who say that the spiritual life of man leaves its influence in the physical objects by which he is surrounded. Night walks in London will teach you that, if they teach you nothing else. I went more than once into Brook street, Holborn, and traced the desolate footsteps of poor Thomas Chatterton to the scene of his self-murder and agonized, pathetic, deplorable death. It is a hundred and seven years since that 'marvelous boy' was driven to suicide by neglect, hunger and despair. They are tearing down the houses on one side of Brook street now; it is doubtful which house was No. 39, in the attic of which Chatterton died, and doubtful whether it remains; his grave—a pauper's grave—was made in a workhouse burial ground in Shoe Lane, long since obliterated—is unknown; but his presence hovers about that region; his strange and touching story tinges its squalor and its commonness with the mystical moonlight of romance, and his name is blended with it forever."

Thus it is that the lights of the literary world make confession, involuntary or unwilling it may be, of faith in the mysterious life beyond life and its multiform unfolding. I was struck with this feature in an able essay by Professor Fiske on "The Unseen World," Atlantic Monthly, February and March, 1876. It ends, albeit his scorn of "materialistic notions of ghosts and bogies," with the pleading, passionate protest of an aspiring soul against scientific deductions adverse to the idea of a future existence. "At these moments," he says, "when the world seems fullest of beauty, one feels most strongly that it is but the harbinger of something else—that the ceaseless play of phenomena is no mere sport of Titans, but an orderly scene, with its reason for existing, its

"One divine, far-off event To which the whole creation moves." It is gratifying to see such instances of the triumph of spiritual forces over not only the senses but the intellectual powers, and hope is thereby awakened that many, even of the "wise and prudent," may be "born of the spirit" by means of the resolute potency of its revelations. Orange, N. J. MARY F. DAVIS.

Mrs. Pickering in Salem.

To the Editor of the Banner of Light:

Last Thursday evening, Sept. 13th, I was present at a séance held by this lady at Dr. Watson's house, only the family circle of seven then being present. After we were seated Mrs. Pickering entered the cabinet. We commenced singing; in about fifteen minutes the form of an Indian chief in full costume came out two or three times. Then followed females and males to the number of nine full forms, all stepping outside the curtain. Then two children parted the curtain—their forms were distinctly seen. Four of the spirit forms were recognized. Different colors of hair were exhibited by the forms appearing, such as black, brown, auburn and red. Light was turned on occasionally enough to see to read. The curtain was parted and pulled aside several times so that all present saw the medium sitting in her chair within the cabinet.

At the expiration of two hours I requested that the medium be released. The invisibles complied with my desire—the lady being restored to full consciousness in a few minutes with no unpleasant feelings. This course—i. e., of holding a short séance of two hours—proved to be much better, both for the medium and the manifestations, than that which has generally been observed at her home in Rochester, N. H., where frequently she has been held in the circle for four hours or more, and when released has been so prostrated as to require an hour or two to recover her strength and full consciousness. Under this system one circle per week has been all she could hold with any hope of success, but we have conclusively demonstrated that several short séances, such as she gave in Salem, can be held by her each week, and with much better results.

Friday evening, Sept. 14th, a select party of seven or eight assembled at the same place. After all were seated the medium entered the cabinet. Singing transpired as usual for fifteen or twenty minutes. The first form, the Indian, came out two or three times, taking off his feathered cap and swinging it in salute to the company. Then female and male forms to the number of twelve appeared, coming outside the curtain, displaying different colors of hair, walking around and swinging and making gestures with their hands and arms. Two children also manifested. On one occasion, while a materialized face was looking out of the aperture, a full form parted the curtain and stood in plain view. I sat near the cabinet; three different spirits whispered so audibly that I distinctly heard every word they wished to communicate. Others heard and whispered, but not distinctly enough to understand what was said. At the expiration of two hours, at my request—as on the first evening—they released the medium, she coming out of the cabinet, and feeling cheerful and bright in a few moments.

Mrs. Pickering, at home in Rochester, has been favored with a circle of six persons, males and females, as a protecting and sustaining influence; coming here as she did almost a stranger, being acquainted only with two or three persons and so far from home, relatives, and the friends whose sympathy, love, and respect it has been her lot to share, I regard the séances I have witnessed as conclusive evidence, to me at least, that she is a most powerful medium, or materialization. I have myself confidence in the ability of her guides to bring out the best results regarding her. R. BARNES, M. D. No. 9, Mt. Vernon street, Salem, Mass.

Lake Pleasant Items.

