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BOSTON, SATURDAY, OCTOBER 13, 1877.

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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 uni- Now the same law applies to the moral nature, with the exverse are as comprehensible as those governing the material. It only remains for man without prejudice and prejudgment 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 some- amenable for the experience of outward life. thing, which is the positive, ultimate good, to express itself

This is the scientific statement. We do not know of any that God is more kind to Nature that has unconsciousness 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 pring, the darkness of His day, the conditions into which the esser being must be plunged to comprehend or fulfill the greater. For the Deity himself the whole universe is the body, of which He-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 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. ception 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 finme? The knowledge which came without this experience would be the knowledge of the angel or archangel, but not the knowledge of the hu-

man being that personally must be made responsible and The sin that is in the world may be considered as a state of

gree amenable, even though you did not create the condition | more than it seeks to do right for the love of right. but it is that you have a sterner monitor within, which is hold you to a rigorous account for every violation when the violate it.

Thus violence and the accusation that attends become the 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 halled 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 welcomings 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 impinges upon human consciousness; and this is why the it becomes a greater triumph over matter. It is because the soul that is untempted is measurably untried. 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 valu? 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 fall, 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 criticise 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 criticise 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 grumble 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

consume the débris of matter, that Life may express itself | law in your mind. You are yourself, therefore, in that de- | over that death which fears the final penalty of wrong doing

of weakness which causes you to yield to the temptation. We Let us turn all abject passions out. Let us admit the divine better statement to apply to the moral world. We do not see think the dividing line is very clear. It is not that you are philosophy and the divide religion, that philosophy which enresponsible to the Delty; it is not that Delty punishes you, compasses the universe, gives a reason for everything and a law for everything; binds matter with its tempests and its your own soul, to which you are responsible, and that will calms, its sunshine and its shadow, its winter and its summer into the glorious zone of life, and makes flowers to bloom knowledge of law is in your mind. You become your own out of winter snows, and out of the great tempests and judge. The judgment sent becomes your own soul, and the storms verdure and the forests to grow. So, in the mora consciousness of your own life. You sit in daily judgment world, let us bind all together by the divine philosophy of upon yourself; and when the full consciousness comes of that theology which recognizes in the good and the evil, in the entire moral law it is not possible for the human being to 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 vanstrong chords upon which the spirit rises to self conquest and quished. Let us exalt ourselves beyond the pairry fear of anything which God can do to man, by the consciousness that man is elevated coëqual 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 8. 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 requited 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 th' Elysian, Within those pearly gates we now may be : Our souls, transfigured by the glorious vision. Bask in the joys of Immortality

less is there for the purpose of the expression of the good. You | fore needful perpetually, except to souls that are in the same take a sphere, and without probing it you could not become condition, but a necessary stage of the soul in its transit aware of its component parts. You may probe it by mathematics, and to the untaught mind you are obliged to dissect it into various parts, cubes, arcs, 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 | must consume you, so there is a period when the mind itself

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 is to understand that birth and its | to try their strength with wild beasts. It was the test of manpains are as essential as the life which follows, and that the | hood, the trial of physical life and strength, to combat the period of slumber during which the seed recuperates, or the | wildest of the elements of Nature. He who gained the greatroots grow strong for the next summer's growth, is not a est victories became the hero of the hour. In the arena of period of death, but of repose. What we need to learn is not | life the wild beasts are the untutored passions of the human that nature's violence is that of death and destruction, but of breast. He is the greatest and becomes the hero of the moral 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 courses of life, so that if a tree be whirled down by a temwithin. pest 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 cycle 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 flowerst 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 deities of the past were those of Creation, Preservation and Destruction. The deity of Destruction has within, the warning voice that does know and cannot impel been maligned and abused, misinterpreted and degraded to you to its bidding. This sin there is no forgiveness for; the uses of moral perversion. Not so! Destruction is a por | it may be outgrown; the penalty of it may be after long tion of preservation. You cannot have successive new forms | years or centuries overcome, but that is conscience that reof life without the decay of the old ones; and the wise farmer | bukes the spirit, and which no one can take away from you. burns his fallow field that out of the soil may spring the The physician may heal the pain externally, or even morally; fresher vegetation unimpeded by the decomposing growth if you sin ignorantly there may be some one to southe you,

*Bubject proposed by the audience. f Referring to a bouquet on the table.

through the negative, which is not a positive evil but neverthe existence needful until another state takes place; not therethrough 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 being are flung, and upon which they break the perfect sphere comes to the conscious possession of its faculty of either reof their individual life and thus express themselves through | sisting 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 im perfections 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 hour and of the centuries who successfully meets and com bats 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

The responsibility comes here: that while you acknowl edge the law and its universal application; while you are aware that you did not create the principle nor its conse quences; 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 bukes 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 yourhighest duty, or of vio-lating that moral law when you have the knowledge of that of last year. We must have the tempest, fire and flame to but no one can take from you the sting of that consciousness

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 for the background of the pic ture 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 ikewise leaves us the panacea that the tempest and the storm bring, healing as well as destruction, and that scathing 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 lessees, 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-heir 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

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

West Roxbury, Mass.

Thought. Free

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 eason 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 am 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 mundance sphere. There are deceivers 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 plons person : but you soon can notice their inclination to falsify. never omit to use an invocation, as directed by Alphonse Cahagnet in his "Celestial Telegraph," which win 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 diakka, 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 Bax-ter's so-called "exposure." "The discovery and application of truth" is a good motto for investigators; it is not prudent to place to much confidence in the communications we receive; enthusiasm is apt to lead to fanaticism, and fanaticism is an unhealthy condi-W. A. SIMPSON. Stockton, Tenn.

Religious is a higher and broader word than Christian ;

LIGHT. BANNER $\mathbf{O}\mathbf{F}$

Foreign Correspondence. ECHOES FROM ENGLAND.

NUMBER ELEVEN. BY J. J. MORSE, (Knolish Agent and Correspondent of the Banner of

Light

the usual winter campaign. And according to | 14,346 articles were found without covers. Later present indication I think there is every prospect on the document affords the "cynical philosoof a busy time. All our forces will find employ- pher " before mentioned an opportunity to specment, and in proportion to their earnestness and | ulate on the stupidity displayed, as follows : sincerity will be the measure of their success. Liberal views are daily gaining ground, and it liberality and intolerance are slowly, but surely, retiring from among us. The State Church is similarly mistaken the water pillar for a pillar beset by various adversarles, open and covert. letter box. The letters had been passed into the The cry for the Church's disestablishment grows more loud and trequent: Nodoubt the time will tap-lever. come when a law-enforced State religion will be a thing of the past, to be wondered over and re-gretted. Orthodoxy is falling away from its Cal-repudiated. As a triend of mine recently put it: of John---. Could the manager of the office "The infernal regions are being whitewashed, give any particulars about that man-what he and the Devil retired on a pension." The sooner the better! The higher teachings of Spiritualism help, most materially, to give man a clearer understanding of the real requirements of our spir- j itual natures, and the best means of meeting -

them. Truth and honesty help us more than faith and creeds. Excepting a brief but very interesting address

at a source of the National Association, I have not heard of our good brother, Major Thomas Gales Forster, doing any work since his arrival in London. I am informed that his health is still far from good, and that he is at present hardly. strong enough for the duties of the rostrum. 1: trust we may hear his voice during the coming

cles and success of Mr. J. William Fletcher, the Boston medium, who is still in London.

Mr. C. E. Williams, our well-known physical medium, has lately been upon his annual trip to j the Hague. Our co-workers in Holland entertain ficials, we can hardly feel surprise when they: the cards which we had previously marked were 8 warm regard for the above named gentleman, utterly fall to understand the facts and philoso-thrust into the hands of the different sitters. On a regard cordially shared by all Mr. Williams's pby of Spiritualism. Experientia Docet, that is a examining the cards they were found to be writmany friends.

Our new inspirational speaker, J. W. Colville, has lately made a tour in our northern provinces. His addresses have been well spoken of, and their gentle style of dealing with the perplexing quite as much with societary conquest as with a communication concerning a private matter theological questions are excellent preparatives for a sterner analysis of them and their issues. I see he intends to run over to the States. Thave no doubt he will find an appropriate welcome. understand he is of American descent.

We have also another gentleman who promises to be a very useful acquisition to the ranks of our platform workers, E. W. Wallis, nephew to Mr. W. Wallace, known as the misslonary medium, Mr. E. W. Wallis has also been speaking in the provinces of late, and most favorable encomiums have been passed upon his labors, the sphere of which is rapidly widening."

Dr. Monck is in good practice, and has lately been favored with some very aristocratic patronage: The Doctor told me, recently, he intended to pay a visit to America, but not until he had put his late detractors to shame by practicing before the people who had slandered him, and thus proving that their efforts to erush him were futile. He has more than kept his word.

The "No. I School " of the " Order of Spiritu-"still continues to flourish, and be-

packets 298,790,800, of which the newspapers alone numbered 125,065 800. The numbers of registered letters was 5,095,116. One of these letters, addressed to a bank, and containing £3,000. To the Editor of the Banner of Light: was found to be unfastened. The number of returned letters was 5,897,724. Upwards of 33,100

letters were posted without addresses; and of) these 832 were found to contain nearly £390 in cash and bank notes, and nearly £5,000 in checks. Ere long our army of workers over here will [78,575 postage stamps were found loose in differbe girding on their harness prior to commencing ent post offices, having been insecurely fixed, and

> "In Aberdeen a person was observed to de-posit a letter in a disused street hydrant, and on the cover of the box being removed, three other letters were found, the senders of which had box through the space formerly occupied by the

The following are samples of letters the Post-Master-General receives from various correspond-

"Sir-1 have just been hearing of 3 men that was like, or if there was such a name, or if he had "any friend.- He just-went amissing about that time. I here enclose a stamp, and address , to, æe. To the Manager of the Dead Office, Post Office,

London. To the General Post Office, London -1 right these functions to ask you if you would be so kind as to need me if there is such a person living in england. She was living at Birmingham last they hant in Birmingham now-let this letter go

to every general post office there is, To the Editor of the General Post Office, Lan. ton -- Will you please oblige Susannah- -- and Walter ---- with the particulars of an aspecial licence to get married-is it possible for you to forward one to us without either of us coming to ou-if you inclose the charge and have it reseason. The Medlum and Daybreak and The Spiritual-ist still bear frequent testimony to the excellen-isend by return to the address inclosed the partic-

ulars we should feel greatly obliged. Surely if people can entertain such curious my watch-the light was turned on, and the meopinions of a practical, matter-of fact subject, dium lay on the floor entranced, while some of like the Post Office, its administration and of- the circle were favored with flowers and wreaths;

confort. After the battle is over, comes the counting up of losses and cost. Victories often cost more you covet can never be attained. Dinner parties, receptions, private concerts, teles champetre, and

"We have been at some trouble to ascertain mean as if in severe pain. Some one of the com-

sure

LETTER FROM MRS. SUSIE W. FLETCHER.

I had expected to have been back in Boston ere this, and resumed my work there, but clrcumstances have ordered otherwise, and in all probability I shall not return for the present, happy as I should be to meet the familiar faces of my many friends. London is very quiet for London, and everything from the churches upward seems to say, "Vacation time has come." They say, "There is n't a soul in London," but I doubt the truthfulness of that statement, especially in a city of some millions of inhabitants. The fashion and style, like the butterflies, have flown away to the seaside and the continent, but there are quite as many men and women in London now, manhood and womanhood not always being dependent on condition or numbers.

There are in London, in addition to the public workers, many private mediums, who, standing outside the ranks of acknowledged Spiritualists, are yet accomplishing much for the cause. I have had the very great pleasure of attending some scances with one of these, which may not prove altogether uninteresting. After dinner it was proposed that we have a scance. We were shown into a small room and the door securely fastened; cards were, marked and laid upon the table, and we then took our seats in the usual semi-circle. The medium, a young lady of some eighteen years, took her seat in the corner opposite; no test conditions were imposed; the only door was in the back part of the room, and se curely locked ; the only articles in the room were the chairs and the table; no carpet on the floor Rtimmas-this is mi-sister and brother in-law- as a shield for trap doors; no suspicious cupboard out of which the "ghost in Hamlet" or any other ghost might be expected to walk. When we were seated the gas was turned down and a sweet-toned music-box made the silence less oppressive as it flooded the room with its rich melo-. dy. – Soon the room seemed alive with "viewless beings," hands clasped hands, voices whispered to us words of affection and love, while the music-box was carried from one side of the room to the other. In a few moments-less than five by ten upon and signed with the name of some spirit friend. The handwriting of each card was different in style; two were in French, while than they are intrinsically worth. This is true one was inscribed with hieroglyphics. I received successes on the tented field. To make your from a friend who had but recently passed away. mark in the sacred ranks of fashion now a days. The message was in his own handwriting and is a costly affair. You must needs have a long signed with his full name-a most peculiar one. balance at your banker's, else the social eminence [This part, however, was only the beginning. The light still burning, so we could distinguish the features of each other, see the time by watch, all those social and fashionable evidences of &c., we joined hands, the medium still on the wealth that, must be exhibited if you intend to floor before us. After waiting for some minutes, a o'ertop your tivals, or even if you desire to hold small cloud formed over the medium's head and your own-are rapidly becoming a scandal. extended down the length of her body; it gradual-These expensive outlays for the gratification of 1y rose higher and higher and stood before us, the fortune's favorites, while thousands are wanting arms, face, &c., soon becoming plainly visible. bread, shows there is something wrong in our The spirit, apparently the same height and size complacent lives, and that we are not so human- as the medium, came nearer and nearer to us, itarian as we should be. I quote the following and finally she brought-fier face very closely to from one of our high class society papers, called ours, and we saw plainly it was the same as the 'Vanity Fair.'' Dealing as it does upon the above - medium's face ; there was the same color of hair topic, and that, too, in a thoroughly reliable and eyes. But as we looked she changed entiremanner, many will read it with interest, I am by, and became, as it were, a new being. Every time we touched her suddenly the medium would

the exact cost of a London party of the better pany handed her a wreath which the spirits had kind recognized by society, and it will be seen a prompt the first of the stars. She had brought the first of the scance. She took it, and, as she held it in her hand, it faded from sight, The gentleman lamented this, and she reached above her head and clasped out of the air a wreath of fair blossoms which she gave to him in return for his. After speaking with us all for some time she returned to the spot where the medium still lay, stooped and kissed her, and gradually the elements of her body returned to the medium, and she was gone. The medium awoke as if from a troubled sleep, and the scance was ended. Here in plain sight, under the most satisfactory conditions for investigation, was a demonstration of what the spirits can do when their mediums have favorable surroundings and are free from care. I have also met several other mediums whom I shall speak of at another time I trust the dear cause still moves on toward the success sure to come. With the kindest regards to all friends, I am, very truly,

Written for the Banner of Light. THE ANGEL HARMONIES. BY ADDIE H. BARNUM.

