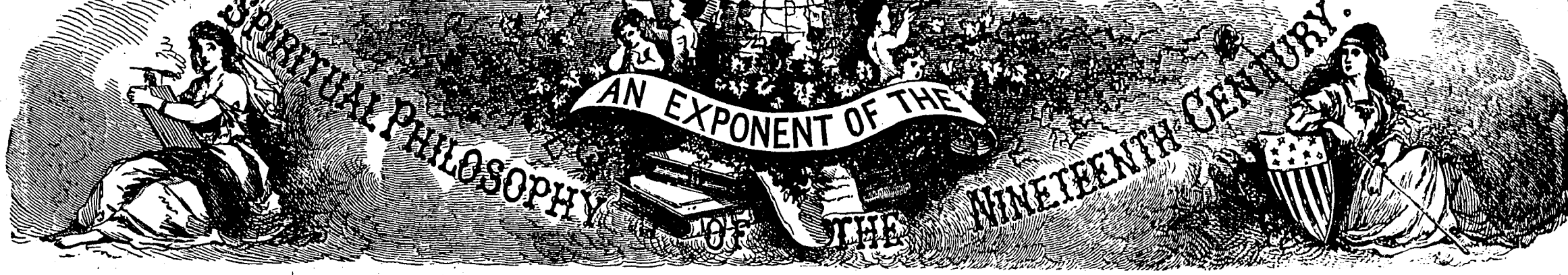


BANNER OF LIGHT.



VOL. XLII.

COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, OCTOBER 13, 1877.

{ \$3.15 Per Annum,
In Advance. }

NO. 3.

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The Rostrum.

IF EVIL AS WELL AS GOOD IS PART OF THE SCHEME OF INFINITE WISDOM, THEN WHAT IS SIN, AND WHAT IS RIGHT AND WRONG?

A Lecture by Mrs. C. L. V. Richmond, Delivered in Chicago, Illinois.

(Reported verbatim for the Banner of Light.)

You have heard the subject, "If Evil as well as Good is part of the Scheme of Infinite Wisdom, then what is Sin, and what is Right and Wrong?" Of course this question includes all those theological propositions that pertain to the free will of man, the beneficence of the Divine Mind in permitting evil, and the subtle questions that have lingered upon these in connection with human misery and human salvation.

In our opinion the seeming problem is easy of solution. In our opinion the laws governing the moral and spiritual universe are as comprehensible as those governing the material. It only remains for man without prejudice and prejudice to enter into an investigation of those laws as he would any subject whatsoever.

The negative side of the universe, which science declares to be darkness, and cold, and all forms of non-existence, is nevertheless as essential to the successful development of existence as the positive side of light, of heat, of motion. Rest, space, inertia, all are relative qualities. Cold, darkness, all things that seem to be opposite to life, indicate a negative state, essential, however, to the production of life. Storms, tempests, whirlwinds, earthquakes, are conditions of matter in motion through which nature expresses herself in passing from one epoch of development to another.

The law of contact of life with matter, even in the lower spheres of existence, is of struggle, the struggle for the something, which is the positive, ultimate good, to express itself through the negative, which is not a positive evil but nevertheless is there for the purpose of the expression of the good. You take a sphere, and without probing it you could not become aware of its component parts. You may probe it by mathematics, and to the untainted mind you are obliged to dissect it into various parts, cubes, areas, and certain sections that compose the sphere. Space, matter itself, is the breaking of the sphere of life materially, into which all forms of spiritual being are flung, and upon which they break the perfect sphere of their individual life and thus express themselves through matter.

The germ of the plant is a sphere, however minute it may be. Unbroken there would be no life. All forms of germination of life must take place under two conditions: supposed vacuum and darkness. The cells covering the germ are burst asunder—that is the first tempest. Out through the soil or other encasing substances the shoots appear—that is the second tempest. Into the cold, into the heat, into the full-orbed splendor of the sun, the plant, the tree, or human being expands, and that is life. The darkness does not do for the full grown plant, but it is necessary for germination; the vacuum will not answer for the tree, but it is needful for the first period of gestation. Life in all its forms passes through these various throes. The birth-pangs of worlds and of nations are little different from those of human beings or of souls. What we wish most to understand that birth and its pains are as essential as the life which follows, and that the period of slumber during which the seed recuperates, or the roots grow strong for the next summer's growth, is not a period of death, but of repose. What we need to learn is not that nature's violence is that of death and destruction, but of reinvigoration and recuperation; that the tempest sweeping over the land and the sea, destroying ships and cities, saves more lives than it destroys; that the earthquake, opening its yawning mouth, swallowing up thickly-peopled cities and countries, is the safety-valve of the whole world, and that we can afford to part with one city, thereby giving life to the whole human race.

What we need to comprehend is, that there is no personality in all these things; but that the divine beneficence shapes the course of life, so that if a tree be whirled down by a tempest or tornado, life is not therefore destroyed; other trees spring into being from the roots and foundations, and the preservation of the chain of life continues forever. What we need to know is, that planets pass through the birth-struggles in each epoch of their onward existence, and that these cyclic struggles are but the expressions of life to perfect itself into the highest forms of planetary being.

These flowers yield the perfect expression of their lives, but time was when the germs were in darkness, and when the first struggle came to the germ out of sight, out of sound, and out of all things beautiful, to the comprehension of the outward man.

The great duties of the past were those of Creation, Preservation and Destruction. The duty of Destruction has been maligned and abused, misinterpreted and degraded to the uses of moral perversion. Not so! Destruction is a portion of preservation. You cannot have successive new forms of life without the decay of the old ones; and the wise farmer burns his fallow field that out of the soil may spring the fresher vegetation unimpeded by the decomposing growth of last year. We must have the tempest, fire and flame to

consume the debris of matter, that Life may express itself through matter.

This is the scientific statement. We do not know of any better statement to apply to the moral world. We do not see that God is more kind to Nature than has unconscionableness than He is to the spirit that has consciousness. We do not see that the Deity provides compensations for outward life and outward existence that are not in a hundred-fold degree provided for that consciousness that can shape in some degree its existence. Because man can do this and because a portion of the responsibility is thrown upon him, the compensations are no less.

The law of moral existence, therefore, and the question of evil in the world must be transfigured and elevated from the mere standard of human existence in the period of germination, and traced through all periods of human life, even into the world of spirits, before you can judge of the beneficial effects of any law, or the action of it. Evil in the moral world is the negative side of God's sunlight, the winter of His spring, the darkness of His day, the conditions into which the lesser being must be plunged to comprehend or fulfill the greater. For the Deity himself the whole universe is the body, of which life is the soul. For the Deity himself the great worlds groan in agony and pain, and stars go whirling through the heavens, and volcanoes convulse the planets and consume them, to the end that the great life of His infinite purpose may be manifest. This is no evil. The moral law impinges upon human consciousness; and this is why the question has been so difficult of solution.

The permission of a law to which the human being is to be held amenable, in which the human being had no share of creation and for which the human being is not responsible, has been considered by some classes of human minds as unjust. But it is the same with all nature. You are placed here with the attributes of mortal life. The immortal life dimly shines through. Any knowledge of outward laws must come to you either from external consciousness and experience, or from the voice of intuition from within; and the only method of instructing you better in those laws is that accompanying each law is a necessary other law which is called a penalty if the law be violated. That law of material nature which acts as well upon irresponsible as upon responsible beings is the great foundation stone for physical knowledge. Now the same law applies to the moral nature, with the exception which we will state a little further on. Of course those who sin ignorantly, suffer—that is, those who are not aware of the bearings of the moral law which they violate. Do not all sin ignorant of some portion of the law or its penalty, and is not the presumption clear that if human beings fully understood both the law and the penalty and all its bearings, that knowledge would take them above the sin itself? And is it not reasonable to suppose that the same law which gives a child knowledge of the fire and its consuming power by testing it with the finger, also gives the larger child knowledge of the power of the moral fire by the act, ignorantly or otherwise, of putting the finger into the flame? The knowledge which came without this experience would be the knowledge of the angel or archangel, but not the knowledge of the human being that personally must be made responsible and amenable for the experience of outward life.

The sin that is in the world may be considered as a state of existence needful until another state takes place; not therefore needful perpetually, except to souls that are in the same condition, but a necessary stage of the soul in its transit through matter.

As there is a period of darkness, as there is a period of infancy, as there is a period when the tempests and storms of passion leap forth into life, and must be either subdued or must consume you, so there is a period when the mind itself comes to the conscious possession of its faculty of either resisting the outward temptation or being overcome by it. It is the struggle that tests the strength. It is the acrobatic exercise that develops the agile performer. It is the wrestling with the tempest and tornado that Hercules may come forth triumphant from within his spirit.

No God afar upon a snowy throne, creating the powers of good and evil for the temptation of man, that man may therefore be destroyed, no partial and vindictive Deity heaping in perfection upon humanity, and wantonly persecuting them because of these imperfections; no cruel and inconsistent Deity, shaping purposely the temptations of human life, that humanity may be destroyed; but a divine and beneficent Principle without which the human spirit were not aware of its possessions, and into which the soul would voluntarily plunge for the sake of coming out victor.

In the arena of ancient Rome the gladiators were brought to try their strength with wild beasts. It was the test of manhood, the trial of physical life and strength, to combat the wildest of the elements of Nature. He who gained the greatest victories became the hero of the hour. In the arena of life the wild beasts are the untutored passions of the human breast. He is the greatest and becomes the hero of the moral hour and of the centuries who successfully meets and combats these expressions of passion in material form.