To the Editor of the Banner of Light:

I see in your account of Lake Pleasant Camp-Meeting that your estimable correspondent, Dr. H. B. Storer, says, "There are about one hundred and fifty members of the Lake Pleasant Camp-Meeting Association, &c., &c." That was no doubt true at the time he wrote, which was some time before the end of the convention. At the close of the meeting the Association numbered two hundred and two members, against ninety two last year. The camp meeting was the largest ever held at Lake Pleasant, and I think indeed in New England, the tents and cottages numbering two hundred and fifty-seven, against one hundred and sixty-four last year. The meeting all the way through was interesting and harmonious. At its close of officers for the ensuing year, Dr. J. Jos. Beals, of Greenfield, was re-elected for the fourth time with but two dissenting votes, and the Secretary, John H. Smith, by a unanimous vote, in a very large meeting, which is the best evidence possible that they are the right men in the right places. As a meeting of the Directors it was voted that before mediums holding dark circles for flower or other physical manifestations be allowed to give séances for pay at Lake Pleasant, they shall be required to give a test séance, and if found reliable they be allowed to have séances at the Camp-Meeting for money, and not otherwise. It is the intention of the Association to erect a new building at the corner of Broadway and Lynn streets for a séance room, post-office and headquarters. M. H. FLETCHER. Westford, Mass., Sept. 10th, 1877.

R. W. Hume called at our office last week, looking the embodiment of health and activity. He would like to make engagements to lecture, and for that purpose may be addressed, P. O. Box 158, Long Island City, N. Y.

Movements of Lecturers and Mediums.

C. B. Lynn will lecture in Cleveland, Ohio, during September; in Ballston, N. Y., during October; in Stoneham, Mass., during November.

Dr. L. K. Cooney is at West Groton, Tompkins Co., N. Y., where he will remain a short time. He will answer calls to lecture, heal the sick, or hold parlor séances. His permanent address is Vinland, N. J.

J. Frank Baxter speaks Sunday, 23rd, at Amory Hall, Boston; Sept. 30th, New Haven, Conn.; Oct. 7th and 14th, Haverhill, Mass.; Oct. 21st and 28th, Stoneham, Mass.; Nov. 4th, and Thursday, Nov. 6th, Willimantic, Conn.; Thursday, Nov. 8th, and Sunday, Nov. 11th, Stafford, Conn.; Nov. 18th and 25th, Harwich Port, Mass.; Dec. 2d, 9th, 16th, 23d and 30th, Philadelphia, Penn. The friends in towns contiguous to his Sunday engagements will do well to engage his services for week-day evening lectures, as he holds himself in readiness to work in this manner wherever required.

George A. Fuller, of Sherborn, Mass., will speak at the Town Hall, Bradford, N. H., Sept. 23d; at the Annual Convention of the Connecticut Association of Spiritualists, New Haven, Conn., Sept. 29th and 30th; at Nashua, N. H., Oct. 7th and 14th; at the Annual Convention of the N. W. Hampshire State Association of Spiritualists at Nashua, Oct. 20th and 21st. Address during October, care of Jonathan Hosmer, Esq., Nashua, N. H.

Abby N. Burnham is speaking in Stafford, Conn., this month, to appreciative audiences. She will lecture in Willimantic Sept. 18th; Stafford, 23d; Stoneham, 30th.

Dr. J. K. Bailey is still laboring in the cause of truth and practical good in the far Northwest. He spent August in treating the sick at Lanesboro, and lectured on Sunday, Sept. 9th, at Wyckoff, Minn., where he may be addressed until further notice.

Stephen Cutter, of Lowell, Mass., intends hereafter to devote his time to healing the sick, so he informs us.

William Wiggitt, late of New York City, magnetic physician, is now located at 55 South Ashland avenue, Chicago.

Read the letter of Mrs. Carrie Grimes Foster on our eighth page. We are under deep obligations to the lady, also to Thomas Gales Foster, her husband, for the present interesting series of foreign correspondence which they are furnishing to our columns. We hear frequent commendations of the same.

A. J. Davis and Alfred E. Giles were, at last accounts, at the Poland Spring House, South Poland, Me., testing the qualities of the re-vivifying cooling waters of that far-famed resort. Hygienic wares and the Seer pursues—as also doth Bro. Giles. So note it be.

Dr. Cooney informs us that the three days' Spiritualists' meetings in Leonard's Grove and Hall, at Binghamton, N. Y., 7th, 8th and 9th of September, were very successful and well attended.