When the morning dawns upon us, Loves within our hearts respond To the call of youthful sunbeams Wakened by her magic wand, And the young hope-buds shall blossom Into life that lasts for aye, For the meadows gleam with beauty Where the blessed angels stav-Loving angels, blessed angels-

That we e'er might with them stay. Big-eyed owls with solemn features Hoot amid the darkened wilds; But the lark with joy uprising Tells the morning glory smiles, That each shining sunbeam carries Stored beneath its garments bright, Gems that love hath fashioned for us, Strung on threads of silver light. And the angels, loving angels, Whisper joy comes with the light.

Sweet and joyous are the tendrils That around our hearts entwine, As the ripple of the streamlet When it sounds its merry chime O'er the bed where pebbles lowly, Silently have waited long, To be wakened from our slumbers Into unison of song, And the angels, loving angels,

Are rejoicing in the song.

With revealments still unfolding, Fast recedes the chilling dread Of the sad and solemn dirges That are chanted for the dead. For sweet incense is ascending From the arbors where doth climb. With its fond grasp ne'er relaxing, Life's progressive, sun lit vine. And the angels, loving angels, Guard with care the growing vine.

While the rootlets still sink deeper, Striking richer veins of love, That unfold, in wondrous measure, Beauty for the life above, And each new-born flower, so precious, Ne'er from its loved vine is riven, But, through shade and sunshine clinging. Blooms eternally in heaven.

And the angels, loving angels, Echo but the sweet word, "Heaven."

They who shoot the poisoned arrows, Tainted with the viner's breath. Must soon learn the simple lesson-Where life is exists not death. And though mantle dark and heavy O'er the living truth be thrown, Oft doth sweetly come the whisper "Child, thou 'rt never left alone ! Then with angels, loving angels, Stand for truth, and truth alone !'

Mighty forces 'round us gather, And the upturned brow caress: Strength and comfort they are giving, Every wounded heart to bless. Oh, the angel-world is striving Each dark pathway to make bright With its love, sweet love supernal-Love that makes all burdens light. Loving angels, blessèd angels, Help us to receive its light !

OCTOBER 13, 1877.

them, and held them at arm's length in my left hand, in the bright light of the sun, the medium sitting within about three feet of the slate, convulsively writhing, while the noise of scratching was feebly heard, apparently on the slates, In some two or three minutes, I should think, he said: "It is done," and I separated the slates and found a short message written in a large, bold hand, and signed Dr. Warren. I know that some invisible but intelligent being, other than the medium or myself, wrote that message, and such a being I call a spirit.

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Three other communications were written by the medium's hand upon the slate, and signed with the names written on the ballots, the relationship, which I had not indicated, being correctly given in the communications.

The remarks of Mr. Sargent in regard to the value of this demonstrative evidence, in its scientific aspect, and also concerning the protective influence which should be thrown about such media, are full of wisdom and practical importance, and if any reader of this article failed to peruse the valuable testimony of Mr. Sargent and Mr. Wetherbee in the Banner for Sept. 29th, let them be sure to neglect it no longer.

DR. H. B. STORER. No. 29 Indiana Place, Boston.

EDWIN KEENE.

To the Editor of the Banner of Light:

I have lately attended a few meetings and complimentary benefits to mediums, and at each of them the conspicuous factor of the entertainments was Edwin Keene, a trance and test medium. I had never heard of this gentleman, but at the first of the occasions referred to he, entranced, stepped among the audience and gave to a number of them remarkable tests; names in full, and incidental details that the several parties said were correct in every particular. I was remarkably struck with the definiteness of these statements of persons beyond the veil, so different from the tests given ordinarily at public meetings; if there was no collusion they were very remarkable. The same startling phenomena, but varied, were repeated at the places referred to. On each occasion I asked some of the favored ones whether the communications were satisfactory; they invariably said yes, that they were correct in every particular. I found on questioning these parties who got these public tests that there was no collusion, or any reason for the medium to know the particulars stated ; the parties. I found, had had sittings with the medium, but other than that they had no acquaintance with him, and the tests were tests to them, as apparently they were to the audience in general.

I do not think the fact that these public tests were given to parties who had sittings with Mr. Keene invalidates one's interest in them. The medium is certainly entranced, and it is possible and probable that when an opening, or an acquaintance with a band, or connection is made with a party, the spirits in that connection may be more readily in the line of access. I think most Spiritualists will understand this without further argument.

He interested me enough to make me desire a sitting, and he accepted my invitation, and paid me a visit at my home, and we, self and wife. had a scance all by ourselves, and it was in the highest degree satisfactory, and very like talking with the departed. I have always been very hospitable to spirite, and possibly I may be favored thereby beyond the lot of many others; still I make no such claim, and what I got I see no reason why others cannot also. I will not attempt to lengthen this notice by giving the details of this sitting; I will only say some of our near relations came to us in a very unmistakable manner with kind words and appropriate ones. They knew and mentioned in full the names of the living; they ought to know if they were the persons they claimed to be. The medium could not have known the persons or the details that the spirits through him seemed to know; I may have been somewhat free with the name of my daughter Hattie, whose early flight to the spiritworld opened the door of Modern Spiritualism to me and mine, so that mediums may have known it, and even this medium, though a stranger here, have heard of it; but if it were so he could hardly have guessed her middle name and the associations connected with the full name, which the spirit gave us, with many other interesting details. I feel, and so did Hattie's mother feel, that we were listening to the words if not the voices of the departed, and expect to enjoy a repetition of the sitting at an early day, which I should not do unless this one had been so satisfactory: and as it was somewhat accidental that I met Mr. Keene, I thought I owed this experience or statement to the spiritual public over my name. JOHN WETHERBEE.

ing present on a recent evening 1 was pleased. to note that its numbers had materially increased. As a mutual improvement class its results promise well, and it is the means of cultivating a per-gretted that at present the example has not been followed to any very great extent. But doubt- hire of glass and china, 26; hire of chairs, 23, less it soon will be, now the winter season is approaching.

Our oldest London Spiritualists' Association -"The Dalston Association of Inquirers into Spiritualism," has removed from its former quar- the ordinary party giving houses in Lonnon cost ters and is now located at 53 Sigdon Road, Dalston Lane, London, E., where the Hon. Sec. Capour, and nive others, and the guesses octag retary, Mr. T. Blyton, will be pleased to hear from his American friends. This society has sary, £156; wine, &c., £45; total, £601; A ball done an immense deal of good.

We have recently received from the office of Mr. W. H. Harrison a second edition of Prof. Gregory's "Animal Magnetism," and a very val-mable addition to the literature of Hypnotic-Psy-23; hire of chairs, 29; sundries, 211-2498, 1s uable addition to the literature of Hypnotic-Psy- 23; hire chology it is. But as it is an important and useful work I will reserve a detailed notice of it for a separate communication. The thanks of every student of psychology are due to Mr. Harrison for republishing this work at a price bringing it at the great 'house' is considerably less in prowithin the reach of all.

she is) of our lady trance speakers has lately been 104, per guest, at the smaller house the concert united in the bands of matrimony. Miss Long- cost at the rate of over 48s, per guest, and the bottom, now Mrs. Batle, has done substantial ball at the rate of 35s, per guest. This, of course, bottom, now Mrs. Batle, has done substantial arises from the fact that in the great house a service in her native county-Yorkshire - and great establishment is always kept on foot, and various other parts of England. If her new re- that there is but little occasion to hire extra seats lation causes her to retire from the platform her or to provide extra decorations. But the number loss will be much felt. Her husband is an earn of persons living on this scale in London'is so limited that they may be counted on the fingers, est worker in the cause, and a gentleman highly and for hosts and hostesses at large, the figures respected by all who know him. Speaking of of the ordinary house must be taken as the basis trance speakers reminds me to say a word on be- of calculation. It appears; therefore, that for a half of that truly eloquent and characteristic address from Spirit Robert Dale Owen through Mrs. Richmond, as printed in your columns. Every one should read and ponder it. The Chicago society have reason to be proud of Mrs. Biohomod's continued labors amount them the only acts so as to deter all but those of large in-comes from opening their houses at all, to the Richmond's continued labors among them.

The advantages of culture and civilization are | finds itself precluded from meeting in what would of course abundant. Railroads, steamboats, tele- otherwise be very pleasant resorts. Can all this graphs, and cablegraphs, the printing press and not be changed? Is it not possible to suppress that the post-office, are boons we should now feel it supper and those decorations which play so large difficult to dispense with. But even with all the above, in the way of progress, and all the ad- ety together, not exclusively to eat and drink, or vance education has made of late years, the cynical philosopher has much in the way of folly and talk together, which is, after all, the final object? If this be possible, it behooves the leadignorance left to speculate upon. That eminently prosaic and business-like department of the to confer the greatest possible boon upon the sub-British government, the post-office, annually supplies us with a curious commentary on the faculty of "blundering" that seems inherent to human nature, and which nothing seems to be able Post-Master-General's Annual Report, for 1876-77, just issued, might be a source of entertain-77, just issued, might be a source of entertain-ment, I have subjoined just a few extracts. As showing the business done, the report states that the total number of letters which passed through the total number of letters which passed through the post-offices in the United Kingdom during the year was 1,018,955,200, equal to 31 letters per head of the population ; the number of post cards was 92,935,700, and of newspapers and book

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that the sum is one of considerable amount in all The entertainments referred to all took cases. place during this present season, and the figures represent the actual sums paid. An evening party at one of the great houses, in which th hostess is of high rank, and which was attended wine: C27, 10s; mineral water, $\pounds4$, 10s - C32; oil, $\pounds4$; candles, $\pounds13$; gas and men, $\pounds7 - \pounds24$; 25. - £9, 2 ... extra cooks, £22; extra walters, £27; police, £3, 95, 6d.; carpenters, £9, 14s. - £62 38, 6d. ban l, £70 ; sundries--ale, £2, 103., wash-ing, £3, 108.; ice, £3- £9; total, £386, 114, 2d. A concert at one of the best of what may be called as follows—the singers being Albani, Thalberg, Capoul, and five others, and the guests being £400; supper, including bire of everything neces

at one of the great 'houses,' with 600 guests pres ent, cost as follows :- Kitchen department, £187, 185.; wine, £62, 55.; extra walters and cooks C28, 158.; candles, £14, 88.; oll, £1, 13s. 9d.; gas 9d. A ball at one of the best ordinary house with 350 guests, cost as follows:-Supper, including hire of everything, £225; wine, &c., £75; music, say £15; decorations, £300-£615. It will be observed that the cost of the entertainments portion than at the ordinary house, for while at

One of our best-if not the best-(and I think 198, 6d, per guest, and the ball at the rate of 16s. hostess of the usual type it is not possible to open ber house to her friends for a few hours in the evening, and to provide for their amusement a little music or dancing, under an expenditure of £600. This is a very grave fact, and it necessagreat loss and damage of society, which thus

> a part in the accounts? Is it not possible, in short, to do as other nations do, and to call socito listen to expensive singers, but simply to meet ers of society to set the example of it, and thus ordinates, who are always ready to follow their example."

Thus your readers will see how costly a thing it is to be "in society," and can readily imagine that if the wealth thus annually expended was weal, the value of wealth would be revealed in a newer and a brighter light.

our common foes. The right will crown you, the true will bless you, and your work shall bless the world. Warwick Cottage, Old Ford Road, Bow, ¿

London, England.

SUSIE W. FLETCHER. 2 Vernon Place, Bloomsbury Square, London, Eng., Sept. 17th, 1877.

(From the Religio-Philosophical Journal] "DENTON AND DARWINISM."

Mr. Coleman, I see, states in a late issue that for years I have been a thorough Darwinian. In some respects this is so, but in some others it is If the word Darwinian is used for evolutionist-and it seems to be-I have been one for thirty years; lectured on the subject, and held a week's discussion with Senator Langfield, tak-ing that ground, before Darwin wrote a line upon the subject. But, although I believe in evolu-tion, I do not believe that it took place in the way that Darwin, Huxley, Spencer, and the writers of that school generally believe; nor do I think as Darwin teaches—" That probably all the organic beings which have ever lived on this earth have descended from some one primordial form into which life was first breathed." I think there is a law of life as there is a law of crystalli zation, and that, by virtue of its operation, living beings came into existence by myriads in the early geologic periods, and are still coming into existence, and that from these living forms which are brought into existence as naturally as crys-tals of alum in a solution of that liquid, the most perfect forms, including man, have been evolved through the geologic ages, by the operation of a variety of laws, of which natural selection, so ably elucidated by Charles Darwin, is one. But leaving out of view, as Darwin and his school do, the spiritual side of the universe, I regard his theory as radically definition. theory as radically defective. I could as soon believe that a boulder rolling down a mountain stream could be fashioned into a perfect bust of Daniel Webster, as that natural selection could An infinite and intelligent spirit, in my opinion, presides over the universe, and natural laws are its instruments. The earth, permeated by the

Eternal Spirit, was pregnant with man at the beginning, and the life forms of the geologic ages present to us so many stages of the gestative process by which out of crude, unthinking matter was developed intelligent man; and I be lieve that if the planet should be returned to lava, man would in time be its fruit again. As when the cloth factory is burned its proprietors build another and turn out cloth again, because there is an intelligent spirit back of the cloth-making and the factory; so back of the man and the earth, the factory in which he was made, is the intelligent spirit that produced him, and when that is left out of the calculation I think Darwinman.

OPATIVE TESTIMONY CON-CERNING THE MEDIUMSHIP OF CHARLES E. WATKINS.

To the Editor of the Banner of Light:

Spiritual Phenomena.

My experience with Mr. Charles E. Watkins. the medium, is in perfect agreement with the phenomenal and spiritual character of the manifestations described by Messrs. Epes Sargent and John Wetherbee in a recent issue of the Banner. I sat with Mr. Watkins in his room, on the third floor of 46 Beach street, for an hour of the forenoon. He said that he desired to give me a good sitting, and while I prepared my ballots he left me alone in the room. I sat near and with my back to the front window, and there was no mirror to reflect my position, or opportunity for any concealed person to observe what I wrote. I wrote seven names with pencil upon seven separate pieces of thick note paper. I closely folded each of them several times, and then twisted them into pellets and stirred them about upon the table, so that it would have been impossible for me to distinguish one from another, and equally impossible for any one to know by ordinary vision what was written on any of them. Mr. Watkins said: "If I were to take either

of those ballots in my hand I could tell you in-To the Editor of the Banner of Light: stantly what was in it; but I don't want to; I won't touch them; but I want you to take a pencil and point to them, one after another." This I did, slowly, and on my reaching the fourth ballot he said: "Take that up and hold it in your reply was, "I am an investigator." He then left hand." I did so. He began to walk the room, and soon approaching me, said: "I think was obtained which proved highly satisfactory this is a wife of yours in the spirit, and the name in its results. The two slates were placed tois Sarah. It is on that ballot in your hand." I opened it and found the name correct.