If there were no temptations; if the passions were not prone to carry the spirit downward, instead of the spirit carrying the body forward; if the influence of matter upon the human spirit was not the only thing which the human spirit has to conquer in the universe, then life itself were a failure, and a race of angels might have been planted here whose mild existence would have shone with reflected light, like the moon, whose positive powers would never have been unfolded from within.

The responsibility comes here: that while you acknowledge the law and its universal application; while you are aware that you did not create the principle nor its consequences; while you are fully mindful that the infinite purposes move on without your bidding, and possibly without your aid, still when it enters the consciousness of any human being that a certain course of conduct is the highest, and that human being fails to carry out that course of conduct, he having had the enlightenment, and having had the knowledge, experiences the two-fold penalty of not only violating the law and suffering, but of violating that other law for which Christ says there is no forgiveness—the Holy Ghost, the spirit within, the warning voice that does know and cannot impel you to its bidding. This sin there is no forgiveness for; it may be outgrown; the penalty of it may be after long years or centuries overcome, but that is conscience that rebukes the spirit, and which no one can take away from you. The physician may heal the pain externally, or even morally; if you sin ignorantly there may be some one to soothe you, but no one can take from you the sting of that consciousness of doing what you knew was not your highest duty, or of violating that moral law when you have the knowledge of that

law in your mind. You are yourself, therefore, in that degree amenable, even though you did not create the condition of weakness which causes you to yield to the temptation. We think the dividing line is very clear. It is not that you are responsible to the Deity; it is not that Deity punishes you, but it is that you have a sterner monitor within, which is your own soul, to which you are responsible, and that will hold you to a rigorous account for every violation when the knowledge of law is in your mind. You become your own judge. The judgment sent becomes your own soul, and the consciousness of your own life. You sit in daily judgment upon yourself; and when the full consciousness comes of the entire moral law it is not possible for the human being to violate it.

Thus violence and the accusation that attends become the strong chords upon which the spirit rises to self conquest and victory. Thus violence and the knowledge of it become the surety to the fact by which you know, not from the experience of others but from your own, that victory is possible. Why is it that the penitent sinner is hailed into the flock? Why is it that all theology is preaching to the lost sheep, instead of the ones that remain in the fold? Why is it that the one who has well-nigh gone out into utter darkness is received with greater welcomes than those who wandered not from the light? It is because of the greater victory which is evident when they do return. It is because of the fact that having more to overcome when they do overcome these things it becomes a greater triumph over matter. It is because the soul that is tempted is measurably unfriended. Fortunate if the soul be strong enough not to yield to the temptation; but fortunate still if, yielding one hundred or a thousand times, there comes a time when the soul is victorious after all. You have heard the story of the ant climbing the hill with a heavy load, until at last nine hundred and ninety-nine times had the persevering little insect tried to climb the large hill, which was the small hill of its abode; the thousandth time did the ant succeed. Were all those other strivings in vain? We think not. Would the result have been any better, or as good, to the individual perseverance and testing of the insect, if the first time it had succeeded? We would not advise a voluntary letting go of the foothold. We would not advise a voluntary plunging down the hill. It is impossible. This is never done voluntarily. People never commit sin with the entire volition of their minds; they do it in spite of it; they do it ignorantly; they do it because of some weakness. The spirit is not strong enough to take them up to the exact point that they wish to reach. They try; they fail; they try again and fail again, and all the time the moral strength is preparing for the last, final effort—which shall succeed.

It is our business to know the law of that success, not to criticize the tests of strength that are given. It is our business to adapt ourselves to the sunlight, to the thunder, the tempest and the storms of earth, not to criticize the arrangement of them. It is the test of the skill of the mariner if he plows the seas, if he builds ships, if he explores unknown regions, not if he grumbles at the ocean, and try to wipe it out of existence. It is the test of human strength if, battling with material elements that are blind and deaf, and have no voice, man has made out of them the great voice of commerce, of national existence, of life here below, and shall further rescue from these dumb creations the eloquence of his own soul.

So out of this darkness that men call sin; out of this ocean that men call evil; out of this shadow which human beings must needs be placed against the background of the picture of life, if there spring into being a bright-orbed flame of the soul, that, like some of Rembrandt's pictures, are almost immersed in the shadow, but all the more distinct from contrasting light and shade, shall we find fault with the Divine Artist, who has shaped it thus that the soul may bring forth against the darkened ground of life the strong picture of holiness and faith and trust?

The lesson of sin is to overcome it. The degradation of sin is to fall and feel that it cannot be overcome. That evil or wrong-doing which brings despair to the mind is the last form of moral disease; but that evil or wrong-doing which always leaves a chance for succor and for hope, becomes the strength upon which the soul finally rises. This is why all forms of punishment adopted by humanity for the final offence are not the best forms. According to all human teaching you send the soul hopeless into the world of future existence. Any door of human life that bars the gateway of hope becomes the prison-house for a time of that soul.

Let us have a moral economy that knows where evil is, understands what wrong is, but includes in its beneficence the possibility of escape and the strength that comes to the soul after overcoming the wrong. Let us have a divine theology that comprehends the necessity of tempests and storms, but likewise leaves us the panacea that the tempest and the storm bring, healing as well as destruction, and that scattering after which comes the kindly benediction of fresh flowers and new fruitage. Let us include the whole moral problem, not half, or a tenth, or a thousandth part of it. Let us consider that a human being is not simply a creature, a machine, but is a portion of the Divine Life, breathing in and through matter, to whom also is given a portion of the responsibility of life. You do not like it if you are the machine of your employer merely. Man chafes under the rod of another man's rule. If he takes you into his confidence you are a portion of his establishment; you are interested and responsible with him; it increases your cares, but it increases your self-respect also. The Divine Mind has taken humanity in partnership in the moral principle; you are co-partners—better than if you were tools, better than if you were levers, better than if you were mere children to be taught and schooled, punished and rewarded without volition. This divine co-partnership that links your souls with the Divine Mind gives you also a portion of the responsibility of life. Never mind if it does add to your sufferings. Never mind if it does add to your cares. The consciousness of being exalted to a position of trust makes the soul better able to meet with these cares.

It is in this degree that man differs from blind matter. It is in this degree that the soul is co-her to eternity. It is that heirship which links the immortal part to the Infinite, and makes good and evil, right and wrong, a portion of the economy of the human soul as well as of the economy of the infinite purpose of life; and it is this that makes you amenable at the bar of your own individual conscience and to the Infinite Spirit expressed therein for the violation of that law which brings the penalty and suffering, and at the last brings knowledge and triumph over it.

This we consider the wise solution, and we believe when it enters the consciousness of the human spirit that even sin cannot appal nor make afraid. We believe that the triumph over matter and death is not wholly so great as the triumph

over that death which fears the final penalty of wrong-doing more than it seeks to do right for the love of right.

Let us turn all abject passions out. Let us admit the divine philosophy and the divine religion, that philosophy which encompasses the universe, gives a reason for everything and a law for everything; binds matter with its tempests and its calms, its sunshine and its shadow, its winter and its summer into the glorious zone of life, and makes flowers to bloom out of winter snows, and out of the great tempests and storms verdure and the forests to grow. So, in the moral world, let us bind all together by the divine philosophy of that theology which recognizes in the good and the evil, in the wrong and the right, a portion of the infinite economy that encompasses and includes the whole, and which the soul has to reach to understand, by having overcome and vanquished. Let us exalt ourselves beyond the paltry fear of anything which God can do to man, by the consciousness that man is elevated coequal to God in degree, and that by that very responsibility which is given to his moral nature he can almost defy the law by triumphing over it. Who fears the penalty of murder? Who cares for that of theft? Who dreads the penitentiary or jail-house here? When we advance beyond the crime the penalty does not seem cruel to us; it is only those who need the scourge and the lash that feel it. Let us remember that these things must be, and that the needful scourging and the needful lash are only to be superseded by the loftier smile and the more beneficent wisdom that gives the lash into the hands of the individual and the scourging unto your own consciences, and leaves the sunlight and the love of God undimmed forever.

For the Banner of Light, AFTER THE CONFLICT.

BY JOHN S. ADAMS.

I see the curtain of the Future lifted,
My eyes behold the blessings yet in store;
The passing clouds, by God's own presence rifted,
Disclose blue skies, and Seraphs who adore.

No struggle have we that is not required
By joy supreme, and bliss that is eterne,
In conflicts only are our spirits righted;
Divine the lessons that in them we learn.

Let the thank-offering which to-night we render
To Him who wisely hath directed all,
Be this alone—a perfect Soul surrender
To every claim when Duty's voice shall call.

To raise the weeping from their depth of Sorrow
To stay the poisoned arrow in its flight;
Some ray of Truth from heaven's high throne to borrow,
And place it, sparkling, on the brow of Night;

Shall be a task whose recompense will shower
Upon us here the Jewels of our God;
Enfold us each in his almighty power,
And lead us on in paths by angels trod.

We hear sweet music as we near the Elysian,
Within those pearly gates we now may be;
Our souls, transfigured by the glorious vision,
Bask in the joys of Immortality.

Down from the willows now our harps are taken,
Sweetly attuned to melodies divine;
Each soul they sound a rapturous joy shall waken,
Each soul with light ineffable shall shine.