"Christ's Successor. His Mission on Earth, and Time and Manner of Manifesting his Presence to Mankind," a lecture by Mrs. Cora L. V. Richmond, will appear in our next issue.

Mrs. Anna Kimball, trance medium, has arrived in Brooklyn, N. Y., and taken up her abode at 59 St. Felix street.

Spiritualist Meetings in Boston.

AMORY HALL.—Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, commencing at 10 A. M. and continuing until 12 o'clock. The public cordially invited. J. H. Hatch, Conductor. J. Frank Baxter will lecture at this hall Sunday, Sept. 23d, at 2 P. M. These discourses will be illustrated with singing and the giving of tests. Dr. H. F. Gardner, Manager.

ROBEY HALL, 60 Washington street.—Test Circle every Sunday morning at 10 A. M. Inspirational speaking at 7 1/2 and 7 P. M. Good mediums and speakers always present.

ROBEY HALL, 70 Washington street.—The Free Ph. form society of Spiritualists holds a free circle every Sunday at 10 A. M. and 7 P. M. Good reliable mediums always in attendance. Lecture next Sunday evening at 7 1/2 o'clock by Lee Miller.

Anglo Hall.—Sunday last was an eventful day at this Hall—which was on that date dedicated to Spiritualism under the auspices of the Children's Progressive Lyceum. The place of meeting was beautifully decorated. After an address of welcome from the Conductor, Mr. J. B. Hatch, remarks were made by Dr. A. H. Richardson, Dr. John H. Currier and Mr. John Wetherbee. Prof. Alonzo Bond's orchestra performed several fine selections; and those "buds of promise," the children, rendered the following programs: recitations, Eliza Carr, Miss Helen M. Dill and Master Ailyn; songs, Jennie Miller; singing was also participated in by an able quartette, and music furnished by Master Whalen, which latter closed the exercises. WM. H. MANN, Rec. Sec.

Anglo Hall.—Mr. David Brown occupied the platform last Sunday morning, and gave a large number of tests, which were mostly recognized, some of them to entire strangers, and were acknowledged to be very excellent and clear. In the afternoon and evening Mrs. Clara A. Field gave lectures that were full of excellent thought and instruction, subjects furnished by the audience. On Sunday evening next, at Mr. Brown's benefit, Mr. E. W. D. Keene, of Philadelphia, will be present and give tests, and Frank T. Ripley will answer sealed letters. F. W. J.

Dr. William Britton begs to announce to his friends and patrons that his business in the manufacture 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 heretofore addressed.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion. SPECIAL NOTICES.—Forty cents per line, minimum each insertion. BUSINESS GAINS.—Thirty cents per line, Agate, each insertion. Payments in all cases in advance.

For all advertisements printed on the 5th page, 20 cents per line for each insertion. Advertisements to be renewed at continued prices must be left at our office before 12 P. M. on Saturday, a week in advance of the date whereon they are to appear.

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIRVOYANT!—For Diagnosis send lock of hair and \$1.00. Give age and sex. Address Mrs. C. M. MONROE, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street, A. 11. Life has few charms for the Dyspeptic, which is not to be wondered at when we take into account the amount of bodily and mental suffering that this distressing malady generates. The Peruvian Syrup (a prolixite of iron) has cured thousands who were suffering from this disease. 2w.5.15.

Clairvoyant Examinations from Lock of Hair.

Dr. BUTTERFIELD will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. P. BUTTERFIELD, M. D., cor. Warren and Fayette streets, Syracuse, N. Y. CURES EVERY CASE OF PILES. 2w.5.22.

Change of Locality.

Dr. WILLIS may be addressed at his summer residence, Glenora, Yates Co., N. Y., until further notice. Jy. 7.

Mrs. ANNA KIMBALL, Trance Medium, 79 St. Felix street, near Fulton, Brooklyn, N. Y. S. 22.

SEALED LETTERS ANSWERED BY R. W. FLINT, 58 Clinton Place, N. Y. Terms, \$2 and 3 cent postage stamps. Money refunded if letters sent are not answered. 1w.5.8.

DR. S. B. BITTAN treats chronic diseases, especially such as are peculiar to the female constitution, by *patent methods*, using the best remedies known to modern pharmacy, together with Electricity, Magnetism, Medicated Vapors, and other subtle and psychological agents. Rooms at 232 West 11th street, New York. 257 Patients visited at their homes when necessary. F. 3.

Mrs. NELLIE M. FLINT, Electrician, and Heating and Developing office 200 Joralemon street, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. S. 15-4w.