He then described a lady, giving her name, whom he declared to be my mother drawing near to me from a distance, he also selecting the ballot on which I had written her name. In neither case had I written or indicated the relationship of the parties named.

Suddenly he exclaimed: "There is a person the country, and had no intention of deceiving, here named Farnsworth who is drawn to you. but his remark brought out a grand reply, and You have n't written the name, but the person is here." I did not at once recognize such a spirit friend, and he hurriedly passed on, saying, istic capacity.

"There is a doctor mixed up here in this, somehow; his name is on one of those ballots; take that one in your hand," indicating it by pointing. I did so, when with a spasmodic movement a Methodist in belief; that he knew he had not he turned up his shirt-sleeve and revealed the at all times done right, but was determined to do name of "Dr. Warren," in bright red characters better in the future ; that his past life acts were written upon his arm just above the wrist. On not at this time up for criticism, but it was simply opening the ballot in my hand I found the name his mediumship that the audience were to pass of Dr. John Warren, which I had written. judgment upon,

He then suddenly exclaimed "Hattie-Hattie is here. Why, that name goes with the Farnsworth; you have n't written it." No, but I knew her well, and was a boarder at her house twelve years ago, not two rods from where we were then sitting.

He then said, "They wish to give you the inpositively do, that there was no writing upon ism utterly fails to account for the existence of them. I placed them together, the medium sim-WILLIAM DENTON. | ply dropping a crumb of slate-pencil between

CHARLES E. WATKINS,

While at Lake Pleasant Camp-Meeting I introduced Mr. Watkins to Dr. Cottrell, of Kansas. Mr. W. asked Mr. C. if he was a Spiritualist. His went to the tent of Mr. Watkins, and a sitting gether with a small pencil between them, and held by Dr. C. firmly. Soon the pencil was

heard writing, and, on opening it, the following message was found: "My dear husband, you may try to deceive the medium, but you cannot deceive your wife. You are a good Spiritualist." This was signed with the name of his wife in full. Dr. C. is one of the oldest Spiritualists in

convinced him that Mr. Watkins had no part in the writing of the message, except in a medium-Mr. Watkins made a public explanation at this camp-meeting, which expressed much truth doubtless. He said that he (W.) was formerly

I have watched Mr. W.'s movements closely during the independent slate-writing, and cannot discover the first particle of a chance for "trick." "deception," or "sleight-of-hand" in his movements. If any one can and will show to the world how it is done, they will confer a great favor to an honest seeker after truth. To me dependent slate-writing, without my touching it, the demonstration of the power of spirit, in these but it exhausts me fearfully." I took his own | manifestations, over matter or the material, is two slates, first examining them, to know, as I clearly shown, and what has been so long talked of as a reality is fully realized.

A. S. HAYWABD, Magnetic Physician. No. 5 Davis street, Boston.

OCTOBER 13, 1877.

[From the Evening Star, Dunedin, New Zealand.] GOD'S SOLDIERS.

BY CHARLES BRIGHT.

"Considering the extremely dangerous nature of the work, the percentage of deaths was very small, four men be-ing accidentally killed." - Newspaper report of the pierce ing of the Deborah Bay Tunnel.

Only four navvies stain! No need to name them ! Not on the battle-plain Death overcame them. No lives were lost of them-None but their own; Little the cost of them-Only a groan From a child, or a widowed one, Moaning alone. Had they been fighting there, Slaying their brothers, Officers, writing there Home to the others. Had mentioned the names of them-Published the claims of them. Thoughtfully grateful, Spite of the hateful Traffic of murder In which they engaged Each prompt recorder Their death would have paged, Telling how bravely Their warfare was waged. When will the time come, God? When will the day break, Soul, in this earthly clod, Mind, in this clay-cake, So far shall rise In the pathway to heaven To glean from the skies, _____In the light Thou hast given, How rightly to estimate Honor and worth ; What man's predestinate Mission on earth? Learning that labor Is prayer unto Thee; That cannon and sabre, If devil there be, Are the grim working tools, The compass and rules, Of his industry; That noble and true Are The working tools and true Are Thy warriors, who Earth's forces subdue, As humbly they stand, And by sheer strength of hand, With no banner, or band, Or posthumous vanity, Metamorphose the land To the needs of humanity.

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[From the Boston Journal.]

The Indians of the Northwest. False Ideas of the Indians-Darwin among the Red Men-Honcesty of the People-The Medicine Dance-Mystic Ceremonies.

KESHENA, WIS., September, 1877. In council to day we were introduced to the the above n chiefs of the tribe, who grasped our hand with bury, etc.: emphatic cordiality. In thanking them for their courtesy in getting up a game of ball for our amusement, we took occasion to speak of our early impressions concerning them, that we had been educated to consider each Indian as prowi-ing about with tomahawk and scalping knife, seeking for a pale-face, and that each scalp se-cured, especially if the hair was high colored. cured. imparted new dignity to the possessor of such trophies. A hearty "ugh" and a shaking of the sides indicated their amusement at such a nonsensical idea. A few weeks among this kindly people will speedily dispel many false ideas which have come to us from the reading of "Indian massacres" and "Indian wars." In this village, where all the whites, men, women and children, can be gathered into a little parlor, we felt far can be gathered into a little parlor, we felt far safer than at home, and in three years' residence here our agent has never had a single article stolen from him, unless it may be a few water-melons, which some roguish boy may have pur-loined. A Pagan, on leaving his house, simply places a stick against the door outside, and this is ample security against all intruders. They have many curious traditions, and are ahead of Darwin, because their theory of the creation of Darwin, because their theory of the creation of man is by one single grand transformation from the lower to the higher animal. One of their stories is that Mr. and Mrs. Bear, while wander-Ing about the shores of Green Bay, noticing the fertility of the soil and beauty of the land, felt that it was designed for a nobler race, so they re-solved themselves into an Indian and a squaw,

and they were the origin of the Sacs. The eagle seeing this great change, also determined that he too would enter into a nobler life, and so the

BANNER OFLIGHT.

time rich blankets were laid on boughs in the centre of the lodge, and the candidate kneeling at one end, the performance became more in-tensely earnest. At last he fell prostrate and remained motionless. Three times the procession marched about him, when an old man stepped in marched about him, when an old man stepped in and raised him from apparent death, imparting the secret which made him one of them. After this, as he stood in the centre, he was struck again and again with the other skins, as often falling from the blow. Toward the close of the day all marched to the graves of the dead on a hillside close by, where the spirit of him who had died the year before was supposed still to be hovering about, waiting for his successor to take his place. To him an address was made, and he was desired to go and prepare a place for those who were to follow him. More marching, more invocating and exhorting to faithfulness, and then the last supper, consisting of wild rice

then the last supper, consisting of wild rice soup, was eaten with the dead. With the setting sun illumining that band of devoted ones, wh for twenty-four hours had worshiped in their way the Great Spirit, we turned away, feeling that perhaps their adoration was as acceptable to our Father as the devotions of many who lool with ridicule upon the worship of these unlet-tered heathen. In these rites there certainly were dim suggestions of the advent of Christ, the last supper and the resurrection, and from whence came these ideas? They do not speak our language, have no written word and no Christian teacher. Ne-a-pet, the son and successor of Oshkosh, now head chief, told me this story : "We have formed this society of medicine men We have formed this society of mentionement because so directed by one who came to us when the race was created. He came as a stranger, and from some other tribe, saying, my friends and brothers, I come to dwell among you and to do you good. As he appeared like any other In-dian, he was not believed, and many considered him an impostor ('despised and rejected of men'?) To prove his claims he opened a roll of bark which he bore upon his shoulder, saying, 'Look my brothers and believe whet 'Look, my brothers, and believe what I say. I am here to bless and help you.' He then unfold ed the roll, disclosing a dozen apartments of dif-ferent medicines with which he healed diseases

and worked miracles. So he convinced the peo-ple of his goodness and established this society, which has ever been kept up in remembrance of We were greatly indebted to our agent, Mr. Joseph C. Bridgman, of Springfield, and his interpreter, Joseph Gauthier, for the intelligent

Banner Correspondence.

Miss Kislingbury—A New Organization in Albany, N. Y.

Our translator, Dr. G. L. Ditson, forwards us the following spicy letter concerning matters in the above named city, the visit of Miss Kisling-

To the Editor of the Banner of Light:

Miss Kislingbury, the estimable linguist and writer, and Secretary of the British National As-sociation of Spiritualists, has honored me with a call on her way to Niagara Falls. Her health is quite good, though she seems somewhat wearied with much traveling. She has promised to spend a few days with us on her return eastward.

Miss Kislingbury will doubtless receive much kind attention from all Spiritualists of the re-gions she may visit while in this country, not only on account of the responsible position she holds at home, but for her culture, her sincerity, and those graces which go to make up the charm of an intelligent woman. Her graphic descrip-tions of visits to Mons. Leymarie in prison, to the lovely rustic home of the distinguished Miss Blackwell (whose sterling works it has always been my pleasure to notice in my "Reviews" for the Banner), to the chateau of Prince Witt-genstein, etc., have the glow of a veritable ro-mance, and make us envy her good fortune. She might add, too, tales of sorrow that tinge the lives of some of the eminent of our faith besides Leymarie's. They have our love and reverence

-they do not ask our sympathy. Miss Kislingbury informs me that Mr. Colville is to visit the United States. From all that I have heard and read of him I believe there are fave heard and read of him i believe there are few from over the water who should receive a more hearty welcome. He will undoubtedly give the most abundant satisfaction to all who may require his services. He, like Dr. Monck and Mrs. Cora L. V. Richmond, is one of the wonders of the age. The Spiritualists of Albany meet this after-noon for a new organization. We have enough Spiritualists here to make a strong show, and talent enough to make a permanently effective movement that will tell upon the age. I will, with your permission, report progress from time Some exception has been taken to a recent communication in the Banner, in which it was stated that a hundred mediums would be sacri ficed, if necessary, to establish some truth. diums are not any more willing to be sacrificed than other people; and if the spirits are so very willing thus to use them, they must be related to Artemus Ward, who was so generous with his first wife's relations. G Albany, N. Y., Sept. 30th, 1877. G. L. DITSON.

passed; the drumming, the weird music, the wild and interesting discourse in this town on Sun-dancing of the painted Pagans, being kept up day, Sept. 23d. He took his text from Scripture, with scarcely a moment's cessation. After a 'And God said let there be light.' He maintained that the light evoked was not physical light, but had reference to the light of science and knowledge—which has been continually illuminating the human mind as fast as it has been able to receive it. To illustrate the idea he cited the many discoveries in art and science, in fulfiliment of the demand for light, prominent among which is Modern Spiritualism. The ele-ments, he said, had always been present, but not until 1848 had the human mind been prepared to reflect that light.

Mr. Sawyer is a profound thinker and careful reasoner, and should be constantly employed on the rostrum."

Nevada.

EUREKA .- C. B. Bidwell writes, Sept. 26th Our well-tried friend, Dr. J. L. York, of San José, Cal., has just left us on his way east. While he was here he succeeded in awakening a very great interest in free thought, his lecture-room being crowded each evening with the more intelligent class of our citizens; he is on his way to Michigan, where he purposes spending the winter. Mrs. P. W. Stephens is now here, lecturing

and giving tests, and is doing a thorough work for Spiritualism."

Maine.

WISCASSET .- A correspondent writes us concerning the claims of Daniel Caswell, 'a test medium, now at this place, and says he would like to make arrangements to hold circles at any lo-cality between Wiscasset and Boston. Address him as above.

Pennsylvania.

LANCASTER .- S. S. Strachan writes: "A good medium like Frank T. Ripley or my friend E. D. Keene (who I see is in your oity) would do well by coming here, as there has been no test medium here for fifteen years."

Convention at Rockford, Mich.

Convention at Rockford, Mich. The semi-annual meeting of the Michigan Association of Spiritualists was held at Rockford Seri. 7th, 8th and 8th, Dr. A. B. Spinney, President, called the meeting to or-der, M. C. Vandergook sang one of bis charming songs, followed by an invocation by J. P. Whitney, After the opening remarks by the President T. H. Stewart, Mis-smenary, made his report. He has organized many socie-tles, h id, many grove meetings, traveling and speaking constantly; all had been a storess exceed in the way of finance; after eight months of weary labor, found hims-fi in debt §20,000 ere actual amount received and expenses paid; yet was strong as ever in faith of future success paid; the upbaliding of our philosophy, and should still continue to haor on.

paid: yet wis strong as ever in faith of future success for the upbuilding of our philosophy, and should still continue to labor on. Capt. H. H. Brown made brief remarks. In a happy, appendix anner, regarding his work, which would have here extremely prosperous had not rairoad fare exhausted the avails. He recommended that a letture bureau he ap-pointed which should arrange a course of bectures on some specific route for the speakers, and thus save the extra ex-pense of traveling so far to reach appointments. Dr. Spinner said, "Had the people all over the State been willing to make the sectifices that Brow. Stewart and Brown had mide, he could have organized one hundred so-cieties during the six months. If we would make our speakers instruments or this divine work we must sustain them; but means were tacking, and he could not make this a glorious and successful work." He thought the want of practical work rested in the hack of interes to Spiritualists, who neither come out, nor support our peetings or our journals as they ought. He fittened to put his name down for fifty dollars to nide the cause, and night of assist in this way as they could afford; at least join the Association, and thus aid in bits hess transactions. It depends et tirely upon the efforts and sacrifices you are willing to make, whether we live or dis as an organization. President appointed committees on finance and arrange-ments. Mr. Beilt, of Qhio, spoke briefly of the experiences which

ents. Mr. Belt, of Ohlo, spoke briefly of the experiences which

The statement appointed committees on minimum and minimum and the statement appointed committees on minimum and minimum and statement of the grappel to that of a divine mission, the ministry of the angel world; and although time had howed his form by use and care, and whitened his locks, he yet consectated himself anew to this work for the remainder of life.
The aged veteran, Dr. Woodworth, of Leslie, declared his sever faithful fidelity to the good work, and afterward kindly offered his services with horse and buggy to carry speakers over the state, which offer was thankfully accepted. Bro, Woodworth is the author of a very able revealed on the world is work and afterward kindly offered his services with horse and buggy to carry speakers over the state, which offer was thankfully accepted. Bro, Woodworth is the author of a very able revealed to model by the author of a very able revealed on the many hele form, entitled, 'Th' Koy that Reveals the Inner Meaning and Significance of Biblical Lore and History,''
G. W. Winslow, of Kalamazoo, sald he had recently roturned from the water-cure at Danville, N. Y. with the proved he dith; had been born again, as on his return home he attended a medium's convention, where he grew as much spiritually as at the cure physically. The approved of the plan before suggested by Capt. Brown, regarding some action being taken by the Board whereby to lessen railrow appeal for the protection of the remanant of the race, telling of their grievances in the past, yet, notwithstandling, their love and willingness to orgive, coming back to guide our bark safely to the haven of rest. Chas, G. Andrus, of Fushing, was then introduced, who said, '' We have met to consider important subjects, not alone for ourselves, but the great mass of humanity outside our ranks now in hondage; we are solving problems of great magnitude; these demand proof, which alone will remore the obstructions in the path of progres,''
Saturday Mornain Session, -Conference for one hal

Missionary, for his energetic and successful labors sluce bis appointment? Prosident spanney closed the services with eloquent words of sympathy and interest, expressive of hopeful good results. Good music was afterded throughout each session by Bro. Vsnderrook and the licekford spiritualist choir. All departed to their homes feeling it was good for them to be present, when Convention adjourned size dir. Mus. L. E. BAILEY, Secretary.