Westbury, Mass.

Free Thought.

UNRELIABLE COMMUNICATORS.

To the Editor of the Banner of Light:
I have been an investigator of the phenomena of Modern Spiritualism for over twenty years. My opportunities have been limited, it is true; yet my researches have been conducted with the sole purpose of discovering the truth. I have never seen a medium or witnessed a manifestation outside of my own family, nor heard a lecture on the subject. For some reason the noted mediums never visit East Tennessee.

I may say in the outset that I am as well convinced as to facts of Spiritualism, as I am of my own existence; as to the theory only I in doubt, and my doubts, I must confess, are based on a sandy foundation, which is the vast amount of contradictory and unsatisfactory communications of what I consider to be evil spirits, that I have from time to time received. But I must admit that these untruthful communications furnish evidence almost incontrovertible that the spirit-world is a counterpart of this mundane sphere. There are deceiver's here, and from analogy we would infer that all the denizens of the Summer Land cannot be depended on as oracles of truth. In fact, the greatest obstacle I have had to contend with in my investigations has been to dismiss and keep the coast clear of these mischievous spirits. Despite the best precautions known to myself and the medium, they would insinuate themselves sometimes, and if they could no other way get control, they would not hesitate to assume the name of some pious person; but you soon can notice their inclination to falsify. I never omit to use an invocation, as directed by Alphonse Cahagnet in his "Celestial Telegraph," which will instantly dismiss them, perhaps only to be succeeded by another immediately of the same class. It seems that the "conditions" of the atmosphere and the surroundings of the medium are sometimes peculiarly congenial to these diabolical, if such they are. The only safe plan for mediums and investigators—the only safeguard against these mischievous spirits, is to abandon the séance at once whenever you become aware of their presence, and endeavor to purify the spiritual atmosphere of the medium and sitters. This can probably best be done by ablutions, fasting and prayer.

My attention was called to this subject by J. Frank Baxter's so-called "exposure." "The discovery and application of truth" is a good motto for investigators; it is not prudent to place too much confidence in the communications we receive; enthusiasm is apt to lead to fanaticism, and fanaticism is an unhealthy condition. W. A. SIMMONS.
Stockton, Tenn.

Religion is a higher and broader word than Christian; and so is human. Jewish, Brahmin, Buddhist, Parsee, Mahometan, these, too, are churches of the One Living God, the Father of all. With advancing light, thought and man in all of them will come out of what is peculiar and special in each, and so local and temporary, into the broad ground of universal, spiritual religion, which is Piety, Righteousness, Humanity; that belief in God and in man which is the crown of all creeds.—Samuel Longfellow.

TO BOOK-BUYERS.
The attention of the reading public is respectfully called to the large supply of Spiritual, Reformatory and Miscellaneous Works which we keep on hand. The *Banner of Light* Bookstore, 83½ Montgomery Street, Boston, Mass. We are also prepared to fill orders for such books, pamphlets, etc., as have appeared by name in the *Banner of Light*. For a full list of our stock, and for a full catalogue of our publications, send for a free copy of our Catalogue of Publications. — J. C. A. R. C.

SPECIAL NOTICES.
Notice of meetings, lectures, etc., should be forwarded to this office as early as Monday of each week, in order to insure publication in the same week's edition of the *Banner*.

NOTICE FROM THE BANNER OF LIGHT.
It is respectfully requested that all communications, and especially those of a controversial nature, be sent to the Editor of the *Banner of Light*, at the office of the *Banner of Light*, 83½ Montgomery Street, Boston, Mass. The Editor of the *Banner of Light* is not responsible for the opinions or statements of any contributor, and will not be held responsible for the same.

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Banner of Light.

BOSTON, SATURDAY, OCTOBER 13, 1877.

PUBLICATION OFFICE AND BOOKSTORE.
No. 83½ Montgomery Street, Boston, Mass.

WHOLESALE AND RETAIL AGENTS.

THE NEW ENGLAND NEWS CO., 100 COURT ST.

NEW YORK.

THE AMERICAN NEWS COMPANY, 100 N. 2ND ST.

CHAMBERS ST.

COLBY & RICH.

PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH, EDITOR-IN-CHIEF.

LEWIS C. COLBY, EDITOR.

JOHN W. DAVIS, ASSISTANT EDITOR.

LETTERS AND COMMUNICATIONS.
For the Editor of the *Banner of Light*, at the office of the *Banner of Light*, 83½ Montgomery Street, Boston, Mass. Business letters should be addressed to ISAAC B. RICH, Editor of the *Banner of Light*, Boston, Mass.

MODERN SPIRITUALISM.
The key which unlocks the mysteries of the Past, explains the Present, and demonstrates the Future existence of man.

Our List of Lecturers.

As the fall campaign has now opened, we purpose printing more frequently the somewhat lengthy List of Public Speakers on Spiritualism to which we have given publicity at intervals during the summer.

In order, however, for this List to be any credit to us or advantage to the lecturers, it must be correct in matter of name, address, etc., which we have reason to fear is not at present the case. We would therefore thank all lecturers in the field to read the List as published on our third page, and see if the announcement made by us concerning them individually is correct in detail; if not, they will please forward corrections.

Managers of lecture courses on Spiritualism, officers of Spiritualist societies, etc., are also invited to inform us concerning the course the cause is taking in their particular localities.

God in the Constitution.

A report, with a body of resolutions, was presented to the recent Convention of Massachusetts Universalists, professing on "the relation of Christian morality to our higher social and public life," but in reality, as the whole course of the argument showed, on the cherished plan of putting God nominally into the Constitution. The premises for this argument were nowise new, nor were the reasons advanced either more fresh or forcible than they have been for so long. The substance of the report is, that what the States have already done by their Constitutions and Legislatures, the United States can do with not a whit more trouble. A plausible consideration, designed more to placate opposition to the scheme than to establish any good reasons for it. The Report also addresses itself to the question of imposing taxes on all church property, and of course takes the uniform ecclesiastical view.

To show that the General Government was founded in religious principles and not in secular necessities and in a secular spirit, this Report asserts that it is preposterous to believe that the framers of the Constitution contemplated the rejection of every vestige of Christianity from our organic life, or to put Christianity under a ban as a life-giving function of the State. And it calls to witness the usages that were current a century ago, in appointing Fast and Thanksgiving days and continued ever since; the prevalent opinions on religion in those times; the maintenance of chaplains in Congress and the Legislatures and in prisons; and especially the universality then and now of Sunday laws, as well as laws punishing unchastity and infidelity to the marriage vow. All these, it argues, could in no wise have been consistent with a declaration of an intent of mere secularism in the State.

The report likewise reasons that it can be no worse to do openly and confessedly what it is wise to do at all, which it claims is continually done in our current legislation. Another plausibility only. It urges that the ostentatious recognition of God in the organic law can be no worse for us than our daily living according to God's laws. Here is the very point, and the vital one, on which we and all Liberals take issue. The difference between being Christians by legal compulsion and from free choice is all the difference there is about it. We who protest have no idea of disowning or discrediting the deity, and if we tried it we fancy he could get along without us a good deal easier than we can get along without him. But the protest is simply made against one class of men assuming to rule and govern all the rest in his name. That is a disposition which all history shows to be the bane of religion, and if Christianity itself has made any headway by such an arrangement we should be glad to be told where.

The ministers of the gospel are just as apt to become self-deluded by their complete belief in the holiness and elevation of their motives in this matter as those who suppose the scheme is liable to become irreligious and infidel. In this country we profess to be trying an entirely new experiment in government before the world. We shall abandon it the instant we attempt to engraft upon it any of the exploded notions of the Old World. If our system means anything at all, it means that it is a purely secular one, and refuses utterly to meddle with any of those religious matters which have heretofore and elsewhere hindered the development of true civilization. If we prefer to be heathen, then we shall

be heathen, for all that the government can do about it; and the same way in respect to Christianity. That is just all there is to it.

The clergy do not appear to see that they are all the time appealing, as in the present case again, to the fears on the one hand, and to the silent prejudices on the other, of a considerable body of our people. They do not really touch the vital question at which they think they are aiming. If it were a question of how to make the greatest number of Christians, being thus a matter of policy and address, they would manifestly leave it to the ordinary agencies which are formed by them spiritual, and not try to drag in to the business the very forces which all past experience shows to be the most sure for mischief. They are captivated by the name of Christianity more than by its substance. They are more solicitous to have it appear that we are a Christian people than really to make us so. They deceive themselves in this grasping for the shadow when they are perfectly free to secure the reality.

This being a secular, or worldly, form of government, and only that, its transcendent merit lies in the large fact that the people can all be Jews or Gentiles, as they choose, and any government that should seek to prevent it would be in every sense anti-republican. If the clergy are afraid that the people will become irreligious under our free system, it will only prove that they are in fault. They have no right to put off their own self-chosen duty upon the Government, or any part of it. Let them mind their business, as the Government minds its business. The moment the two things become mixed by ecclesiastical over-persuasion, our free republicanism is at an end. Our Government was set up merely to take care of our temporal concerns; and as for religious matters, the theory simply is that the people may do as they choose. A government religion is a priestcraft affair, and no real religion at all.

The Origin of the Bible.