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, &c., &c. Strangers visiting the city are invited to make a visit to their headquarters. Room open from 7 A. M. till 6 P. M.

J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. Jy. 7.

THE MAGNETIC HEALER, Dr. J. E. BRIGGS, is also a Practical Physician. Office 121 West Eleventh-st., between 5th and 6th ave., New York City. D. 30.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS. J. J. MOISE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Banner of Light at different points. Parties desiring to subscribe can address Mr. Moise at his residence, Warwick Cottage, Old Ford Road, Bow, E., London.

ROCHESTER, N. Y. BOOK DEPOT. WILLIAMSON & HIGGINS, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the Spiritualist and Reform Works published by Colby & Rich. BASKIN & CO. PUBLISHERS HOUSE, Boston, Mass.

ROCHESTER, N. Y. BOOK DEPOT. WELLS & LATHROP, Booksellers, 47 North Broadway, Rochester, N. Y., keep for sale the Spiritualist and Reform Works published by Colby & Rich.

PHILADELPHIA BOOK DEPOT. DR. J. H. BROTHERS, 229 North 3rd street, Philadelphia, Pa., has been appointed agent for the Banner of Light, and will take orders for all of Colby & Rich's Publications, and a general variety of Spiritualist and Reform Works, at wholesale and retail, at Lincoln Hall, corner Broad and Coates streets, and at all the Spiritualist meetings. Parties in Philadelphia, Pa., and elsewhere, who desire to purchase the Banner of Light for sale at retail, each Saturday morning.

PHILADELPHIA PERIODICAL DEPOT. WILLIAM WARD, 825 Market street, and N. E. corner Fifth and Arch streets, Philadelphia, has the Banner of Light for sale at retail each Saturday morning.

NEW FRANCISCO, CAL., BOOK DEPOT. At No. 319 Kearney street (upstairs) may be found on the BANNER OF LIGHT, and a general variety of Spiritualist and Reform Works, at Eastern prices. Also Adams & Co.'s Golden Books, Pineapples, Spectacles, Pouches, and Sewing Machines, and a full supply of the Spiritualist and Reform Works published by Colby & Rich. Dr. Moore's Nutritive Compound, etc. Catalogues and treatises mailed free. 27 Reulter street, N. Y. currency and postage stamps received at par. Address, HEIRMAN & SNOW, P. O. Box 117, San Francisco, Cal.

NEW YORK BOOK AND PAPER AGENCY. CHANNING D. MILLER keeps for sale the Banner of Light and other Spiritualist Papers and Reform Books published by Colby & Rich, at the Harvard Rooms, 421 street and 6th avenue, and Leonard Hall, West 34th street.

HARTFORD, CONN., BOOK DEPOT. E. M. ROSE, 56 Franklin street, Hartford, Conn., keeps constantly for sale the Banner of Light and a full supply of the Spiritualist and Reform Works published by Colby & Rich.

WASHINGTON BOOK DEPOT. RICHARD ROBERTS, Bookseller, No. 1610 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the Banner of Light, and a full supply of the Spiritualist and Reform Works published by Colby & Rich.

BALTIMORE, MD., BOOK DEPOT. WASH. A. DANFORTH, 709 Saratoga street, Baltimore, Md., keeps for sale the Banner of Light, and the Spiritualist and Reform Works published by Colby & Rich.

CHICAGO, ILL., PERIODICAL DEPOT. W. PHILLIPS, 101 Madison street, Chicago, Ill., keeps for sale the Banner of Light, and other Spiritualist and Reform Works.

ST. LOUIS, MO., BOOK DEPOT. MRS. M. S. SMITH, 1222 N. 3d street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritualist and Reform Works published by Colby & Rich.

CLEVELAND, O., BOOK DEPOT. LEWIS BAZAAR, 16 Woodland avenue, Cleveland, O., has the Spiritualist and Reform Works and Papers kept for sale.

LONDON, ENG., BOOK DEPOT. W. H. ENGLISH, 1222, Russell street, London, Eng., keeps for sale the Banner of Light, and a full supply of the Spiritualist and Reform Works published by Colby & Rich. He also receives subscriptions for the Banner of Light.

LONDON, ENG., BOOK DEPOT. J. BULLIS, Progressive Library, No. 15 Southampton Row, Bloomsbury Square, Holborn, W. C., London, Eng.

AUSTRALIA BOOK DEPOT. No. 49 Russell street, Melbourne, Australia, has for sale the Banner of Light, and a full supply of the Spiritualist and Reform Works published by Colby & Rich. Boston, U. S., may at all times be found there.