LIST OF LECTURERS.

[To be useful, this, List should be reliable. It therefore behoves those immediately interested to promptly notify is of appointments, or changes of appointments, whenever and wherever they occur,]

REV. WILLIAM ALCOTT, france and inspirational lec-urer, Buckland, Franklin Co., Mass. J. MADISON ALLEN, Matfield, Phymouth Co., Mass.,

Mus. N. K. ANDROSS, MARRA, MAURICH, Phymouth. Co., Mass., Mus. N. K. ANDROSS, trance speaker, Delton, Wis, C. FANNIE ALLAN, Stoncham, Mass. STEPHEN PEARL ANDREWS, 5W est 54th St., New York, Mus. M. A. ADAMS, trance speaker, Brattleboro, Vt. Mus. Du. M. A. AMPHLETT, care Dr. C. Bradley, Day-u, Ohlo.

MRS. R. AUGUSTA ANTHONY (nee Whifing), Albion,

Mich. W. J. ATRINSON, M. D., V. D., Pisgah, Mo. MRS, M. C. ALLBER, inspiration il, Derby Line, Vt. MRS, EMMA HARDINGR BRITTEN, San Francisco, Cal. REV. J. O. BARRETT, Gien Benlah, Wis. MRS, S. A. BYRNES, BOX 87, Wolaston Heights, Mass, MRS, NELLIE J. T. BRIGHAM, Elm Grove, Colerain, Mass.

ass, Mus. R. W. SCOTT BRIGGS, West Winfield, N. Y. Mus. ABBY N. BURNIAM, is Orange street, Boston, Mus. S. E. Bistior, Bribliog, Calumet Co., Wiscons MRS, ARWY, BURYLAN, IS OFARGESTWELL, N.Y., MRS, ABRYN, BURYLAN, IS OFARGESTWEL, BOSTON, MRS, S. E. BISHOF, Brillion, Calumet Co., Wisconsfn, REV, DR. BANSARD, Battle Creek, Mich, BISHOF A. BEALS, Versailles, Cattaraugus Co., N. Y. MRS, PRESCHAA DOTY BRADUCIY, Fabrield, Mo. DR. JOHN P. BROWN, (on Spiritual Philosophy.) Whites-body. Toyns, BROWN, (on Spiritual Philosophy.) Whites-body.

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H. P., WILSON, 217 East 52d street, New York.
GEOIGE W., WHITNEY, notimal, 198 Cranston street, Providence, R. I.
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ASA WARREN, Inspirational speaker, No. 101 Julien avenue, Dubaque, Iowa.
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Call for the First Annual Congress of the Na-tional Liberal League,

Bostos, Sept. 25, 1877; In obedience to the Constitution of the National Liberal

League, organized at the Centennial Congress of Liberals

at Philadelphia, July 1st to J dy4th, 1556, the Directors hereby issue a call for the FIRST ANNUAL CONGRESS

tribe of the Foxes were formed from the king of birds. By the way, an Indian was recently struck by lightning, near the Government ware-house, and it was stoutly insisted upon that he was killed by a thunder bird, whose home is near the waters of Green Bay. A withered up "rain man" in the village says he can bring rain when-ever he desires, and a storm that quickly followed a rain dance, gotten up one night after a severe drouth, helps to sustain their tradition.

We were favored a few days ago in being in-vited to a "Medicine Dance," one of the sacred rites of the Pagan portion of the tribe. It is said that these "medicine men," in whatever portion of North America they may be, find iends and brothers, although speaking an entirely different language, and the secret which binds them together has never been betrayed ; cer-tainly here, let a man be ever so intoxicated, he is taminy nere, net a man be ever so intoxicated, ne is sobered at once when one seeks to extort this sa-cred trust from him. They hand down from fa-ther to son the medicine-bag, which is held with peculiar sacredness, and considered to possess peculiar virtues. It is opened only once a year, or on some great occasion, and when moved from place to place it is intrusted to the care of the oldest man, who bears it on his back. No woman is allowed to touch it, and upon it oaths are taken. Is there not a hint of the "Ark of the Covenant" Is there not a mint of the "Ark of the Covenant" in the reverence shown this sacred thing? A year ago last spring a member of this society died, and the young man appointed to take his place must wait a year before the rites of initia-tion could be performed. He delayed till this fall, not being able to procure the necessary gifts of blankets and calicoes before. On a Sunday we were honored with an invitation to witness the ceremony. The performance commenced in the afternoon in a little clearing ap-proached through a dense forest of hemlock, the stillness and gloom of which was a fitting prepa-tion for the wild fantasies of the Medicine Dance. Through a long night, in a tempest of rain and storm, the ceremonies continued, and when in the morning we came out from our drive through the deep woods we seemed to be in some far-off eathen land instead of being within a twentyfour hours' ride of Chicago. A long wigwam, covered with matting, a little fire at either end, and a company of Pagans engaged in their mystic rites, greeted us. Seated upon the ground were four old men drumming upon a cask covered by a deer skin, and striking rapidly the ground with a rattle, making a combination of sounds which could be heard for miles. This was accompanied with singing, the voice being pitched to a high key, then sliding down the scale. The hymn was one of praise to the Great Spirit, thanking him for permitting a poor Indian thus to worship the Great Father who had in the ages past formed for them this society, recalling the virtues of their fathers who were now sleeping in the mother earth, and who once sang these same songs and had been safely carried to the happy land above. During all these hours the candidate stood or kneeled with eyes fastened on the ground, with a countenance full of deepest reverence and hu-mility. He seemed as if standing at the gates of eternity, and as if conscious of assuming vows of deepest moment. Graceful, with checks and neck painted, bare-headed and dignified, he car-ried out his part to perfection. Now the squaws danced about him, or solemnly marched in procession, bearing otter, squirrel or rattlesnakes' skins on their arms. Then some of the head men would address the candidate in really eloquent strains, adjuring him by the memory of his ancestors and by the desire to live to a good old age, to be true and faithful to his vows. So the hours

Friends of Truth.

Spiritualists, Liberalists, and friends of truth everywhere: To the end that truth may live and operate with you and solicit correspondence with every one who would give us a welcome in their homes, neighborhood, town or city, since we have united our spiritual gifts and efforts in behalf of the holy cause of divine, sacred, natural truth. The one to interest and astonish with his wonderful musical gifts, the other to arouse thought by the profound inspirational and scienilio truths carnestly and eloquently uttered, and illustrated by many wonderful chemical experiments.

Thus we shall travel from house to house, from town to town, from eity to eity, from State to State, guided and aided by our good spirit friends, visiting those who call for us, dispensing sweet harmony and divine scientific truths to all.

For a season our labors will be confined to the State of Minnesota, but ultimately we shall bend our steps in the direction of the greatest number of calls for our services; for although we have no objections to being well paid, nevertheless we shall not be influenced by pecuniary considerations alone, but shall go where we can do the greatest amount of good to the greatest number. having no fixed price for our services. Therefore let all friends write, from the North,

South, East or West, and we will enter their names and addresses in our memorandum book and visit them as soon as we can.

Address THOMAS COOK, Inspirational } Medium. SILAS ARTHUR, Musical Farmington, Minn.

Interchange of Thought.

To the Editor of the Banner of Light: In Saxonville, Mass., there is a movement on foot to establish meetings of the progressive school form. Spiritualists, Unitarians, Univer-salists and Free Thinkers have united in their support. Rev. Mr. Humphrey, Unitarian, spoke Sunday, Sept. 30th. His-remarks were upon the teachings of Unitarians. There was nothing said in his address conflicting with the philosophy To the Editor of the Banner of Light : said in his address conflicting with the philosophy of Spiritualism, as far as he went. Next Sun-day a converted Congregationalist will speak for the gathering. If the movement proves a success, all of the different supporters will no doubt desire to be represented by able advocates of their philosophy. There is great need of liberal thought in this section of the country. Saxonville, Oct. 1st. A SPIRITUALIST.

New Hampshire.

FITZWILLIAM.—Andrew Willowby writes: "Mr. Oliver Sawyer delivered a well-prepared equaly due and tendered to the Rev. T. H. Stewart, State FITZWILLIAM .- Andrew Willowby writes:

obstructions in the path of progress."
 Saturday Morning Session. -Conference for one half hour, song by the choir of Rockford, after which Bro. Stewart aduressed the Convention. It is lectures or remarks are always deep, selentific, pointed, yet charitable; full of humor and earnestness.
 Dr. Sphrney presented the following resolutions, which the the state of the State Association of Spiritualies be requested to commission by license site missionaries to preach the geospiel of Spiritualies to breach the geospiel of Spiritualies to the approach of Spiritualies and the state of the State Association of Spiritualies to preach the geospiel of Spiritualies to the approach and under the direction of the Board.
 Staturday afternoon Mrs. H. Morse, although weary with journoying and constant labors in the vineyard, discoursed very ably upon the 'Strides of Progress,'' and related pleasing facts connected with her mission in the by-ways. The President presented another resolution, which in effect an burg greatly assist us on in the good cause, namely: Resolved, That the official Board commission AL (, Vanderson, end), and greatly assist us on in the good cause, manely: Resolved, That the official Board commission at unselenary states and the greatly assist us on in the good cause, manely: Resolved, That the official Board commission at length upon 'The Refigious filment of Spiritualist.'''
 The President announced the Board had appointed the following memo presens to act as missionizely: H. Stewart. Capt. H. H. Hrown, and J. P. Whiling, Mrs. Lyda Perasalt, Mrs. H. Morse, and Mrs. L. E. Isalley. Convention approved.
 As the liftle church. Wars, and Mrs. L. E. Isalley. Convention approved.
 As the setting at the church, Mr. Whiling and Mrs. L. E. Morse, and Mrs. J. E. Kalley at the short was descended in of the convention of the Creavity Board, after due of the resolved memoris and the song and apport. States and the setting appresent in

which was unanimously passed: Board be requested to Resolved, That the Executive Board be requested to prepare an address in the interest of the Children's Pro-gressive Lyceum, and have it published as early as practi-

prepare an address in the interest of the Chindren's Fro-gressive Lyceum, and have it published as early as practi-cable. T. H. Stewart gave the closing lecture, generally sum-ming up our past labors, charitably criticising our weak-nesses and encouraging our purposes for tuture usefulness, S. B. McCracken presented the following resolutions, which met with hearty approval: *Resolved*. That the thanks of the Association are due and are incredy most containly extended to the Spiritanists and other citizens of Rockford, for their successful efforts in making arrangements for the present meeting, and for their ilberai entertainment of these in attendance. *Resolved*. That the thanks of the Association are also equally due and extended to Mrs. L. E. Balley, for her in-teresting addression the Lyceum question: to Mrs. French, of Rockford, for her efforts in arranging and to Mrs. Shephard, of Hatthe Creek, for her agency and interest in the Lyceum exercises before the Association are further equally due and extended to the President, Dr. A. B. Spinney, for his labors in preparing for and during this interesting and at all times and all proper occasions in behalf of the spiritual cause since his election to the presidency of the Association, at a coultunal sacrifice of time, money and convenience.

Ioh, anss.
BRYAN GHANT, CAPPC. N. D., 145 Broadway, New YORR BRYAN GHANT, CAPPC. N. D., 145 Broadway, New YORR OR, C. D. GRIMES will answer calls in Michigan. Indi-ana and Dilpois. Address P. O. Box 452, Sturgis, Mich. KERSEY GRAVES. Richmond, Ind. MRS. M. L. S. GILLIAMS. Inspirational, Brighton, Ind. CAPT. E. H. GHERN, Jeffersonville, Ind. N. S. GHERNLEAF, Lowell, Mass.
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MRS, AGNES M. HALL, 369 Main street, Cambridgeport, Mass. Leyboy Houghton, Haverhill, Mass.

dass. LeRoy HouGHTON, Haverbill, Mass. Mus. S. A. ROGERS HENDER, trance and inspirational, Frass Valley, Newards Co., Cal., care Win, Heyder, Esq. Mus. S. M. HALL, 44-24 avenue. New York, AMANDA HARTHAN, M. D., HIllside Home, Carvers-file, Bucks Co., Pa. Mus. M. J. UPHAM HENDRE, 325/2 Bush street, San Franchero Col.