The Bible, if not worshipped as a fetish, or as divine revelation, in an evangelical sense—God's word literally—is a valuable institution; it has passed through its history, or making many questionable channels, but for all that it carries the truth that all Spiritualists like, that the invisible, or spirit-world, has ever held close and intelligent communication with this world. For this collateral endorsement of Modern Spiritualism we prize the book, and have no disposition to throw stones at it. It has passed out of thoughtfully religious minds as an authority, and practically is a secular and not a sacred book. We are glad of the odor of sanctity that it once carried, for that halo or "horseshoe" may have been the charm that has saved it for our rational eyes, or our rational age.

We have lately received the following letter on the subject that heads these remarks:

To the Editor of the *Banner of Light*:
Sir:—I have friends and neighbors who dispute the statements that have been made in the *Banner of Light* from time to time of the origin of the Bible. They say they have read history, and have a right to know. Will you please tell me where the record can be found, and oblige.

C. C. FRADER.

With all rational respect to the book, as our remarks will indicate, we will say that our correspondents' friends may have read a good deal of what is loosely called history, and yet have got very little of the truth about biblical books. In fact, modern research is every day making it clear that neither the Old nor the New Testaments are reliable. There are no religious books of any nation but are as authentic as our own Bible.

The Book itself is as handy a record to refer to as can be found for our friend. The Mosiac Pentateuch, or early part of the Bible, if it was ever written by or anywhere near the time of Moses, had disappeared and was lost for long centuries, and no copies existed until, as alleged, Hilkiah found, most opportunely, "the book of the law" in the Temple, during the reign of Josiah (II. Kings, xxii.). No witnesses are cited, and the story rests on the unsupported assertion of Hilkiah himself. The Book after that disappeared again, and this time we are asked to believe that Ezra, the scribe, after the captivity re-wrote the work again in forty days, under inspiration. It seems to us that this ought to be evidence to our friend as far as the Old Testament is concerned.

With regard to the New Testament, the history of its make-up has been pretty exhaustively treated; the books that are canonical were selected and others rejected by vote, and very many are in the record, so to speak, by the "skin of their teeth," and the rejections ditto. Theodore Parker says the synoptics are anonymous and John's Gospel unauthentic. Ernest Renan says the same of John's Gospel, though he likes it above the others. Both of the writers say Luke's Gospel was written to fill a gap, and in the interest of St. Paul. Many of the epistles are not authentic, say both of these Christian scholars, and give many chapters and incidents that are interpolations, and born into manuscript centuries after the date fixed. The most tender, touching sentiment in the whole Bible, where Jesus says, "Neither do I condemn thee; go, and sin no more," is an interpolation of a later date, and was not found in any of the manuscripts of John's Gospel until the third century. This, says Ernest Renan, cannot be disputed.

The Bible, Old Testament and New, is about as authentic a history as Shakespeare's plays. You will find good things in each, and God had as much to do with one as the other. There is a spiritual influence back of both. Shakespeare, Moses, Jesus and Paul, were mediums, and under inspiration expressed their thoughts.

But to go back to the origin of the Bible, its genuineness as a divine revelation, the company it has kept during the dark ages, before printing was discovered, would forever detract from its authority. It is said the oldest Hebrew manuscript in existence, the Bodleian Codex, is only between 800 and 900 years old; moreover it is all punctuated and the sense perverted by the correction of too zealous recluses, and as the break between Ezra the scribe and the Bodleian Codex is fifteen centuries, the Bible cannot be regarded as in any way genuine. We speak of it now as a word of God, or even as a lit'ral reading of what the fathers read 1900 or 2500 years ago. In a word, if Moses, or if Hilkiah, or Ezra, could appear among us to-day, and understand the English language, neither of the three would know their own production if our Bible was presented to them as their inspired work. Reviving the Bible full as much as any priest or Levite in the land does, we simply say of it, as we do of spiritual communications, and as we should say of Bacon's or Shakespeare's writings, or anybody's writings: "Prove all things, and hold fast that which is good."

The Battle-ground of Spiritualism.

We congratulate all lovers of truth upon the splendid progress of the campaign against the antiquated falsehoods of materialism, false science, and false theology.

In the field of argument, fact and science, Spiritualism has swept everything before it. The trashy and scurrilous pamphlets and books that used to appear have almost ceased publication, or to be read. No man of any literary or scientific power has met the facts of Spiritualism with any adverse explanation. They pass along undisturbed, like an army entering a conquered city, which finds no open opposition, though fears and buffoonery may be heard in by-ways from those who cannot confront it.

The sudden opposition which would fain crush by legal power the noblest of all sciences, has virtually abandoned the open field of fair intellectual combat and retired to its "last ditch," where it must ignominiously die, with Dr. Carpenter as its champion. The position which he has been compelled to assume, and which is truly the "last ditch" of skepticism, is simply this: that no amount of evidence can establish a fact contrary to Dr. Carpenter's idea of the laws of Nature, and that any evidence tending to establish such facts must be considered a matter of fraud or delusion, until Dr. Carpenter himself has given a certificate to the contrary.

This is the substance of Dr. Carpenter's lectures re-published in the Popular Science Monthly, and forced upon the public attention by newspaper puffery. The lectures contain little else but a mass of misrepresentation, which has been so thoroughly exposed and refuted by Mr. Wallace as to cast a dark shadow upon Dr. Carpenter's reputation for intelligence and common honesty.

In assuming as he does that scientific evidence should not be considered or treated with any respect, Dr. Carpenter virtually acknowledges his defeat, and his incompetence to meet the overwhelming evidence that exists. When the most learned and famous of our opponents assumes such a position, we may claim the battle-field as won, and leave Dr. Carpenter undisturbed in the deep ditch to which he has retired.

But even this poor refuge is not left him. In the Popular Science Monthly for October, Prof. Buchanan, whose rank as an original and philosophical scientist is superior to that of Dr. Carpenter, has published an article entitled "The Psycho-Physiological Sciences," which utterly demolishes his last stronghold, and shows that the position he assumes is virtually that of a literary outlaw, who defies public opinion, and rebels against the principles upon which all science is founded.

The following extract will give some idea of the cogency of Dr. Buchanan's eloquent and overwhelming review of Dr. Carpenter's assumptions:

"There is no better evidence of philosophic imbecility than a sentiment of the all sufficiency of our present image-knowledge of Nature. The proposition of Dr. Carpenter that all new marvelous facts shall be treated as impossibilities, and the witnesses who without any other motive than the love of their own popularity, shall be treated as impostors, (which means made personally infamous and consigned to the mercuries of antiquated laws,) embodies all the impulses of stolid ignorance and malignity, which have in past ages warped against science and innovation by prisoning and death penalties."

"Every great discovery introduces something to human knowledge different from the usual understanding of Nature, and is therefore, by the Carpenterian rule, a fit subject for persecution. The rigorous application of this principle would check progress by a war upon the greatest benefactors of mankind—those who lead them into essentially new ideas of Nature. The rule is therefore thoroughly Satanic in its moral aspect, while in its intellectual character it is thoroughly stupid, being a declaration of war against the increase of knowledge in certain directions, forbidden by the will of the materialistic Pope."

The article of Dr. Buchanan and that of Mr. Wallace should be printed together and widely circulated by Spiritualists as their triumphant vindication against an attack from the leading physiologist of England, unequalled in its malignity and misrepresentation.

No man of any eminence will dare repeat the attempt of Dr. Carpenter. As a champion, he is utterly defeated and dishonored. His friends will be ashamed of him for his unskillfulness; but Spiritualists are greatly indebted to him for coming forward as the champion of scientific skepticism, presenting its claims in so absurd a manner, and undergoing so total a defeat and so severe a castigation as he has received in the Popular Science Monthly.

In re J. Frank Baxter.

"Fair Play" writes as follows to the Boston Investigator of Oct. 3d:

"One word concerning J. Frank Baxter. I understood him to say in his letter which you copied, that he was forced to resign his school in Winchester, by the bigotry of the School Committee, because he is a Spiritualist. But I find that this is denied, in your last paper, by the Chairman of that Committee. Now who tells the truth in this matter? If the Chairman, then Baxter falsifies; but if Baxter is correct, then the Chairman is a deceiver. How is it, Mr. Editor?"

To this off hand question the veteran editor of that fearless and outspoken journal replies as follows:

"Perhaps something more decisive may yet appear. We only add now, that the reason of Mr. Baxter's discharge from his school was not given in the Chairman's letter; but if it had been, the case would have been a different one. If he were not discharged because he was a Spiritualist, what was he discharged for? Let the Chairman say. Meanwhile we know of no reason why J. Frank Baxter is not as reliable a man as J. H. Tyler, the Chairman of the Winchester School Committee."

We think the *Banner of Light*, 6th issue, issued after the Investigator went to press—states the case as clearly as human testimony can set it forth, and we doubt not that Bro. Seaver, on perusing the narrative, will agree with us that Mr. Baxter evidently was made the victim of a bigoted action of which we have faith to believe even the majority of the Winchester School Committee themselves are now thoroughly ashamed. We are at a loss to see how any lover of justice between man and man—throwing out entirely the question of belief or non belief in Spiritualism—can arrive at any other conclusion than that the Committee, having the power, used it to proscribe a faithful teacher entirely because of his peculiar views and his public expression of the same.