ADVERTISEMENTS.

COLBY & RICH, Publishers and Booksellers No. 9 MONTGOMERY PLACE, BOSTON.

KEEP A COMPLETE ASSORTMENT OF Spiritual, Progressive, Reform AND MISCELLANEOUS BOOKS, AT WHOLESALE AND RETAIL.

TERMS CASH.—Orders for Books, to be sent by Express, must be accompanied by all or part cash. When the money sent is not sufficient to fill the order, the balance must be paid by note. Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. For the purchase of Books by Express, or by note, the postage must be paid by the sender. Catalogues of Books Published and For Sale by Colby & Rich sent free.

PIANOS. Magnificent Grand-New \$60 Rosewood Pianos only \$475. Must be \$400. Fine Grand-New \$400. Must be \$350. Pianos Organ, 2 \$100. Must be \$80. \$125. \$150. \$175. \$200. \$225. \$250. \$275. \$300. \$325. \$350. \$375. \$400. \$425. \$450. \$475. \$500. \$525. \$550. \$575. \$600. \$625. \$650. \$675. \$700. \$725. \$750. \$775. \$800. \$825. \$850. \$875. \$900. \$925. \$950. \$975. \$1000. \$1025. \$1050. \$1075. \$1100. \$1125. \$1150. \$1175. \$1200. \$1225. \$1250. \$1275. \$1300. \$1325. \$1350. \$1375. \$1400. \$1425. \$1450. \$1475. \$1500. \$1525. \$1550. \$1575. \$1600. \$1625. \$1650. \$1675. \$1700. \$1725. \$1750. \$1775. \$1800. \$1825. \$1850. \$1875. \$1900. \$1925. \$1950. \$1975. \$2000. \$2025. \$2050. \$2075. \$2100. \$2125. \$2150. \$2175. \$2200. \$2225. \$2250. \$2275. \$2300. \$2325. \$2350. \$2375. \$2400. \$2425. \$2450. \$2475. \$2500. \$2525. \$2550. \$2575. \$2600. \$2625. \$2650. \$2675. \$2700. \$2725. \$2750. \$2775. \$2800. \$2825. \$2850. \$2875. \$2900. \$2925. \$2950. \$2975. \$3000. \$3025. \$3050. \$3075. \$3100. \$3125. \$3150. \$3175. \$3200. \$3225. \$3250. \$3275. \$3300. \$3325. \$3350. \$3375. \$3400. \$3425. \$3450. \$3475. \$3500. \$3525. \$3550. \$3575. \$3600. \$3625. \$3650. \$3675. \$3700. \$3725. \$3750. \$3775. \$3800. \$3825. \$3850. \$3875. \$3900. \$3925. \$3950. \$3975. \$4000. \$4025. \$4050. \$4075. \$4100. \$4125. \$4150. \$4175. \$4200. \$4225. \$4250. \$4275. \$4300. \$4325. \$4350. \$4375. \$4400. \$4425. \$4450. \$4475. \$4500. \$4525. \$4550. \$4575. \$4600. \$4625. \$4650. \$4675. \$4700. \$4725. \$4750. \$4775. \$4800. \$4825. \$4850. \$4875. \$4900. \$4925. \$4950. \$4975. \$5000. \$5025. \$5050. \$5075. \$5100. \$5125. \$5150. \$5175. \$5200. \$5225. \$5250. \$5275. \$5300. \$5325. \$5350. \$5375. \$5400. \$5425. \$5450. \$5475. \$5500. \$5525. \$5550. \$5575. \$5600. \$5625. \$5650. \$5675. \$5700. \$5725. \$5750. \$5775. \$5800. \$5825. \$5850. \$5875. \$5900. \$5925. \$5950. \$5975. \$6000. \$6025. \$6050. \$6075. \$6100. \$6125. \$6150. \$6175. \$6200. \$6225. \$6250. \$6275. \$6300. \$6325. \$6350. \$6375. \$6400. \$6425. \$6450. \$6475. \$6500. \$6525. \$6550. \$6575. \$6600. \$6625. \$6650. \$6675. \$6700. \$6725. \$6750. \$6775. \$6800. \$6825. \$6850. \$6875. \$6900. \$6925. \$6950. \$6975. \$7000. \$7025. \$7050. \$7075. \$7100. \$7125. \$7150. \$7175. \$7200. \$7225. \$7250. \$7275. \$7300. \$7325. \$7350. \$7375. \$7400. \$7425. \$7450. \$7475. \$7500. \$7525. \$7550. \$7575. \$7600. \$7625. \$7650. \$7675. \$7700. \$7725. \$7750. \$7775. \$7800. \$7825. \$7850. \$7875. \$7900. \$7925. \$7950. \$7975. \$8000. \$8025. \$8050. \$8075. \$8100. \$8125. \$8150. \$8175. \$8200. \$8225. \$8250. \$8275. \$8300. \$8325. \$8350. \$8375. \$8400. \$8425. \$8450. \$8475. \$8500. \$8525. \$8550. \$8575. \$8600. \$8625. \$8650. \$8675. \$8700. \$8725. \$8750. \$8775. \$8800. \$8825. \$8850. \$8875. \$8900. \$8925. \$8950. \$8975. \$9000. \$9025. \$9050. \$9075. \$9100. \$9125. \$9150. \$9175. \$9200. \$9225. \$9250. \$9275. \$9300. \$9325. \$9350. \$9375. \$9400. \$9425. \$9450. \$9475. \$9500. \$9525. \$9550. \$9575. \$9600. \$9625. \$9650. \$9675. \$9700. \$9725. \$9750. \$9775. \$9800. \$9825. \$9850. \$9875. \$9900. \$9925. \$9950. \$9975. \$10000. \$10025. \$10050. \$10075. \$10100. \$10125. \$10150. \$10175. \$10200. \$10225. \$10250. \$10275. \$10300. \$10325. \$10350. \$10375. \$10400. \$10425. \$10450. \$10475. \$10500. \$10525. \$10550. \$10575. \$10600. \$10625. \$10650. \$10675. \$10700. \$10725. \$10750. \$10775. \$10800. \$10825. \$10850. \$10875. \$10900. \$10925. \$10950. \$10975. \$11000. \$11025. \$11050. \$11075. \$11100. \$11125. \$11150. \$11175. \$11200. \$11225. \$11250. \$11275. \$11300. \$11325. \$11350. \$11375. \$11400. \$11425. \$11450. \$1