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 H. M. J. HUME, West Side P. O., Cleveland, O.
 H. M. J. HUME, Most Side P. O., Cleveland, O.
 H. M. J. HUME, Most Side P. O., Cleveland, O.
 H. M. J. HARTER, Andurn, N. Y.
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 MONES HULL, 30 Chapman street, Boston, Mass.
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 HANYEY A. JONNES, ESQ., Sycamore, Ill.
 DR. W. JACKNE, MOVELIM, Mass.
 HANYEY A. JONNES, ESQ., Sycamore, M.
 MIS, S. A. JESMMER, Upper Falle, VI.
 MIS, S. A. JESMMER, Upper Falle, VI.
 MIS, S. A. JESMMER, Upper Falle, VI.
 MIS, S. A. MISHON, OSWER, Kreedshille, Mich.
 D. W. HULLAR H. JOSCELTN, Santa Cruz, Cal.
 D. P. KAYNER, M. D., St. Charles, Ill.
 GEORGE F. KITTREPOEE, Buffalo, N. Y.
 MIS, S. A. JE

TENRY C. LELL, Inspirational, 96 Washington artery, Boston, Mass.
AMASA LORD, 143 East 27th street, New York City, DR. GROGGE W. LUSK, becturer, Eaton Rapids, Mich, MRS, F. A. LOGAN, Oakland, Cal.
CEPHAS B, LYNN will lecture in Ballston, N. Y., dur-ing October; in Stoneham, Mass., during November, Per-manent address, Sturgis, Mich.
CHARLES H, bELAND, Sherborn, Mass.
P. C. MILLS, Riverside, Me.
ANNA M, MIDDLEBROOK, M. D., box 778, Bridgeport, Conn.

Conn. A. REVEY MORGAN, Inspirational, Randolph, N. Y. GEO, MORGAN, Inspirational, Antiloch, Cal.
 MIRK, E. H. FULLER MCKINLEY, San Francisco, Cal.
 PROF, R. M. MCCOlfp, Centralia, Ill.
 EMMA M. MARTIN, Inspirational, Birmingham, Mich.
 F. H. MASON, Inspirational pecker, No. Conway, N. H. MIRS, SARAH IELEN MATTHEWS, Springfield, VL, Care, M. S. M. Shilb.

MRS. SARAH HELEN MATTHEWS, Springheda, VI., GRO D. M. Smith. MRS. MARY A. MITCHELL, M. D., will lecture in lilinois and Missouri. Address, how 29, Huntley, III. MRS. IAZZIE MANCHESTER, West Randolph, Vt. MRS. NETTIECOLDERN MAYNARD, White Plains, N. Y. MRS. MARY E. MARKS, 543 Fulton st., Brooklyn, N. Y. W. B. MASON, South Bend, Ind. J. WM. YAN NAMEE, M. D., 420 North 38th street, Phil-adelphia, Pa. VALENTINE NICHELSON, 51 Rockwell street, Cleve-land (J.

VALENTINE NICHELSON, 51 Rockwell street, Cleve-land, O. J. M. PEEBLES, Hammonton, N. J. MIRS, L. H. PERKINS, trance, Kansas City, Mo. MIRS, A. M. L. POTTS, M. D., lecturer, Adrian, Mich. THEO, F. PhICE, inspirational, Monon, White Co., Ind MIRS, L. A. PEARS ALL, Inspirational, Disco, Mich. MIRS, J. C. PERSALL, Inspirational, Disco, Mich. MIRS, J. PLEFER, trance speaker, South Hanover, Mass, B. R. PRATT, Inspirational, Fairfield, Mich. DR, G. AMOS ("Entre: Inspirational and trance lecturer. P. O. BOX 57, Auburn, Me. MIRS, LAVINA PALMER, trance, box 38, Deerfield, Mich.

hereby issue a call for the FIRST ANNUAL CONGRESS of the League, to be held at Rochester, N. Y., October 29, 47 and 28, 1877. The best hall in the city is engaged for those days. Further particulars, including first of spoke-ers, etc., will be announced hereafter. For information respecting cheap hore accommodation, reduced fares, etc., apply with at delay to H. E. GREES, Salaoanen, N. Y. After the leading of reports and election of officers for the ensuing year, the most important business of the Con-vention will be to devide whether the National Liberal League shad adopt a political plotform and menutate can-didicts, for the Presidential election of USN: and H so, whether this riation shad advocate the following princi-ples and measures, to wit: 1. TOTAL SEPARATION OF CHURCH AND STATE, to be remained by amendment of the United states Constitu-tion, including the equivable traviation of church property.

ples and interstres, to with for CHURCH AND STATE, to be prarameted by an endment of the United states Constitu-tion, including the equivable traction of church property, secularization of the public schools, abrogation of subhations with the equivable schools, abrogation of subhations in their equivable schools, abrogation of subhations in their equivable schools, abrogation of subhations, and religions principal schools, and religions rights, to be guaranteed by amendment of the United States Constitution, and afforded through the United States Constitution, and structure of the United States Constitution, requiring every State to maintain a thoroughly secularized public school system, and to permit no child within its limits to grow up without a good elementary education. In order to give to this First Annual Congress of the National Liberal Lengues, each of which, on receipt of a charter, will be entitled States that they immediately, organize themselves throughout the country in Local Aux-flory Liberal Lengues, each of which, on receipt of a charter, will be entitled to state a powerful informed by ten or more persons and accompanied by ten dolars, will secure them of the there are informed by ten or more persons and accompanied by ten dolars, will secure them of the isoff the dolars, which will survey be grudged by no-one is only of the one offer the action in any particular, the small effort and induced and they only will estate a powerful informed by ten or more persons and accompanied by ten dolars, will secure them will estain by ten or the will without which efficient cools or a suborfly in the national Lengue by the one offer the dolars (which will survey be grudged by no-one) is only desired in order to heip defay the necessary expense

If an emitting to the section y a context of the section y with the value of the society, desiring to cooperate with the value at Lengue in the furtherance of its general and specific objects, hereby declares itself a Local Auxiliary Liberal Lengue, according to the true intent of the Gonstitution of said National Liberal Lengue, and has daily elected the following persons to represent it at the next Annual Congress of the same; to with second the history.

Annual Convention of the New Hampshire State Association of Spiritualists. The New Hampshire State Association of Spiritualists will hold its Annual Convention in Good Templars' Hail, Nashna, N. H., Oct. 20th and 21st. The first session will be called to order Saturday, Oct. 20th, at 2.P. M. An invitation is extended to all the Spiritualist Societies of the State, also to all Spiritualists, to meet with us in Convention. Let those who are unable to attend this Con-vention write the Secretary at Bradford, N. H., with re-gard to the condition of Spiritualism in their respective localities

localities Let all those who are in sympathy with us attend this meeting, that they may ald in devising means to spread the gospel of truth throughout the Granite State. Geo. A. Fuller, of Sherborn, Mass., has been engaged for the entire Convention. Gro. S. MORGAN, President.

GRO. A. FULLER, Secretary GRO. A. FULLER, Secretary CHARLES A FOWLER, DR, SYLVESTER WOOD, GEO, S, MORGAN,

------A Call.

A Call. The Minnesota State Association of Spiritualists will hold its Tenth Annual Convention at Munnespoils Oct. 19th, 20th and 21st. All the Spiritualists and Libera lists of Minnesota and Northwestern Wiscoush are most cor-dualy invited. We have no list, at present, of popular lecturers from abroad to attract you; but it will be a most lecturers from abroad to attract will develop home takent. Meditures are essectably invited, tonne one, converte, and let each be prepared to be give a reason for the home takent. Meditures are essectably invited, tonne or the home to an out its and have a clorous Convention. Did each of us r-size the importance of our cosilion as members of this advance guard in the cause of hu manify, nothing but absolute necessity would competion rabsence. Board can be had at the Connercial Hotef at giver day. A correspon fence is held with the Rath out lines tranning late Minneapolis, and the usual 40 per eart, reintion late expected. MRS, ESTHERT, DOUGLASS, Secretary, 2 Winona, Sept. 21, 1877.

LIGHT. BANNER OF

be heathen, for all that the government can do about it; and the same way in respect to Chris-

more than by its sub-tance. They are more so-

licitous to have it appear that we are a Christian.

people than really to make us so. They deceive

themselves in thus grasping for the shadow when

This being a secular, or worldly, form of gov-

ernment, and only that, its transcendent merit

Jews or Gentiles, as they choose, and any gov-

ernment that should seek to prevent it would be

in every sense anti republican. If the elergy are

afraid that the people will become irreligious un-

are in fault. They have no right to put off their .

own self chosen duty upon the Government, or

the Government minds its business. The mo-

ment the two things become mixed by ecclesias-

tical over persuasion, our free republican system¹

people may do as they choose. A government

religion is a priesteraft affair, and no real reli-

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The Origin of the Bible.

the truth that all Spiritualists like, that the in-

visible, or spirit-world, has ever held close and

Intelligent communication with this world. For

this collateral endorsement of Modern Spiritual-

ism we prize the book, and have no disposi-

tion to throw stones at it. It has passed out of

been the charm that has saved it for our rational

We have lately received the following letter on

Stree I have friends and neighbors who dispute

They say they have read history, and have a

right to know. Will you please tell me where

With all rational respect to the book, as our

remarks will indicate, we will say that our cor-

respondent's friends may have read a good deal

got very little of the truth about biblical books.

C. C. FRABER

eyes, or our rational age.

The Bible if not worshiped as a fetish, or as

gion at all.

they are perfectly free to secure the reality.

TO ROOM-BUT FINS. The attention of the reading public 1- respectfully called to the large supply of Spiritual. Reformatory and Miscel-laneous Works which we keep on ale 1 the RANNER F LIGHT ROOS to the, ground they to building No 9 volt-gomety Place, center of Provide street, Baston, Miss, We are also prepared to fill orders for such basks, path-phlets, etc., as have appeared by name in the cata estic of works former y offered by 'An two Jackson Davis, and boge to hear from the Trends in all parts of the world. We will also forward any of the publications of the Book Table at usual rates. tianity. 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 aiming. If it were a question of how to make

wooden werd and worker with the state

REECTAL NOTICES.

TO BOOK-BUYERS.

Notices of meetings, locate app-intiments, etc., should be forwarded to this office as early as Menday of each week, in order to insure publication in the same week's edition of the Baster.

edition of the Basher. In opt thing from the BASENED OF LIGHT, care should be taken to district used on other wises of correspond-ents. Our counters are open for the expression of inter-sonal free Boacht, but we canced under take to endorse the yarred shades of epition to which correspondents give ut-

terance. We do not read an environment stand communities from, The name as of a liters of the writer are in all cases indispensations as a guaranty of go of faith. We cannot un-dertake to retaris of preserve manuscripts that are not used. When new supers are forwarded which contart matter for our in spectro, the sender will confer a favor by drawquestion, the sender will confer a favor by draw-around the article for desires specially to recom-

Banner of Light. BOSTON, SATURDAY, OCTOBER 13, 1877.

PUBLICATION OFFICE AND BOOKSTORE.

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COLBY & RICH, PUBLI-HERS AND PROPRIETORS.

artment of this paper should be addressed to LTTERS Business Letters should be addressed to ISAAC B. Rich, Business Letters should be addressed to ISAAC B. Rich, Banner of Light Publishing Horise, Boston, Mass.

divine revelation in an evangelical sense-God's MODERN SPIRITUALISM. The key which unbecks the word literally-is a valuable institution; it has mysteries of the Past, explains the Present, and demon-strates the Future existence of man. passed through in its history, or making, many i questionable channels, but for all that it carries

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 thoughtfully religious minds as an authority, and during the summer.

practically is a secular and not a sacred book. We are glad of the odor of sanctity that it once. In order, however, for this List to be any credit to us or advantage to the lecturers, it, must be carried, for that halo or "horse-shoe" may have correct in matter of name, address, etc., which we have reason to fear is not at present the case. We would therefore thank all fecturers in the the subject that heads these remarks : field to read the List as published on our third To the Editor of the Banner of Light: page, and see if the announcement made by usthe statements, that have been made in the Banconcerning them individually is correct in detail; ner from time to time of the origin of the Bible. if not, they will please forward corrections. Managers of lecture courses on Spiritualism, the record can be found, and oblige 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 pre- In fact, modern research is every day making it sented to the recent Convention of Massachusetts | clearer that neither the Old nor the New Testa-Universalists, professedly on "the relation of ments are reliable. There are no religious books Christian morality to our higher social and pub- of any nation but are as authentic as our own He life," but in reality, as the whole course of Bible. the argument showed, on the cherished plan of The Book itself is as handy a record to refer to putting God nominally into the Constitution, as can be found for our friend. The Mosaic Pen-The premises for this argument were nowise new, ' tatench, or early part of the Bible, if it was ever nor were the reasons adduced either more fresh written by or anywhere near the time of Moses, or forcible than they have been for so long. The had disappeared and was lost for long centuries, substance of the report is, that what the States' and no copies existed until, as alleged, Hilklel have already done by their Constitutions and 'found, most apportunely, "the book of the law " Legislatures, the United States can do with not a in the Temple, during the reign of Josiah (II. whit more trouble. A plausible consideration, Kings, xxii). No witnesses are cited, and the designed more to placate opposition to the scheme – story rests on the unsupported assertion of Hilkiel than to establish any good reasons for it. The himself. The Book after that disappeared again, Report also addresses itself to the question of im- and this time we are asked to believe that Ezra, posing taxes on all church property, and of the scribe, after the captivity re-wrote the work course takes the uniform ecclesiastical view; To show that the General Government was to us that this ought to be evidence to our friend founded in religious principles and not in secular as far as the Old Testament is concerned. necessities and in a secular spirit, this Report as- | With regard to the New Testament, the history serts that it is preposterous to believe that the of its make up has been pretty exhaustively treatframers of the Constitution contemplated the real ed; the books that are canonical were selected and fection of every vestige of Christianity from our fothers rejected by vote, and very many are in the organic life, or to put Christianity under a ban record, so to speak, by the "skin of their teeth," as a life-giving function of the State. And it and the rejections ditto. Theodore Parker says calls to witness the usages that were current a the synoptics are anonymous and John's Gospel century ago, in appointing Fast and Thanksgiv- unauthentic. Ernest Renan says the same of ing days and continued ever since; the preva- John's Gospel, though he likes it above the othlent opinions on religion in those times; the ers. Both of the writers say Luke's Gospel was maintenance of chaplaincies in Congress and the written to fill a gap, and in the interest of St. Legislatures and in prisons ; and especially the Paul. Man'y of the epistles are not authentic, universality then and now of Sunday laws, as say both of these Christian scholars, and give well as laws punishing unchastity and infidelity many chapters and incidents that are interpolato the marriage vow. All these, it argues, could tions, and born into manuscript centuries after in no wise have been consistent with a declara- the date fixed. The most tender, touching sentition or an intent of mere secularism in the State. ment in the whole Bible, where Jesus says, The report likewise reasons that it can be no "Neither do I condemn thee; go, and sin no worse to do openly and confessedly what it is more," is an interpolation of a later date, and wise to do at all, which it claims is continually was not found in any of the manuscripts of done in our current legislation. Another plaus- John's Gospel until the third century. This, ibility only. It urges that the ostentatious recog- says Ernest Renan, cannot be disputed. nition of God in the organic law can be no worse The Bible, Old Testament and New, is about for us than our daily living according to God's as authentic a history as Shakspeare's plays. laws. Here is the very point, and the vital one, You will find good things in each, and God had on which we and all Liberals take issue. The as much to do with one as the other. There is a difference between being Christians by legal com | spiritual influence back of both. Shakspeare, pulsion and from free choice is all the difference Moses, Jesus and Paul, were mediums, and under there is about it. We who protest have no idea inspiration expressed their thoughts. of disowning or discrowning the deity, and if we | But to go back to the origin of the Bible, its tried it we fancy he could get along without us a genuineness as a divine revelation, the company good deal easier than we can get along without it has kept during the dark ages, before printing we doubt not that Bro. Seaver, on perusing the him. But the protest is simply made against one was discovered, would forever detract from its class of men assuming to rule and govern all authority. It is said the oldest Hebrew manuthe rest in his name. That is a disposition which script in existence, the Bodleian Codez, is only beall history shows to be the bane of religion, and tween 800 and 900 years old ; moreover it is all if Christianity itself has made any headway by punctuated and the sense perverted by the corsuch an arrangement we should be glad to be rection of too zealous recluses, and as the break loss to see how any lover of justice between man told where. The ministers of the gospel are just as apt to is fifteen centuries, the Bible cannot be regarded belief or non belief in Spiritualism-can arrive at become self deluded by their complete belief in as in any way genuine. We speak of it now any other conclusion than that the Committee, the holiness and elevation of their motives in this as a word of God, or even as a lit ral reading of having the power, used it to proscribe a faithful matter as those whet oppose the scheme are liable, what the fathers read 1900 or 2500 years ago. In teacher entirely because of his peculiar views to become irreligious and infidel. In this coun- a word, if Moses, or if Hitkiel, or Ezra, could ap- and his public expression of the same. try we profess to be trying an entirely new ex- p-ar among us to day, and understand the Engperiment in government before the world. We li-h language, neither of the three would know shall abandon it the instant we attempt to enother own production if our Bible, was presented thanks for the kindly endorsement and countegraft upon it any of the exploded notions of the to them as their inspired work. Revering the nance thus far bestowed upon him by the friends Old World. If our system means anything at Bible full as much as any priest or Levite in of the cause: all, it means that it is a purely seen ar one, and the land does, we simply say of it, as we do of Fo the Editor of the Banner of Light: refuses utterly to meddle with any of those re- spiritual communications, and as we should say ligious matters which have heretofore and else- of Bacon's or Shakspeare's writings, or anybody's where hindered the development of true civiliza- writings: "Prove all things, and hold fast that tion. If we prefer to be heathen, then we shall, which is good."