We are in receipt of the following letter from Mr. Baxter, wherein he expresses his grateful thanks for the kindly endorsement and countenance thus far bestowed upon him by the friends of the cause:

To the Editor of the *Banner of Light*:
Allow me through your columns to thank the many friends who have so sympathized with me in these trying days. Amid all my present work and correspondence, I am unable to answer each one individually—although I would like to—

as my time will not allow. I most decidedly appreciate the motive dictating the numerous letters I have received, coming as they have from all parts of the United States, and even from "across the water," and must admit that but for their generous encouragement my trials would have been much harder to bear. Let us then, banded by friendship and good will, not unmindful of the aid our spirit friends may render, press forward, determined in the pursuit of truth, even though the world shall scoff and frown and the very clouds above our heads blacken and roll out their thunders of denunciation. Most sincerely,
J. FRANK BAXTER.

E. V. Wilson at Amory Hall.

This distinguished advocate of the Spiritual Philosophy, whose name is a household word throughout the West and South, and with whose fame as a reader of character, a public testifier and an eloquent speaker the people of the East have for years been made acquainted through the columns of the Spiritualist press, began a month's engagement in Dr. H. F. Gardner's course at this hall, (corner West and Washington streets, Boston) on Sunday afternoon, Oct. 7th, his appearance calling out a large number of the friends resident in the city and vicinity, who were evidently pleased by his remarks and his demonstrated powers of mediumship.

In the evening he continued his services, which were introduced by a few preliminary words by Dr. Gardner, and a song, "When my feet have grown too weary," by Mrs. T. Barnard (formerly Miss Hattie Harrington), Robert Cooper, Amosmist. Before proceeding with his discourse, Mr. Wilson defined his views as to the making of set prayers, particularly when connected with public assemblies; long statements filled with attempted information to God tended to lower the conception of deity and make him less than the man who aspired to the office of newsgiver. Jesus had specially directed, "When thou prayest, enter into thy closet," etc., and the direct significance of this advice the speaker considered to be that we must confine our prayers to the practical field—work them out ourselves. True prayer was labor, whether mental or physical. No word of ours could advantage God in any way, but efforts made by ourselves to improve our own bodily and mental conditions and broaden our culture and development, wrought an influence, because we as fractions of God bore a relation to the Great Sum-Total of all, and as we improved, so much the better was the God of which we formed a part.

After another song by Mrs. Barnard, the speaker proceeded with his discourse, during which he considered practically as the true basis of every department of spiritual as well as physical life. Individuality was good to be cultivated, but anything which ended in arraying the person against the great laws of the economy of life as met with in the customs and usages of the land or of society, brought that individual into impractical relationship to the whole amount of which he (or she) was but a part. We were not absolutely free in the sense so many sought to convey—we were bound by our relations to the government, our relations to one another.

But there was a field in which individuality could be cultivated to great advantage, and he was sorry to mark that here many of the sternest advocates of "independence" failed to put in any adequate amount of labor. As instances of what he meant, he cited the giving up of our own opinions because of the advice of disembodying intelligences, or the abandoning of our conduct to the direction of spirits through media. Reason must be our sheet anchor, we must seek for the high and the true, and the same rules of analysis must be applied to a spiritual thus said the Lord "as we would apply them to the material." As one indication of the extremely selfish character of the questions with which the modern media were pilled, both by believers and Noddy-men churchmen, he cited a case in his own experience, where out of eighty-seven sitters only eleven sought communion with spirit friends—the remainder wishing to know of lost property, gold mines, business enterprises, political ventures, etc., etc. How could it be expected—in any sense of the word "practical"—that the pure and exalted order of spirits could be drawn from their homes in the better land to consider matters of this kind? Did not such a course tend to give a call, rather, to *resentment* intelligences of the undeveloped class?

Salvation was a thing practically to be considered, a salvation which was wrought out every day—which excluded reprehensible elements and welcomed those in harmony with the economy of the spiritual and material nature—was a better and a surer thing than the theologic promise of a future safety endorsed with the life-long signet of an entirely innocent veinist.

After further remarks in the same vein, the speaker explained the nature of the character readings, etc., which he proposed to give. The tests and descriptions which followed were acknowledged as true in the main, and were listened to with marked attention. At the close of this part of the service Mr. Wilson gave notice that he was ready to defend in debate—during his stay in Boston—with any clergyman or other opponent the truth of the affirmations that we had no method of attaining to a knowledge of life beyond death save through Modern Spiritualism, and that the Bible—King James's version—unequivocally sustained Spiritualism in its facts and phenomena.

On Sunday afternoon, Oct. 14th, 2½ o'clock, Mr. Wilson will speak in this hall on "Influence," and the chain of its power as traced from lowest to highest forms. He will also lecture in the evening. Both discourses will be illustrated by his surprising character readings, tests of spirit presence, etc. Inquirers into as well as believers of Spiritualism will do well to investigate his claims to consideration, receiving thus ocular demonstration of their worth.

The Pilgrim.

Dr. James M. Peebles, was at Madras, India, as late as Aug. 31st, we having received a private note from him under that date. In this letter, and one of the 28th, he detailed several pleasant experiences he had met with, and some sad scenes which he had been called upon to witness. We shall print his letter next week. He was to sail from Madras Sept. 1st by the "Suffolk" for Natal, where he hoped to meet with Bishop Colombo; thence he intended to go to Cape Town, where he was to lecture on Spiritualism; after which he was to visit London, Eng. As but forty days or thereabout are necessary to make the passage from Madras to South Africa, this enterprising voyager has in all probability reached terra firma again ere this.

Charles E. Watkins, the slate-writing medium, who has been in this city for several weeks, can hereafter be addressed care of J. F. Sulpes, 87 Leonard street, New York City, as will be seen by his advertisement in another column. We call attention to two articles concerning his mediumship on our second page. Mr. Eps Sargent has a lengthy communication in last Monday's Boston Evening Transcript detailing his experiences with this medium, in which he reiterates what was published from his pen in a recent number of the *Banner*.

Lots of preaching in Boston last Sunday, but a precious little practice in the holy line week days. The Episcopal Conventionists were rather hot in their debates, occasionally, simply, we suppose, as a reminder of New England Orthodoxy in "ye ancient tyme."

The Bliss Matter.

According to telegraphic despatches, dated Philadelphia, Oct. 8th, the jury in the case of James A. and Christina Bliss, claiming to be Spiritualist mediums, charged with a conspiracy to defraud, being unable to agree, were discharged that (Monday) morning, after having had the case since the preceding Saturday. The following sentences from the charge of Judge Briggs, on giving the case to the jury, will be read with interest:

"Religious opinion is a man's own property, and he should be protected in it. Spiritualism is not before you. The sole question is, have Mr. and Mrs. Bliss, by means of these exhibitions, defrauded the victims? If so, they are guilty, even if these victims do believe in Spiritualism. Spiritualists are entitled to protection from impostors. If you are satisfied that the visitors at those séances were duly informed that they were simply exhibitions, and that no claim was made that the powers exercised were supernatural, then the defendants are not guilty. It is not a question whether Spiritualism is true or not, but whether the expedients resorted to by the defendants were true or not. This spiritualistic belief is just as precious to the believers in it as yours is to you. It is not to be ridiculed by the skeptic. There are people in the community who believe in it who are sincere men, and I would no more denounce Spiritualism than I would Catholicism, Protestantism or Judaism. It is said that there are 5,000,000 Spiritualists in the United States. If it is so, these numbers make it respectable, and therefore they should be protected from the impostor."

"Believing that there was a medium who possessed the power to bring back the spirit of a dead relative, would you not give the world to get information? I would, though I do not by any means say that is my belief. If I did I would investigate it to the furthestmost extent. Ridicule should not stop me. I refer to it to show the enormity of the crime these defendants have committed, if you find them guilty. If you find them innocent, or body of evidence, I would commit this crime, should receive no consideration of palliating circumstances. This subject has commanded the attention of the world. Judge Edmonds, with many independence, declined a re-nomination as judge rather than sacrifice his spiritualistic belief. Senator Tallmadge, from New York State, was as sincere as any of us can be. Robert Dale Owen was a thorough believer. The late Prof. Hall publicly proclaimed his belief in it. We all respect these men, and it would not do to ridicule such a belief."

In concluding his charge, Judge Briggs said he would rather be denounced and be right than to receive the applause of the universe.

A Word of Warning.

According to the telegraphic despatches last Monday, from Montana Territory, the United States troops met the Nez Percés Indians and gave battle, which resulted in a loss, on the part of the Indians, of seventeen killed and forty wounded, and the loss on the part of the whites was a much larger number. The battle took place on Snake Creek, about eight miles above its mouth. Chief Joseph's intention is to unite his forces with Sitting Bull.

If our Government does not manage the Indian question with more ability and justice than it has of late, there will surely be an extensive Indian war at a cost of millions of dollars. Peruse spirit Indian-chief Sagoyewatha's message in last week's *Banner*, ye men in power, and take warning thereby. The inhabitants of this world have but a faint idea what a mighty power dwells in the air around them, and although occult, it is nevertheless potent in the affairs of mankind. Divine justice rules, and therefore, the spirit Indian chief, being well aware of this fact, returns to earth on the magnetic wires of thought to aid his brethren in the northwest who have been driven mercilessly from their native hunting grounds to make room for the greedy white man. Hate engenders hate in the other world as well as in this, and, through the psychologic law, the spirit Indian is able to influence his red brother here to deeds of revenge—hence Sagoyewatha sends out his warning message to the Washington Government in advance. This same occult force has also the power to influence the people on the borders of Texas to inaugurate war with Mexico. Can the Government afford two wars on its extreme borders at the same time? The nation is yet in peril. It must do right, otherwise it cannot prosper. Take, for example, the total destruction of the mighty cities of ancient time on account of their evil doings, as described in the Scriptures. The same law governs now as then.