Message Department.

The Spirit Message... Mrs. Jennie S. Rudd.

Dear mother, dear father, dear brother, dear sister...

Snow Drop. Me, he asked to come here...

Special Notice. During September...

REPORTS OF SPIRIT MESSAGES. GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE S. RUDD.

Invocation. Great Father, thou Infinite One...

Questions and Answers. CONTROLLING SPIRIT. We are ready for your questions...

Patrick Maccoony. I had a blessed woman for a mother, sir...

Emma W. Hepworth. Again I visit earth, again I speak my word of love...

William Lowell. I thought I had outlived it, and did not expect to feel it again...

Charles P. Wetmore. Well, Mr. Chairman, I come to-day, not because like the colored boy...

Anna Polly. I've got some friends round about here, and I've got a friend in Savatoga...

John Downes. I never felt the force of the old saying "Blessed be nothing" in all my life...

Elvira Myers. The last two years of my life have been bright and beautiful...

Erasmus St. John. My name is Erasmus St. John. I passed out from New Orleans...

Charles H. Willis. Please say that Charles H. Willis, who went out from Eldonville...

Alexis Delafolie. [How do you do?] I don't know how I do. [Is this your first appearance?]

Rebecca R. Jenkins. I would bring a crown of glory and place it on the head of him I loved in earth-life...

James W. Converse. I launch my boat upon the waters, and it seems to bring me to this shore...

Capt. Upton Frazier. I don't know, sir, as it is allowable for me to come a second time...

My name is William Lowell; my disease, cancer; my residence, Unionville, Conn.

Erasmus St. John. My name is Erasmus St. John. I passed out from New Orleans...

Snow Drop. Me, he asked to come here...

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Anna Polly. I've got some friends round about here, and I've got a friend in Savatoga...

John Downes. I never felt the force of the old saying "Blessed be nothing" in all my life...

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Erasmus St. John. My name is Erasmus St. John. I passed out from New Orleans...

Charles H. Willis. Please say that Charles H. Willis, who went out from Eldonville...

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James W. Converse. I launch my boat upon the waters, and it seems to bring me to this shore...

Capt. Upton Frazier. I don't know, sir, as it is allowable for me to come a second time...

My name is William Lowell; my disease, cancer; my residence, Unionville, Conn.

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Snow Drop. Me, he asked to come here...

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Invocation. Great Father, thou Infinite One...

Questions and Answers. CONTROLLING SPIRIT. We are ready for your questions...

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