The Battle-Ground of Spiritualism. We congratulate all lovers of truth upon the splendid progress of the campaign against the antiquated faisehoods 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 the vital question at which they think they are 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 the greatest number of Christians, being thus a matter of policy and address, they would maniadverse explanation. They pass along undis fe-tly leave it to the ordinary agencies which are turbed, like an army entering a conquered city, termed by them spiritual, and not try to drag inwhich finds no open opposition, though jeers and to the business the very forces which all past exbuffoonery may be heard in by-ways from those perience shows to be the most sure for mischief. who cannot confront it. They are captivated by the name of Christianity

The suffer 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: hes in the large fact that the people can all be 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 der our free system it will only prove that they has given a certificate to the contrary.

This is the substance of Dr. Carpenter's lectures re-published in the Popular Science Monthany part of it. Let them mind their business, as IV, 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. Walis at an end. Our Government was set up merely lace as to cast a dark shadow upon Dr. Carpento take care of our temporal concerns; and as for ter's reputation for intelligence and common religious matters, the theory simply is that the 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 philosophic 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 meagre knowledge of Nature. Th 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 truthattest them at the expense of their own popularity, shall be treated as im-postors, (which means made personally infamous and consigned to the mercies of antiquated laws.) embodies all the impulses of stolid ignorance and malignity, which have in past ages warred against science and innovation by prisof what is loosely called history, and yet have "on-

s and by death penalties. "Every great discoverer 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 thorough.

as my time will not allow. I most decidedly appreciate the motive dictating the numerous letters 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 ncouragement my trials would have been much harder to bear. Let us then, banded by friend ship and good will, not unmindful of the aid our spirit friends may render, press forward, determinedly 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 test-giver 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 | and therefore they should be protected from the have grown too weary," by Mrs. T. Barnard (formerly Miss Hattie Harrington), Robert Cooper accompanist. Before proceeding with his dismaking of set prayers, particularly when connected with public assemblies; long statements 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 speak-er proceeded with his discourse, during which he counseled practicality as the true basis of every department of spiritual as well as physical life. Individuality was good to be cultivated, but any-thing 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 socity, brought that individual into impractical reationship 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 disembodied 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 saith the Lord " as to one found between the lids of the Bi-ble. As one indication of the extremely selfish character of the questions with which the modern media were plied, both by believers and Nicodemian churchmen, he cited a case in his own experience, where out of eighty-seven sitters only eleven sought communion with spirit friendsthe remainder wishing to know of lost property. gold mines, business enterprises, political ven-tures, 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 better land to consider matters of this kind? Did not such a course tend to give a call, rather, to recenant intelligences of the undeveloped class Salvation was a thing practically to be considered; a salvation which was wrought out every day-which excluded reprehensible ments and welcomed those in harmony with the economy of the spiritual and material naturewas a better and a surer thing than the theologic promise of a future safety endorsed with the lifelood signet of an entirely innocent vicarist. After further remarks in the same vein, the speaker explained the nature of the characterreadings, etc., which he proposed to give. The tests and descriptions which followed were acknowledged as true in the main, and were listen. ed 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 knowlenge of life beyond death save through Modern Spiritu-alism, and that the Bible-King James's version -unequivocally sustained Spiritualism in its facts and phenomena. On Sunday afternoon, Oct. 14th, 21/2 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 | knowledge the same in our columns, and see that his claims to consideration, receiving thus ocular demonstration of their worth.

OCTOBER 13, 1877.

The Bliss Matter.

According to telegraphic despatches, dated Philadelphia, Oct. 8th, the jury in the case of James A. and Christina Bliss, claiming to bespiritualistic 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 their victims? If so, they are guilty, even if these victims of believe in Spiritualism. Spiritualists are entitled to protection from im-postors. If you are satisfied that the visitors at postors. If you are satisfied that the visitors at those scances 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 defend-ants were true or not. This spiritualistic belief just as precious to the believers in it as yours to you. It is not to be ridiculed by the ske 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

"Believing that there was a medium who pos-"Believing that there was a medium who pos-sessed the power to bring back the spirit of a sessed the power to bring back the world to dead relative, would you not give the world to course, Mr. Wilson defined his views as to the making of set prayers, particularly when coninvestigate it to the furthermost extent. Ridi-cule should not stop me. I refer to it to show the be rower the conception of delty 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 con-sidered to be that we must confine our prayers to direct significance of this mathematical field — work them out ourselves. the practical field — work them out ourselves. True prayer was labor, whether mental or physi-cal. No word of ours could advantage God in any way, but efforts made by ourselves to im-cal way, but efforts made by ourselves to im-any way, but efforts made conditions and manly independence, declined a re-nomination as judge rather than sacrifice his spiritualistic belief. Senator Tallmadge, from New York State, was as spect 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 Perces 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 n't 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 laws, the spirit Indian is able to influence his red bro ther here to deeds of revenge-hence Sagoyewa tha sends out his warning message to the Wash ington 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.

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again in forty days, under inspiration. It seems

ly statid, being a declaration of war against the increase of knowledge in certain directions, for-bidden 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 to 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.

lu 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 inchester, by the bigotry of the School Commiltee, because he is a Spiritualist. But I notice 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:

appear. We only add now, that the reason of Mr. Buster's discharge from his school was not given in the Chairman's letter; but if it had been, the case would wear a different look. 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 Baster is not as reliable a man as J. H. Tyler, the Chairman of the Winchester School Committee."

We think the Banner for Oct. 6th-issued after the Investigator went to press-states the case as clearly as human testimony can set it forth, and 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 between Ezra the scribe and the Bodleian Codex and man-throwing out entirely the question of

> We are in receipt of the following letter from Mr. Baxter, wherein he expresses his grateful

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

The Pilgrim,

Dr. James M. Peebles, was at Madras, India, "Perhaps something more decisive may yet as late as Aug. 31st, we having received a private note from him under that date. In this letant 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 Colenso ; 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. Snipes, 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. Epes 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 anciente tyme,"

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. W. 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 acthe sum reaches the committee.

The Banner of Light Public Free Circles.

Next week, and until further notice, the Banner Free Circles will be held regularly at No. 81/3 Montgomery Place, on Tuesdays, Thursdays and ter, and one of the 28th, he detailed several pleas- | 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 tab

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 diminutive 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 cordon 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 efficacyone being that of an employé 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 Theatrs last Sunday morning, which the stockholders of that establishment particularly appreciated, no doubt. The sermon was fall of Spiritualism. The rev. gentleman must have had access to spiritualistic literature of law /

BANNER OF LIGHT.

BRIEF PARAGRAPHS.

Patience is the ballast of the soul, that will keep it from rolling and tumbling in the greatest storms; and he who ventures out without this to make him sail 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 Millionry, Massachusetts. As long ago as 1818; Judge Thomas Herttell, an avowed infidel, of New York, wrote and published a large pamphlet advocating abstinence This was fifty-nine years ago, nine years before the Millbury 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 welcomes rescue so eagerly that he will hug you around the neck and take you down. The safest and hest thing to do is to get behind him, and, un-less you are left-handed, put your left hand under his right arm-pit. The lift you give him will be enough in ordinary water. He can be coaxed to help himself, and if he is a reasonable being you can bring him to shore. If he is thor same with fright, recollect that you are to be both prudent and heroic. Get away from him, clutch his ankie with one hand and tow him ashore. If the bank is near he is not ikely to drewn 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 everybody 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 stremuous and honest endeavor to improve the condition of man is ultimately made in vain. – Fellowes.

To what port is a man in love hound? 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 hope within my boson." She looked at him tenderly, nay, lovingly, and her lips moved in accents that wont to the depth of his soul. She had asked him how much he earned a week.

> THE GREENHORN. He blew out the gas and went to bed,

And in the morning was found dead ! "A dispensation of Divine Providence," said a ligious" man.

"re-

A Calvin'stic mother had read of a morning to her little daughter that chapter of the New Testament in which mention is made of a sin that shall never be forgiven. Af-ter the reading, the child sat silent a minute, then said : "Mamma, won't Go'l forgive them ever, ever?" "No, my child," "But why not. mamma?" The embarrass-ed mother answered as best she could; that is, with the common-places about God's constraining justice. The lit-tle girl scenned to accept the explanation, and was again silent, but presently criedout, "We'l, mamma, God isn't a Christiau, then, is he?"-D. A. Wasson.

Constantinople has a circumference of about thirteen miles. Its harbor, "Golden Horn," is a long capacious inlet of the Bospt orus, 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 return-

When the	weather is wet.
We must	not fret:
When the	weather is dry.
Wemust	not erv:
When the	not cry ; weather is cold,
We must	not scold;
When the	weather is warm,
We must	not storm :
But he th	ukful together,
Whatever	the weather.

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

ANOTHER PILLAR FALEN.—The street was astonned at the fail of Mr. Gluman. The house was one of the oldest and most honored in the city. He was a religious banker. He held the trust funds of many denominations. He was said to be a large contributor to the great endowment of the Presbyterian Church. He turns out to be a deceiver of the first water, and in the bindest and most blundering mann r his forgeries have been committed. Our people will not suffer for want of savery scandal. About one min-ister a day is offered as a victim on the rolers will be strip-ped, is a problem.—Burleigh's New York Letter to Boston Journal.

"The things done in secret shall be proclaimed upon the house-tops1"-Scripture.

"Did it occur to you, " said he, timidly leaning around the door-post, "that a steam engine and a trained clam vholly unlike?" Mingled with the racket produced 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 gloom will vanish from each brow And trainmeled thought be free. Then truth shall glid the mental sky, While error fades away; For science, kindling every eye, Proclaims the couling day.

Dr. F. W. Monck, J. J. Morse, E. W. Wallis, J. 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.

Foreign Miscellany.

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

MR. THOMAS GALES 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 matter of Sciences. platform of Spiritualism, which he has so long graced. Mrs. Forster also suffers much from bad health, and both of our visitors experience

some difficulty in becoming acclimatized. Their letters 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 conscionsness. It uplifts the degraded soul of man, dispels the gloom, and brings him glad as-surance 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 time and the new the humanity of the second of the times, and to remove the barriers of huor the times, and to remove the barriers of hu-man freedom, and place before you the idea of God as a universal Father, and man as a brother-hood—to engraft into your own being those prin-ciples 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 spir-ture heing. The adventages of Subitability the itual being. The advantages of Spiritualism to the future are, that having led a good and noble

life on earth, you retain that condition and reap its benefits in spiritual existence. - W. J. Colville in Medium. "Is Spiritualism Profitable for this Would and the Next?" The practice of spiritual truths would be beneficial to all in this life and the fu-

ture, 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 Ing to London by the old thath. On the way to the railway station he called at my place of busi-ness in the town, as I had promised to see him off. 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 room, but scarcely had we got 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 mobiles such as are to be found on the head. 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. but nothing was broken; even a large picture lying on the bed, glass uppermost, escaped un-hurt. 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 hand-On counting them I found no less than Some of them are a good size and weight ful. 480, Herne, but none touched me, although within a foot of him and conversing with him at the mo-

shadow of doubt in my own mind as to its super-natural origin. — Wm. Gill, 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,

Movements of Lecturers and Mediums,

Capt. H. H. Brown addressed the Otlsco, Mich., Agricultural Fair Sept. 27th upon the theme "How Can Farmers Pay their Debts?" and but unsealed, (which questions she will place bespoke for the Spiritualists at that place Sunday, fore the band of her controllers for consideration Sept. 30th. He spoke at Sparta Centre Oct. 5th. | at their pleasure or convenience) for the sum of 6th and 7th, and will lecture at Plainwell Qct. 14th. Where friends desire it, he will be accom-

panied by Mr. M. C. Vandercook, song author returned. and vocalist. Address either the Captain, at Battle Creek, or Mr. V., at Allegan, Mich.

Mrs. Emma Hardinge Britten is at present in wherein it is stated that she will hold private San Francisco, Cal., where she is delivering a sittings during. Tuesday of each week, and a course of lectures at Mercantile Library Hall. | public circle in the evening, at 16 Lexington Her discourses, we are informed, are calling together large audiences and awaking much inquiry.