Fernandina, Fla.

Is fearfully smitten with yellow fever, and the Mayor calls for aid. A movement is on foot in Boston to respond to this earnest appeal. All persons wishing to contribute for the benefit of the sufferers can send their subscriptions to the following committee of citizens, who will forward the money to its proper destination: F. V. Lincoln, William Endicott, Jr., Stanton Blake, Treasurer: Address Post-office box No. 703, or room No. 42 New England Building, corner Milk and Congress streets, Boston; or any reader of this notice who may desire can send his or her donations care *Banner of Light*, and we will acknowledge the same in our columns, and see that the sum reaches the committee.

The Banner of Light Public Free Circles.

Next week, and until further notice, the *Banner of Light* Free Circles will be held regularly at No. 8½ Montgomery Place, on Tuesdays, Thursdays and Fridays, at 3 o'clock P. M. The public are cordially invited to attend.

We take this occasion to thank those kind and considerate friends who have from time to time contributed flowers for the circle-room table.

HOLMAN'S LIVER PAD.—The principle upon which this already celebrated remedial agent is founded, viz: that of absorption, is one in direct conformity with the operations of nature as demonstrated in the circulatory system of the human body. An outward application formed of various vegetable ingredients, and kept in form by a compressive sack, is applied to the chest, touching the bottom of the breast bone and secured in place by a belt around the body, and a cord around the neck. In this position it absorbs all deleterious matter, and tones up the debilitated vital organs to their accustomed activity. We can speak confidently in the matter of the worth of this medical discovery, in that we are personally knowing to two cases of its surprising efficacy—one being that of an employed at this office, who has experienced much benefit from its use. See advertisement in another column.

Mr. W. H. H. Murray's sermon on "Long Suffering" was well attended at the Boston Tabernacle last Sunday morning, which the stockholders of that establishment particularly appreciated, no doubt. The sermon was full of Spiritualism. The rev. gentleman must have had access to spiritualistic literature of late!

Clairvoyant Examinations from Lock of Hair

Patient's life is ballast of the soul; that will keep it from rolling and tumbling in the greatest storm; and who ventures out without this to make him sick even and steady will certainly be shipwrecked.

THE FIRST TEMPERANCE SOCIETY.—It is claimed that the first temperance society in New England was formed in Milbury, Massachusetts. As long ago as 1818, Judge Thomas Hertell, an avowed infidel, of New York, wrote and published a large pamphlet advocating abstinence. This was fifty-nine years ago, nine years before the Milbury Society was formed, and it shows that infidels were among the first temperance-reformers.

An "eight-footed" horse is astonishing New York, which city has just distinguished itself by the wholesale slaughter of eight thousand two hundred and thirty-one "four-footed" dogs.

HOW TO RESCUE THE DROWNING.—Never face a drowning man! He will catch you and drag you down. The safest and best thing to do is get behind him and, undisturbed, wait until he comes up under his right arm-*arm-pit!* The lift you give him will be enough in ordinary water. He can be coaxed to help himself, and if he is locked at his throat, never try to turn him. If he is insane with fright, recollect that you are to be both prudent and heroic. Get away from him, clutch his ankle with one hand and tow him down with the other. His fear, he is not likely to drown on the way. If he does, it is not your fault.
—St. Nicholas

Some sheep belonging to a farmer named Smith having been stolen in the neighborhood of a village, while the thief was undiscovered, a local preacher, having a collection to make, thought he would turn the event to good account, so he said: "We have a collection to make this morning, and for the glory of heaven, whichever of you stole Mr. Smith's sheep, don't put anything on the plate." Of course every body joined in the collection.

My firm belief in the moral government of the world will not suffer me to think that any good effort is entirely lost, or that any sinners are eternally doomed, to deprive the condition of man is ultimately made in vain.
—Edwards.

To what port is a man in love bound? Havre.

He had proposed to her, and now with fear and trembling waited for her answer. "Only one word," he said, "if but to keep alive the fires of love within my bosom." She looked at him tenderly, nay, lovingly, and her lips moved in accord that would pierce the depth of his soul. She had asked him how much he earned a week.

THE QUEENHORN.

He blew out the gas and went to bed,
And in the morning was found dead!
"A dispensation of Divine Providence," said a "religious" man.

A Calvinistic mother had read of the notice for her little daughter that chapter of the New Testament in which mention is made of a son that shall never be forgiven. After the reading she sat silent a minute, then said: "Mamma, won't God forgive them ever, ever?" "No, no child," "But why not, mamma?" The embarrassed mother answered as best she could: "With the common places about God's constraining justice. The diligent, but presently cried out: "Oh, how near, how near, a Christian, then, is he?" —D. A. Watson.

Constanople has a circumference of about thirteen miles. Its harbor, "Golden Horn," is a long capacious inlet of the Bosphorus, running along the northeast side of the city, with sufficient depth for the largest vessels, and capable of receiving 1200 sail of the line.

Why's gold like the prodigal son? Because it's returning to par.

When the weather is wet,
We must not fret;
When the weather is dry,
We must not cry;
When the weather is cold,
We must not shiver;
When the weather is warm,
We must not storm;
We must be thankful in all things,
Whatever the weather.

Now is a good time to buy thermometers. They are lower than they have been since last summer.

ANOTHER PILLAR FALLEN.—The street was astonished at the sight of a stevedore, who fell off a ladder, and was most honored in the city. He was a religious banker. He held the trust funds of many denominations. He was a member of the Episcopal Church, and a member of the Presbyterian Church. He turns out to be a deceiver of the first water, and in the blindest and most blundering manner has deceived his fellow creatures. Our people will not rest after for want of savory scandal. About one million a day is offered as a victim in the altar of reproach. Who will give us the names of the traitors? We will be stripped, is a problem.—*Bureau's New York Letter to Boston Journal*

"The things done in secret, shall be proclaimed upon the house-tops!"—Scripture.

"Did it occur to you," said he, timidly leaning around the door-post, and catching a steam engine, a trained clam, and a few unlikeliest things, "that I might be vexed by an office chair violently hurled after his vanishing form, came certain confused sounds which resembled—"Because, you see, they are both controlled bivalves."

Oh bright the day that dawneth now,
And brighter still shall be,
When glenn will vanish from each brow
And annulled be from each eye.
The truth shall gild the mental sky,
While error fades away;
For science, kindling every eye,
Proclaims the coming day.

The General Government is not very sweet on sugar speculators.

Thus do the innocent oftentimes suffer with the guilty. Two repulsive looking organ-grinders from sunny Italy were sent to Philadelphia some ten days ago, and the poor monkeys, also had to go, too.—N. Y. Com. Ad.

They were at a picnic. On the grounds was a small stand for the sale of watch charms. "Oh, Charles," said she, "buy me a charm." "Sarah," said he, "you have too many charms already."

THE DIFFERENCE.—The realm of death seems an enemy's country to most men, on whose shores they are loathly driven by stress of weather; to the wise man it is a friendly land, where he may find repose. Our people, however, in some haven of the fortunate Isles; let him golden west into which his sun sinks, and sinking casts back a glory upon the London clock track which has darkly besetted his day.
—Lizette.

The late Archbishop Bayley, of Baltimore, was buried last week, thousands attending the obsequies. Among others Cardinal McCloskey, Archbishops Wood of Philadelphia and Williams of Boston took part in the services.

Beak-stickiness, it is said, is caused by "the disengagement of the diaphragm!"

The busy household mops the tears
Of joy that fill her streaming eyes;
Tears says, in tones that thrill the heart:
"Last night was death on summer dies!"

The idea of substituting for the laborious and clumsy podage a new one which would throw out its own chills and be the screw-away of the present day—first entered the brain of Mr. William Henry, of Lancaster, Pennsylvania, in 1771.

As long as love prevails in a house, space of the breadth of a sword is satisfactory.
If we have love, we will conquer the great Westward, sixty-four words are not sufficient.
—Talmeo.

WAR NEWS.—Servia not yet ready—wants independence and a Russian plenipotentiary in canteles over the conquest of Nickeas; the Russian army in full retreat in Asia the Turks at Vienna evidently looking for a soft place at Orhanie "to light on" if driven out of that city; Skipsky Pass full of snow; bridges impassable because of bad weather; or the proportion of sick in both armies rapidly increasing.

FAREWELL TO SUMMER.

There is a low, sad rustle in the air,
Among the yellow banners of the day;
The autumn breeze is sighing o'er the grass,
The garden border of the year is shown.
A soft stillness hangs about the trees,
The benediction of the year is come.
The harvests are garnered from the fruitful field,
The autumn leaves are rustling in the wind.
The rustling leaves drop slowly at my feet,
Warm airs caress my cheek with loving kiss,
No bill of autumn winds is blowing here,
Yet something underneath I miss.
Oh Summer sweet, if never here on earth
I feel no more thy presence, bid me adieu,
I cannot say farewell! for we shall meet
Where you shall bloom more in fully fair!

Another "respectable" gentleman—this time a Bostonian—has been edged for forgery.