Miss Lottle 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 II. Foster is at present in Rochester. 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 delight ing 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 Saratoga. 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 Chatauqua

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 4201/2 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 Eddyville, 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. Jumieson the use of the latter church about 1½ oz. They make about five or six good handfuls. Several of the pebbles fell upon Mr. ly accepted the invitation to furnish music. At last accounts he was debating with Elder Painter ment. The phenomenon occurred in a good light, and under such conditions as not to leave a 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. 7th, 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 Two hundred and sixty four pages of matter, containing some one hundred and thirty-four Haverhill, Sunday, Oct. 14th. Oct. 21st and 28th dividuals mentioned above are very excellent specimens of versification, make up this fine he speaks in Stoneham, Mass.; Nov. 4th, and work, which has but recently issued from the Tuesday, Nov. 6th, Willimantic, Conn.; Thurspress of Colby & Rich, No. 9 Montgomery Place, day, 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 man-

137 It is announced by a correspondent that Clairvoyant Examinations from Lock

Mrs. M. A. Blackwood, No. 1605 Noble street,. Philadelphia, Pa., will answer questions written one dollar, which fee, if the queries are answered, will be retained, if not the money will be

On our fifth page will be found the announcement of Mrs. Cushman, musical medium, street, Charlestown District. She is a veteran worker, her development is of a striking and con- to enter the circulation. vincing 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 N. Y. The friends of the cause in that city, 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? Shame on their narrow souls !-

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

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

Spiritualist Meetings in Boston.

AMORY HALL, -Children's Progressive Lyceum No. 1 olds its sessions every Sunday morning at this hall, cor-re West and Washington streets, commoning at 10% clock. The public cordially invited: J. B. Hatch, Con-

ductor. A scries of Sunday afternoon and evening meetings will be held at this-hall during the present season at 2% and 7% precisely, Dr. H. F. Gardner, Manager, E. V. Wilson will be been stated on the state of the state of the season of the season of the been state of the season of the state of the season of

EAGLE HALL, 616 Washington street. — Test Circle every Sunday morning at 10% A. M. Inspirational speaking at 2% and 7% P. M. Good mediums and speakers always pres-ont.

ent: ROCHESTER HALL, 530 Washingt: a strett.--Public Cir-cles for tests and speaking are held in this hall every sun-day at 10:30 A. M. and 7:30 and 7:30 P. M. Several reliable mediums always in attendance. Good quartette singing provided.

Children's Progressive Lyceum.-At the annual meeting of the Children's Progressive Lyceum of this city the following persons were elected to fill the offices for the disuing year: Conductor, J. B. Hatch; Assistant Conductor, G. A. Downs; Guardian, Mrs. C. O. Hayward; Assistant Guard-ten Mrs. M. Birger, Guarda, Alonzo, Pompla ian, 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. Drisko; Assistant Librarian, B. Weaver ; Leaders, Mr. Union, Mr. Francis, Mr. Mann, Mr. Acorn, Mrs. Wilson, Mrs. Hatch, Mrs. Pratt, Mrs. Francis, Mrs. Bicknell, Miss Stodard, 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. CHARLES C. HAYWARD, Sec.

The Ladies' Spiritualist Aid Society gave a wellattended dance and sociable, in honor of the in-auguration of its fall and winter sessions, at Pythian Temple and New Era Hall, No. 176 Tre-mont street, Boston, on Friday evening, Oct. 5th. Eagle 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

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? cure, r.xammes the mind as well as the body? Enclose One Dollar, with name and age. Ad-dress E. F. Buttenriello, M. D., cor. Warren and Fayette streets, Syracuse, N. Y. CURES EVERY CASE OF PILES. 9w*.S.22.

Eminent Men of Science have discovered that electricity and magnetism are developed in the system from the tron in the blood. This accounts for the debility, low spirits, and lack of energy a person feels when this vital element becomes reduced. The Peruvian Syrup, a protoxide of iron, supplies the blood with its iron element and is the only form in which it is possible for it 2w.0.13. ---

SPIRIT COMMUNICATIONS TO SEALED LETTERS. Address M. K. Schwakz, Station K, or 239 East 84th st., New York. Terms \$2,00 and 3 stamps. O.13.4w*

Change of Locality.

DR. WILLIS may be addressed at his symmer residence, Glenora, Yates Co., N. Y., until further notice. 0.6.

SEALED LETTERS ANSWERED by R. W. FLINT, 58 Clinton Place, N. Y. Terms, \$2 and 3 3 cent postage stamps. Money refunded if letters sent are not answered. 4w.0.6.

MR8. NELLIE M. FLINT, Electrician, and Heal-ing and Developing, office 200 Joralemon str-et, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. `O.13.4w*

J. V. MANSFIRLD, TEST MEDIUM, Answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. O.6.

THE MAGNETIC HEALER, DR. J. E. BRIGGS, Is also a Practical Physician. Office 121 West Elev-enthst., between 5th and 6thave., New York City. D.30.

BUSINESS CARDS.

NOTICE TO OUR EXPLISIT ATRONS. J. J. MORSE, the well-known English lecturer, will act as our agent, and receive sub-criptions for the Banner of Light at fifteen shiftings peryear. Parties desiring to so subserible can hiddress Mr. Morse at his residence, Warwick Cottage, Old Ford Road, Bow, E., London.

ROCHESTER, N. Y., BOOK DEPOT. WILLIAMSON & HIGHEE, Booksellers, 52 West Main street, Rochester, N. Y., keep for sale the Spiritual and Reform Works published at the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

ROCHENTER, N. Y., BOOK DEPOT. WELD & JACKSON, Booksellers, Arcade Hall, Roches-ter, N. Y., keep for sale the Npiritusi and Beform Works published by Colby & Rich.

PHILADELPHIA BOOK DEPOT. DR. J. H. RHODES, 259 North Ninth Street, Philadel-phia, Pa., has been appointed agent for the Banner of Light, and will take orders for all of Colby & Rich's Pub-fications. Spiritual and Liberal Books on sale as above, at Lincoln Hall, corner Broad and Coates streets, and at all the Spiritual meetings. Parties in Philadelphia, Pa., destring to advertise in the Banner of Light, can consult DR, RHODES,

PHILADELPHIA PERIODICAL DEPOT. WILLIAM WADE. 826 Market Market Market WILLIAM WADE, 826 Market street, and N. F. Corner Eighth and Arch streets, Philadelphia, has the Banner of Light for sale at retail each Saturday morning. -----

NEW YORK BOOK AND PAPER AGENCY, ' CHANNING D. MILES keeps for sale the Banner of Light and other Spiritual Papers and Reform Books pub-lished by Colby & Rich, at the Harvard Room, 124 street and 6th avenue, and Republican Hall, 55 West 33d street.

RALTINORE, MD., BOOK DEPOT: WASH, A. DANSKIN, 70% Saratoga street, Baitimore, Md., keeps for ski the Banner of Light, and the Npir-itual and Reform Works published by Colby & Rich,

NAN FRANCISCO, CAL., BOOK DEPOT. SAN FRANCINCO, CAL., BOOK DEFGT. At No. 319 Kearney street (up stairs) may be found on sale the BANNER OF LIGHT, and a general variety of Npir-timiliat and Reform Books. At Eastern prices. Also Adams & O.'s Golden Perm. Planchettes. Npence'z Positive and Negative Powders. Orion's Anti-Tobacco Preparations. Dr. Micro's Nutrilivo Componnel, etc. Catalogues and Circulars mailed free. We Remittances in U. S. currency and postage stamps re-ceived at par. Address, HERMAN SNOW, P.O. box 117, San Francisco, Cal.

NT. LOUIS. MO., BOOK DEPOT. MRS. M. J. REGAN, 520 North 5th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Npiritual and Reform Works published by Colby & Rich.

CHICAGO, ILL., PERIODICAL DEPOT. W. PHILLIPS, 100 Madison street, Chicago, H., keeps for sale the **Banner of Light**, and other Spiritual and Liberal Papers.

CLEVELAND, O., BOOK DEPOT. LEES'S BAZAAR, 16 Woodland avenue, Cleveland, O. All the Spiritual and Liberal Books and Papers kept for Rale. ADVERTISEMENTS. COLBY & RICH. **Publishers and Booksellers** No. 9 MONTGOMERY PLACE. BOSTON, KEEP A COMPLETE ABSORTMENT OF Spiritual, Progressive, Reform AND MISCELLANEOUS BOOKS, AT WHOLEBALE AND RETAIL.

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The General Government is n't very sweet on sugar spec

Thus do the innocent oftentimes suffer with the gullty. Two repulsive looking organ-grinders from sunny Italy were sent to jail in Albany the other day, and the poor monkeys, slast had to go, too. -N. Y. Com. Adv.

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 en-emy's country to most men, on whose shores they are loathy driven by stress of weather; to the wise man it is the desired port where he moore bis bark gladity, as in some haven of the fortunate isles; it is the golden west into which his sun sinks, and sinking casts back a glory upon the leaden cloud track which has darkly besteged his day. -Lougell. Lowell.

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

Bes-sickness, it is said, is caused by "the derangement of the diaphragm " !

The busy housewlfe mops the tears Of joy that fill her streaming eyes, And says, in tones that show her fears, "Last night was death on summer files ! "

Th idea of substituting for the laborious and clumsy pod auge a new one which would throw out its own chips-as does the screw-auger 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. As soon as it disappears, sixty hand-breadths are not sufficient. - Talmud.

WAR NEWS .- Servia not yet ready-wants independence and more territory; Montenegro in costasies over the con-quest of Nicsics; the Russian army in full retreat in Asia; the Turks at Plevna evidently looking for a soft place at Orchanie ** to light on ** if driven out of that city; Skipka Pass full of snow; bridges impassable because of bad weather; the proportion of sick in both armies rapidly increas-

ing. FAREWELL TO SUMMER. FAREWALL TO SUMMER. There is a low, sad rustle in the air, Among the yellow banners of the corn; The faded sunflower droeps her heavy hair, The garden border of its wealth is shorn. A subtle stillness broods o'er all the scene, The benediction of the year is come, The sheaves are garnered from the fruitful field, The husbandman has sung the '' Harvest Home.'' Bre swelling heaves drop slowing the year

The nulsoandman has soing the " harvest hon The rusiling leaves drop slowly at my feet, Warm airs caress my cheek with loving kiss, No chill of autumn shivers in the air, Yet something undefinable I miss, Oh I Summer wweet, if never here on earth I may rejoice in all your beauty rare, I can not say farewell I for we shall meet Where you shall bloom more infinitely fair !

Another "respectable" gentleman-this time a Bosto nian- has been jailed for forgery.

Rev. F. F. Edmonds, of Vienna, Ohio, as roported in the Cortiand G-zette of August 3d, expatiated on the sin of Sabbath breaking in a manner decidedly amusing. He accounted for d-pression in the fron business and in the cheese business by the fact that rolling-mills and cheese-factories employed their hands on Sunday. Said the speaker: "My impression is that, unless a new order of thingsh: instituted in cheese-making with reforence to the Sanctity of the zabbath, there is in reserve such a financial crash in the cheese business as will coupet the great West-ern Reserve to feel that there is a God of Sabbath." Who can set limits to the follies of superstition?-Index.

The Boston war on unifcensed dogs has resulted in the killing of 349 by the police department and 667 by Special Police Officer Watts. The report of the Chief of Police states that as far as known all unlicensed dogs have been

In olden times the boys used to draw pictures of ships on the slate. Now they draw schooners and have them put on the slate.-Hartford Globe.

Boston, and he must be a cynic 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 propor- | ner wherever required. tion 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 "Vegetine" notoriety. He has advertised extensively in the public press, and is to-day a

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 "Coperni-cus, Bruno and Galileo." In the evening a con-

ference was held. A. B. Brown, Esq., of Worcester, will lecture in this hall next Sunday forenoon at 10¼ 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."

GT On our third page will be found a note from Dr. G. L. Ditson, regarding Miss Kislingbury, 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 is now stopping for awhile at the home of Helen P.

Blavatsky, in New York. TOne 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 of the men on those roads five per cent., to take

effect the first of November. Madame Blavatsky has donated the complete works of Andrew Jackson Davis to the li-

itualists

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 a 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, this particular. Vide the case of Mr. Stevens of 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 additional interest through the public ballot test which is

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 Close 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 wellknown medium, has fallen a victim to yellow fever, in Fernandina, Fla., where she has been located of late years.

It will be seen by her notice in another column that M. K. Schwarz advertises to answer sealed letters for \$2,00.

Read the call for the First-Annual Conbrary of the British National Association of Spir- gress of the National Liberal League, on our third page.

test mediums (as their platform ministrations hespeak), and are worthy the patronage of the public. ∽F.-W.J.

public. Charlestown District. — Evening Star Holl. On Sunday afternoon, Oct. 7th, Mrs. II. Clark, trance speaker and medium, of No. 57 Dover street, Boston, gave a fine discourse, and several excellent tests, which were recognized by persons in the hall who were entire strangers to the me-dium. Meetings will be held in this hall every Sunday afternoon at 3 o'clock. Mrs. Susie Nick-erson White is expected to speak and give tests erson 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 l'arty.

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

Card. A State Missionary Wanted for the Spiritual Associa-tion of Minnesota.

It is desirable that applicants should attend the State Convention to be holden at Minneapolis, Oct, 19th, 20th and 21st, If possible, so that we can become acquainted with each other. There is a large field open for labor. Ad-dress President of the State Spiritual Association, Farmington, Dokota County, Minn.

RATES OF ADVERTISING.

Each line in Agnie type, twenty cents for the irst, and fifteen cents for every subsequent in-Irst, an ertion.

NPECIAL NOTICES. - Forty cents per line, Minion, each insertion. BUNINESS CARDS. - Thirty cents per line, Agate, each insertion.

Payments in all cases in advance.

47 For all Advertisements printed on the 5th page, 20 cents per line for each insertion.

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

SPECIAL NOTICES.

THE WONDERFUL HEALER AND **CLAIRVOYANTI**—For Diagnosissend lock of hair and \$1,00. Give age and sex. Address Mrs. C. M. MORRISON, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. A.11 13w*

DR. S. B. BRITTAN treats chronic diseases, es-pecially such as are peculiar to the female con-stitution, by *painless methods*, using the best remedies known to modern pharmacy, together with Electricity, Magnetism, Medicated Vapors, Rooms at 232 West 11th street, New York. Patients visited at their homes when ne-

cessary.