Rev. F. F. Edwards, of Vienna, Ohio, as reported in the Cleveland Gazette of August 3d, expatiated on the sins of Sabbath breaking in a manner decidedly amusing. He accounted for the prevalence of evil in our country, and his case-business by the fact that rolling-mills and chess factories employed their hands on Sunday. Sabbath breakers, he said, were the cause of the great Western Reserve to feel that there is a God of Sabbath. "Who can see limits to the follies of superstition?"—Index.

Wm. Fletcher, W. H. Lambelle, W. J. Colville and W. Wallace, are engaged lecturing in London on the Spiritual Philosophy, where the interest appears to be on the increase.

J. William Fletcher, the American test-medium, has been elected honorary member of the Dalston Association of Spiritualists, London.

MR. THOMAS GALEA FORSTER.—We regret to have to report that Major Forster's health is not yet in a state to permit him to commence public work. He is improving, and has resolved to leave London immediately for the Isle of Wight and the Continent. We hope to see him again in a few months restored to health and on the platform of Spiritualism, which he has so long and so successfully represented. He has so long had health and strength of mind, that he has been a very influential person in the religious and philosophical circles. In the Religio-Philosophical Journal and Banner of Light are full of interest.—*Medium and Daybreak, Sept. 21st.*

Spiritualism teaches you to be virtuous because you love virtue and goodness, so that you may have the highest truths revealed to your own consciousness. It uplifts the degraded soul of man, dispels the gloom, and brings him glad assurance of hope for the future. Its advantages are, that it is of practical use to humanity, that it shall lead you to seek to overcome the abuses of the times, and to remove the barriers to human freedom, and place before you the idea of God as a universal Father, and man as a brotherhood—to engraft into your own being those principles that shall lead you to know that you must obey all the law of Nature, and understand them, if you would understand the laws of spiritual being. The advantages of Spiritualism to the individual, and to having led a good and noble life on earth, you retain the condition and reap its benefits in spiritual existence.—*W. J. Colville, in Medium.*

"Is Spiritualism Profitable for this World and the Next?" The practice of spiritualism would be beneficial to all in this life and the future, in so far as everybody led pure and holy lives.—*Dr. Monck.*

A SHOWER OF PEBBLES.—A phenomenon of a very extraordinary character occurred in the presence of Mr. Herne and myself, on a recent Monday evening, in my own room. Mr. Herne had been on a visit to Brighton for several days, and on the evening in question purposed returning to London by the 8.30 train. On the way to the railway station he called at my place of business in the town, as I had promised to see him before he left. It being somewhat doubtful whether we could catch the train, I prevailed upon him to wait for the next, leaving Brighton at 10.35. Leaving his luggage at the house of a friend on the way, we walked together to my apartments at the east end of the town, where we arrived soon after 9. I have a bed-room and sitting-room connected by folding doors; carrying a light in my hand we both passed into the former but before we had gone inside, when something fell to the floor with a tremendous crash, alarming every person in the house, the general impression being that the ceiling had come down! On looking round we saw that the noise had been caused by the falling of a quantity of pebbles, such as are to be found on the beach. The dressing-table, washstand, bed, chairs, and other articles of furniture were literally covered with them, but except the hand we saw inside, and nothing was broken; even a large picture on the wall, which gives upward, escaped unhurt. We collected the pebbles together—a work occupying some time, as they lay scattered in every corner of the room. I had them weighed by a tradesman near, and were just over 3 lbs. 5 oz. I subsequently found about another handful. On counting them I found no less than 480. Some of them are a good size and weigh about 1½ oz. They make about five or six good handfuls. Several of the pebbles fell upon Mr. Herne, but none touched me, although within a foot of him and conversing with him at the moment. The phenomenon occurred in a good light, and under such conditions as not to leave a shadow of doubt in my own mind as to its supernatural origin.—*Wm. Gull, in Medium.*

New Book by Giles B. Stebbins.

In his new venture, "Poems of the life Beyond and Within," this talented gentleman has added another triumph to the preceding ones of his career as a thinker, writer and digester of what others have thought and written.

Two hundred and sixty-four pages of matter, containing some one hundred and thirty-four specimens of versification, make up this fine work, which has but recently issued from the press of Colby & Rich, No. 9 Montgomery Place, Boston, and he must be a cycle indeed who, submitting them to the alembic of individual examination, fails to find something within their borders—nay, many things—to interest, improve and cheer.

The Book is printed on tinted paper, in admirable style, and the binding bears just proportion to the high order of its typographic execution, while the price harmonizes with the stringent character of "the times." It deserves an extended sale.

Liberal and judicious advertising is the secret of mercantile success. The best advertising houses in this country and Europe are the most prosperous. Printers' ink is potent, at least in this particular. *Vide* the case of Mr. Stevens or "Vegetine" notoriety. He has advertised extensively in the public press, and is to-day wealthy man. We will venture to say just here that the Banner of Light is one of the very best papers in the United States to advertise in, as it circulates in every State of the Union, in the British Provinces, and in Europe.

PAINE HALL.—W. S. Bell lectured at this place Sunday morning, Oct. 7th, on "Copernicus, Bruno and Galileo." In the evening a conference was held.

A. B. Brown, Esq., of Worcester, will lecture in this hall next Sunday forenoon at 10½ o'clock Subject, "Progressive Life." The public are invited to attend.

A correspondent writes: "Mr. E. H. Heywood's Anti-Death Convention meets in Boston 176 Tremont street, Sunday and Monday, Oct. 14th and 15th, three sessions each day. Good test mediums will show that the supposed dead 'still live,' and prophets will explain how both soul and body are destroyed in the hells of established sin."

On our third page will be found a note from Dr. G. L. Ditson, regarding Miss Kislinsky, Secretary of the British National Association of Spiritualists, who is now on a visit to this country. By later advices we learn that Miss K. has returned from her northward trip, and now stopping for awhile at the home of Helen Blavatsky, in New York.

One strong proof that business has greatly improved, is indicated by the fact that Mr. Vanderbilt, President of the New York Central and Hudson River Railroads, has advanced the wages

gricultural Fair Sept. 27th upon the theme "How Can Farmers Pay their Debts?" and spoke for the Spiritualists at that place Sunday, Sept. 30th. He spoke at Sparta Centre Oct. 5th, 6th and 7th, and will lecture at Plainwell Oct. 14th. Where friends desire it, he will be accompanied by Mr. M. C. Vandercook, song-author and vocalist. Address either the Captain, at Battle Creek, or Mr. V., at Allegan, Mich.

Mrs. Emma Hardinge Britten is at present in San Francisco, Cal., where she is delivering a course of lectures at Mercantile Library Hall. Her discourses, we are informed, are calling together large audiences and awaking much inquiry.

Miss Lottie Fowler is at present residing at No. 241 Livingston street, near Elm Place, Brooklyn, N. Y., where she is having good success in her specialty.

Charles H. Foster is at present in Rochester, N. Y. The friends of the cause in that city, and all inquirers after the truth as it is in Spiritualism, will find it for their advantage to utilize to the full his remarkable mediumistic gifts which have been tried in every quarter of the civilized globe, and have never failed, when so availed of, of awaking the liveliest interest and satisfaction in the minds of his patrons.

Mrs. F. O. Hyzer, of Baltimore, is now delighting the Spiritualists of Brooklyn, N. Y., with her eloquent addresses. She is a fine poet. The Robert Burns poem, which we published in 1857, and which has been re-published in the secular press far and wide, is evidence of the truth of her poetic ability.

Giles B. Stebbins has been busy in Western New York for a month past, and will continue his labors in that field for a month to come.

The Auburn, N. Y., Daily Advertiser of a recent date contains a very favorable notice of a lecture of Rev. J. H. Harter, delivered at the Spiritualist Camp-Meeting at Cassadaga Lake, Chautauqua County, Sunday, Sept. 16th—the account appearing originally in the Chautauqua Farmer.

Mrs. Cora L. V. Richmond is lecturing in Chicago Sundays, and in the neighboring cities week evenings.

Bishop A. Beals is speaking in Port Huron, Mich. In a month he returns to Detroit to fill another engagement.

Dr. C. P. Sanford, State lecturer, will answer calls to visit any place in Iowa.

The friends of Mrs. Margaret Shaffer, trumpet-medium, will be pleased to learn that she is now residing at 420½ George street, near the corner of Baymiller, Cincinnati, O., and will be pleased to receive calls.

W. F. Jamieson is among the Disciples—debating with them. Closed an eight sessions' debate in Edlyville, Iowa, with Elder D. R. Dungan, before large audiences; evenings overflowing, many standing outside through the whole two hours. The debate had to be moved, after the first day, from the Disciple to the larger Congregational Church. Sunday afternoon the trustees granted Mr. Jamieson the use of the latter church for a lecture on "Evolution," and the choir kindly accepted the invitation to furnish music. At last accounts he was debating with Elder Painter at Nichols, Iowa. Will commence a discussion with Elder Kelley at Glenwood, Iowa, Oct. 15th. Address at Glenwood, Iowa.

Mrs. Cornelia Gardner, 68 Jones street, Rochester, N. Y., will answer calls to lecture, on being addressed.

J. Frank Baxter spoke in Haverhill, Mass., Sunday, Oct. 13th, afternoon and evening, the large City Hall being well filled with listeners. During the week he addressed the people at Groveland and Oxford. He will lecture again in Haverhill, Sunday, Oct. 14th. Oct. 21st and 22nd he speaks in Stoneham, Mass.; Nov. 4th, and Tuesday, Nov. 6th, Willimantic, Conn.; Thursday, Nov. 8th, and Sunday, Nov. 11th, Stafford Conn.; Nov. 18th and 25th, Harlow 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.

Warren Chase is in Santa Barbara, Cal. He remains there during October, and then goes to San José for the winter.

Dr. J. L. York, of San José, Cal., closed highly successful course of lectures in Salt Lake City, Utah, Sunday evening, Sept. 30th.

The gifted and inspired speaker, Lyman C. Howe, spoke to an appreciative audience Sunday, Sept. 30th, at Pine City, N. Y., and at a spiritual church near Townville, Pa., Oct. 7th. His permanent address is Fredonia, N. Y.

Mrs. Clara A. Field attended the Connecticut Convention at New Haven, and lectured to good acceptance. She will be glad to make engagements anywhere within reasonable distance of Boston. Her remarks are made of addition interest through the public ballot test which combined with them. She may be addressed No. 17 Hayward Place, Boston.

In their anxiety to keep the Congregationalist and other creedal orders of "publicans and sinners" from partaking of the Eucharist at the "table of the Lord" as known to the Closes Communion Baptists, the churches of that ilk in New England have recently shown a disposition even to abandon the principle of the independence of each individual congregation—which has heretofore been cherished as the crowning glory of their faith—and to submit to a "Conference harness" in true Methodistical style. "Anything to beat" open communion, which to them means that detested thing—progress!

In our issue for Oct. 6th we earnestly asked that in view of the induction of our new volume each subscriber now on the books would endeavor to secure for us an additional patron. We desire to emphasize that request at the present time, and to extend to Samuel Woodman, Esq. of Cornville, Me., our thanks for his kind, practical and immediate response to this appeal.

We learn that Mrs. A. L. Bennett, a well known medium, has fallen a victim to yellow fever, in Ferdinand, Fla., where she has been located for years.

It will be seen by her notice in our issue of Oct. 6th that she was a victim of yellow fever, in Ferdinand, Fla., where she has been located for years.

Unlabeled, Pa., will answer questions written but unsealed, (which questions she will place before the band of her controllers for consideration at their pleasure or convenience) for the sum of one dollar, which fee, if the queries are answered, will be retained, if not the money will be returned.

On our fifth page will be found the announcement of Mrs. Cushman, musical medium, wherein it is stated that she will hold private sittings during Tuesday of each week, and a public circle in the evening, at 16 Lexington street, Charlestown District. She is a veteran worker, her development is of a striking and convincing order, and she deserves a full measure of patronage.

A gentleman who is engaged in business in a neighboring town has lately become developed as a healing medium. He cures his patients by the laying on of hands, "without money and without price," and is remarkably successful, we understand. We hope to give full particulars at an early date.

"Materializations," by George Wentz, Esq., will appear in the Banner for Oct. 20th; also, "Spiritualism a Logical Necessity," by Mr. George A. Bacon.

The Iowa M. D.s are engaged in getting up a plot to suppress the liberals in medicine, through legal process. Where's Underwood? Shine on their narrow souls!

Epes Sargent, Esq., of this city, is sojourning for the present at the American House, Saratoga.

Good advice to mediums, by the spirit controlling Mrs. Rudt, will be found on our sixth page.

Spiritualist Meetings in Boston.

AMORY HALL.—*Children's Progressive Igneon* No. 1 holds its sessions every Sunday morning at Old hall, corner West and Washington streets, commencing at 10½ o'clock. The public cordially invited. J. B. Hatch, Conductor.

A series of Sunday afternoon and evening meetings will be held at this hall during the present season at 2½ and 7½ o'clock. Dr. H. F. Gardner, Manager. E. V. Wilson will lecture and give tests afternoon and evening during October.

EAGLE HALL, 606 Washington street.—"The Circle every Sunday morning at 10½ a.m. Inspirational speaking at 2½ and 7½ p.m. Good mediums and speakers always present.

ROCHSTER HALL, 750 Washington street.—"Public Circle for tests and speaking are held in this hall every Sunday morning at 10½ a.m. and 7:30 p.m. Several reliable mediums always in attendance. Good quartette singing provided.

Children's Progressive Igneon.—At the annual meeting of the Children's Progressive Lyceum of this city the following persons were elected to fill the offices for the ensuing year: Conductor, J. B. Hatch; Assistant Conductor, G. A. Downs; Guardian, Mrs. C. C. Hayward; Assistant Guardian, Mrs. M. Biggs; Guards, Alonzo Temple, J. Foster, J. B. Hatch, Jr., Mr. Bowman; Monitor of Groups, Mrs. Hartson; Musical Director, Alonzo Bond; Assistant, Mrs. Hattie Barnard; Librarian, H. Drisker; Assistant Librarian, B. Weaver. Leaders, Mr. Union, Mr. Francis, Mr. Mann, Mr. Acorn, Mrs. Wilson, Mrs. Hatch, Mrs. Pratt, Mrs. Francis, Mrs. Bicknell, Miss Stoward, Miss Hayward, Miss Fessenden, Mrs. Downs, Miss Thompson.

The Lyceum holds its sessions every Sunday morning at Amory Hall, corner West and Washington streets. All are cordially invited.

CHARITIES C. HAYDING, Secy.

The Ladies' Spiritualist Aid Society gave a well-attended dance, and available in honor of the inauguration of its fall and winter sessions, at Pythian Temple and New Era Hall, No. 176 Tremont street, Boston, on Friday evening, Oct. 5th.

Engle Hall.—David Brown gave a large number of excellent tests last Sunday morning at this hall, which were recognized, and acknowledged to be very clear. Some of them were given to entire strangers. Mrs. A. E. Cunningham, of Lynn, officiated as test medium in the afternoon and evening, and caused very general satisfaction by the large number of tests and impressions which she gave—a large proportion of them to persons who had never seen her before, and were very frank in acknowledging the same. The individuals mentioned above are very excellent test mediums (as their platform ministrations bespeak), and are worthy the patronage of the public.

F.-W.-J.

Charlestown District.—Evening Star Hall.—On Sunday afternoon, Oct. 7th, Mrs. H. Clark, trance speaker and medium, of No. 57 Dover street, Boston, gave a fine discourse, and several excellent tests, which were recognized by person after person, who were entire strangers to the medium. Meetings will be held in this hall every Sunday afternoon at 3 o'clock. Mrs. Susie Nickerson White is expected to speak and give tests next Sunday afternoon, at the usual hour.

C. B. M.

The National Congress of the Workingmen's Party.

The Executive Committee of this party, whose headquarters is this year at Chicago, has announced to the various "sections" that a congress of the party will be held at Newark, N. J., on the 26th of November next. Among other objects given for the congress is the following: "Since the great strike there has been so much agitation of labor questions, and such decided changes have taken place in public opinion, the labor movement has acquired a very different character from that it previously had, and the Constitution of the party proves entirely inadequate to the necessities of the hour. Measures must be taken which shall unite the laboring classes—and that soon."

—Curd.

A State Missionary, Wanted for the Spiritual Association, Minnesota.

It is desirable that applicants should attend the State Convention to be held at Minneapolis, Oct. 10th, 20th and 21st. If possible, so that we can become acquainted with each other. There is a large field open for labor. Address

MRS. J. S. JENKINS,
President of the State Spiritualist Association,
Fairmount, Dakota County, Minn.

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NOTICE TO OUR ENGLISH PATRONS.
J. J. MORSE, the well-known English lecturer, will act as our agent, and receive sub-cribers for the *Banner of Light*, at fifteen shillings per year. Parties desiring to subscribe can address Mr. Morse at his residence, Warwick Cottage, Old Ford Road, Howe, E., London.

ROCHESTER, N. Y., BOOK DEPOT.
WILLIAMSON & HIGGINS, 82 West Main street, N. Y., keep for sale the *Spiritual and Reform Works* published at the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

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

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DR. J. H. RIDGERS, the well-known Spiritualist of Philadelphia, Pa., has been appointed agent for the *Banner of Light*, and will take orders for all of Colby & Rich's Publications at Lincoln Hall, corner Broad and Coates streets, and at all the Spiritual meetings. Parties in Philadelphia, Pa., desiring to advertise in the *Banner of Light*, can consult DR. RIDGERS.

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WILLIAMSON & HIGGINS, 82 West Main street, N. E. corner Eighth and Arch streets, Philadelphia, has the *Banner of Light* for sale at retail each Saturday morning.

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CHANNING D. MILES keeps for sale the *Banner of Light* and other Spiritual Papers and Reform Books published by Colby & Rich, at the Harvard Rooms, 121 Second and fifth avenue, and Republican Hall, 55 West 34th street.

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At No. 319 Kearney street (upstairs) may be found all the BANNER OF LIGHT, and a general variety of Spiritual and Reform Books, at Eastern prices. Also Adams & Co.'s Golden Rule, and the *Essence of Science, Positive and Negative Powders, Ours & Tobacco Preparations, Dr. Morse's Nurturing Pills, and the Golden Rule*. Circulars and tracts free of charge. In U. S. currency and postage stamps received at par. Address, HERMAN SNOW, P.O. box 118 San Francisco, Cal.

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MRS. M. J. REGAN, 620 North 5th street, St. Louis, Mo., keeps for sale the *Banner of Light*, and a full supply of the *Spiritual and Reform Works* published by Colby & Rich.

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