TERMSCASH. -Orders for Books, to be sent by Express, must be accompanied by all or part cash. When the more great sent is not sufficient to fill the order, the balance must be paid C.O.D. To Orders for Books, to be sent by Mail, must invaria-bly be accompanied by cash to the amount of each order. Any Book published in England or America, not out of print, will be sent by mail or express.

AF Catalogues of Books Published and For Sale by Colby & Rich sent free.

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A LARGE front room, with a smaller one leading from h, either furnished or unfurnished, in the new build-ing No.85, Montgomery Prece. Each room heated by scam, easy of access, and emimently suitable for office.

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BROWN BROTHERS have had a professional experience of fifteen years. Send for pamphiet of instructions. April 14.-cam ----

C. E. WATKINS, Tof J. F. Shires, 87 Leonard stree. Mr. WATKINS also gives Tests in public halls, other cities desiring his services, address him as above. W* Oct. 13.

services, address him as above. Iw Oct. 13. MRS. H. W. CUSHMAN, Musical Me.ilum. Cheles some evening at 7:30, 16 Lexington street, Charles-town, Mass.

Biogant Cards, 10c.; 20 Ladies' Favorite, 10c., With name. SECOMBE & CO., Kinderhook, N. Y.

THE SYMBOL SERIES

OF Three Lectures, BY CORA L. V. TAPPAN,

COMPRISING The Symbol of the Letter M,

The Symbol of the Cross, The Symbol of the Trinity,

The Symbol of the Trinity. Some months since these remarkable discourses appeared (as oright ally reported) in the columns of the Banner of Light, and they are now embodied in pamph's form in an-swer to the popular demand. Wide views and keen analy-sis, published diction and justly poised argumentation, are to be met with in this brochars, and flow in unbroken cur-ren's from its first to its crossing page. Give the work a broad circulation, triendsof treedom in matters of religions in query, for it will throw much light on points heretofore obscure.

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OF LIGHT. BANNER

no more.

The magnetity of the messages given at the Banner Chrons, and published on this page, being from entire stranger-spirs, for a medican and carsestics, we respect-fully request it at any new to at any time may recording the party of more practice, which is the tays to be form as of the fact, by public at entry as abled and three t proof of the fully repeating the number of the state of the fact, for part is a first cash of the fact, for part is a first control of the fact, for part is a first control of the fact, for part of the state of the state of the state of the part of the fact of the fact of the fact of the state of the state of the part of the state o

REPORTS OF SPIRIT MESSAGES

OVEN THEOUGH THE MEDIUMSHIP OF MRS, JENNIE S. RUDD.

Invocation.

Oh thou who ever lookest upon the children of earth with smiles; who ever sendest forth thy love-principle, we come to "thee asking for strength, and yet knowing that we need not ask thee, but that thou will give us whatever we need. We come as children to a parent, and ask thee to guide and direct u-.

Questions and Answers.

CONTROLLING SPHERE-Mr. Chairman, your

questions are now in order. QUES — (From M. J. M. J. By what manner of mortal reasoning can we arrive at the truth of the philosophy promulgated at this circle? - T):e Interrogator has been for some twelve years halting between Christianity and infidelity

Ass,-- It seems to us that one who has listened to the deaelangs of this Circle Room for years should have but little doubt on the subject. Here come the saint and the shiner; here come representatives of every foligion on earth. All are free to manifest their pecaliarities here. There is no dividing line; we do not say, "Thus far shalt then come and no farther"; we say to every individual, "Here is an avenue open to "You, whether you are a Mahometan, a Brahmin, or a tollower of Confucins, whether you are Christian or infidel: all are free to speak through the month process which we in spirat-life have pro-vided for this Circle-Room." If you will-dook over the pages of the Banner for the last year you will find that each religious denomination has been well represented, that each State in the Union has been called upon to furnish evidence in the cause of Spiritualism. We only ask you to consider that either the instrument we control is the best actress you can find, or else there is a power, that holds her and speaks through her lips to you people of earth. We can give but little-more than we do as evidence that this is a God-given work, as evidence that this is a power beyond any which controls earth's people. Even in the days of old they said were one to rise from the dead they would not believe. So we come here from time to time and send messages shall we do to convince you doubting ones that spirits return? Were we to materialize and stand upon the platform you would not believe us. We have only to do our work and leave you to do yours. Surely if all the manifestations that have come to you from this platform and the other for the last twenty years cannot convince you of spirit-return, there can be nothing short of personal experience that will ever convince you Q = [From the audience,] Can it be said in any sense that man is in a fallen state in conse-

nce of sin, and thereby merits punishment in the other world?

 Λ_{+} Yes; if he inherit a certain degree of trouble; that is to say, if he inherit drunkenness, if he inherit licentiousness, it may bring him unhappiness which will follow him through life and

me; I knew, too, those that were glad the old/ sponge and wipe off that looking-glass. [Com-

AST AND STATES LAND AND AN ALLAND CARD

know there are parties who have this paper, who will look anxiously for my name, who will hand it to my brother James, and he, in turn, will hand it to a friend whom I value very much. I will only call her name Cordelia. I was thirty-tive years old, and left with a fever-malarial I feel that this is a God-given truth. I feel that

this power which is being wielded through the instrumentality of your office, Mr. Chairman, is a power which none can withstand. I am glad that I can, by means of magnetism and electrici-ty, cause a power to come here which will work for the good of all. As I sit and talk with you I am aware that many Jesuits are present that gladly would break down your power and take your controlling influence unto themselves, but as I look around and see the many stanch friends which you have in spirit-life, I feel to say, "God bless yeu! God will ald you; you need not fear."

Joseph H. Reynolds.

I am Joseph H. Reynolds, of Richmond, Va. Dear ones, I have watched and waited, and I said 't was dark and cold. Beloved Mary, thou whom I worshiped as the other part of my very soul, oh, how I have longed to have you hear me as I have walked through our rooms, as I have as I have walked through our rooms, as I have touched the various mementoes and spoken your name from day to day ! You have turned a deaf ear to me, you have not listened to me; you have only shaken your head and wondered where I was gone. I am so near, and yet afar-off ! Wilt thou, dear one, listen? will thou hear my voice? will thou call me at the morning hour, at noontide and at evening, and let me come in? Oh, when you light the lamps and gather round the old fire, how I long to make myself manifest! but even the dog at your feet has more life than I, for you will not realize, neither see nor hear. I come here, hoping to attract your attenme ! tion. You can call me home if you will only place your hand upon that little stand and ask for me. Then you shall hear from me in a tan-

John H. Wilhelmn.

gible manner. 📜 📊

I am an Egyptian—an Egyptian of the United States. I want 'em to know that John II. Wilbelinn, a German by parentage but an American by birth, comes here and reports. As I said be-fore, I am an "Egyptian" of the United States, but I know that my name will go forth, and that my friends in the old country will hear from the and realize that 1 am not dead, but that 1 have come and spoken my word.

Georgia M. Morse.

My name is Georgia M. Morse, 1 came here from Minneapolis, where I went for the purpose of gaining health; but health was a phantom. It was like a "will-o'-the-wisp": it danced before met and my friends thought I surely would re-cover. It seemed for a time.as if I would, but you know that appearances are deceitful, and so it was in my case. I wished out with consumwas in my case. I passed out with consump-on. I was twenty-three years old. I belonged tion. in Bangor, Me. My friends are there and in-Portland. I trust they will hear that I have come, and will listen to my words, and call on some one by whose means 1 can speak to them in private.

Helen S. Maars.

them with an angel's touch and gave them birth to a higher life beyond. Oh, I have watched and waited, and waited and watched for the hour to come when L might speak my words of love from my spirit home, that I might send to you a love which in no hour would ever grow less. I would that you might feel it as a bap-tism; that you might not shrink away, but gladly realize that the angels are near you." I come from Denver City. My name is Helen S. Maars. I would reach my loved ones; I would give them strength; for I know there is an hour coming which will make them shrink into themselves, and they will feel they are deserted, but I shall

willing to go halves and give three away. It seems dark to me—that lying, that deviltry ! Now I 've got the sponge, and if you 'll say I can wipe

it out, I 'll bless you evermore. My name is John Isaac Strong. I was named after the old apostle. My mother was a plous woman. She's been in heaven many years, but I can't find her. If I thought I could when I went away from here, I'd be so thankful! Money would be nothing ; if I had it, I would bring you a mine of gold. [You'll meet her when you go ont.] I believe I shall ! I was good at reading character. I believe you don't tell me a lie.

Charles Coogle.

Mr. Chairman, I am happy to greet you. I un-Mr. Chairman, I am happy to greet you. I understand that all are free to express themselves as they will, or to visit this Circle-Room as they nay. Then please say that Charles Coogle, of Frazeysburg, Ohio, expresses a wish that he may speak with his friends, if they wish to speak with his friends, if they would be only use of the columns of the Banner. I only wish to express my feelings in regard to this matter. If there is such a thing as God blessing humanity, as angels standing around individuals, then, sir, you must be one of the happy ones, for can this avenue be open, can these thoughts be expressed, can this feeling of liberty be given to those who have fived once on earth, and they not remember

have fixed once on earth, and they not remember it? Is it possible that after all the darkness which we have had in a life time, all the bright-ness which has come to us in spirit-life, notwithstanding that storm clouds have arisen, is it pos-sible that having experienced all this we could stand here and not express to you and yours our feelings of thankfulness that there is a place, there is a time, there is a power by which we can give utterance to our feelings? I don't care to tell them, as I might, very many things which would be tests to them. I only ask that they will meet me somewhere with a mediumistic individual, and 1 know they will realize and under-stand that I still live.

Mary E. Dutch.

Please say that Mary E. Dutch, an old lady whom but few care for, and but few realize that

she cares for others, has left this mortal form at Chicago, has found her way to Boston and registered her name upon this book of fate. Say I love all my friends here, that I care for them, that I realize all that has come in the past, all that passes in the present, and what is to come in the future. Three score years and ten rolled over my head, and still 1 lived on. I have found the dearly-loved children, the companions, the dear ones. Oh, how precious are their communions with me, and yet I felt as if I would like to touch mortal lips with inspiration, if it would be possi-ble to come to this room and to have my friends realize I am here. If they do not realize it I can-not say one word, but I would have them feel that I am near, and that I will speak to them, whatever may come.

John Morgan De Morris.

Say that John Morgan De Morris calls here, and sends his love to his daughter Sarah, and to his son George, and tells them that the grave has given up its dead, the ocean has thrown up on given up its dead, the ocean has thrown up on the shore of life their father. Ask them not to look for me any longer in the great past, but to feel that I am with them, that I watch over them, that I bring to them an influence for good. Ask them to feel that I am near them. Tell them Grace, their mother, is with me. Tell them their Uncle Henry has touched this shore, and has shaken hands with me. Say to them I have, wat Iulia and little Widia too. Ask them to

MissingDescriptionMissingDepartmentMissingDepartmentThe spirit Measure of Likit PublicThe spirit Measure of Likit PublicWe are the spirit Measure of Likit pity surrounding the throne before which I bow-ed, and angels opened the door and took me in.

J----.

Mr. Chairman, allow me, through the mouth plece which has been provided for us, to speak some words which seem welling up in my very soul. Allow me to unburden myself. The days roll rapidly past, and the hour-glass turns from time to time, telling me many years have passed since I left earth. My nature was one of love. God only knows how deep the love-principle was in my soul; how I longed to give it forth to all the methy how with a dimine feedfortion the earth ; how with a divine feeling of affection I pressed my lips to those whom I called of my family. A revelation was made to me in the past. I saw before me darkness, and the light of beauty flashing like the lightning upon the dark clouds of life. I saw the sunlight which gathered itself together and poured forth its rays upon the heads of those whom I loved, upon whose shoul-ders 1 could place my head and feel the blessed boon which angels never dare refuse to mortals who ask that it may come to them. Then the dark clouds gathered themselves together in the horizon, and at last the tempest broke over my head. I felt that all was dark, and that those I loved must go forth desorted and alone in gloom and sadness, with a feeling that there was no love in the hearts of mortals for them. Then did t bow my head, then did the storm clouds seem to come, yet my hand was ever ready to avert evil. I come to day not with darkness, not with any feeling that I must bow my head because you will pity me, but I come to give you strength in this room; to give you love; to give you sym-pathy; to bring encouragement from the angel world; to say to you who govern this building-"Do not be discouraged, do not feel that there i darkness in every corner of it. Rather feel that there is brightness, there is beauty, that the blue, the ethereal blue, shines forth to all the world, and that you must succeed in the present and will succeed in the future, and that the past has wrought itself a beauty." Say it is from J —.

Bishop Payne.

I desire that my friends in the world where I once dwelt in the flesh may hear that I still live, and may know that whatever my convictions of right in the past may have been, my conscience will not allow me to remain in silence in the beautiful land wherein I find myself a sojourner, without expressing to the children of earth my feeling of thankfulness that there is a spirit-re-turn. While many of my people, many of those who ministered as I did, will question within themeolyas whether this thing increases humani themselves whether this thing improves humanity, or whether it injures morality, let me state my feelings. I never really felt an interest in this subject in the days of the past. I entered the spirit world rather suddenly, and with the powers of life unimpaired, and there arose at once before my sight such visions, such an un-folding of God's mighty truths, that I seemed to stand like one turned to stone. I found my-self surrounded by the beloved ones, those that I had ministered to-little ones whose eyes had been closed in time, and who I supposed were in the heaven of heavens, calling me by name and blessing me for my ministrations. I was shown the broad lakes and the mighty rivers. I walked through the streets and gazed upon the beautiful villages, as they seemed to me; I stood with that vast congregation which composed the wisdom-circle, and 'listened to their words. Then my heart leaped with joy, and the first thought that came to me was : Could I go back—could I min-

who feel weak, and comfort to those that mourn. I know that since my own awakening in spirit life I can do but little, yet that little I want to do and to do it well. I know no other outlet than the final double of the model o

and prayer is that she may be spared for years to come to aid the good spirit Dr. Rush in his great work of benefiting humanity."

These are a few of the many such letters, com-ing from every section of the country, which show that indisputable evidences of spirit power are being scattered by this means all over the land.

Anonymous.

I was a Catholic. Do I not commit wrong in coming here in your midst? Who taught this law of communication? If understood in our church t has not been handed down to the ignorant. Would that the Infinite Power would quicken father and mother into the thought that I am not dead; that communion does exist between the

deau; that communion does exist between the seen and the unseen. I was not a dutiful child. I trespassed against my father's better judgment. What am I to do to rebuild myself again? Here I have crept in, speaking through the lips of a stranger; can I creep into the household and sit there, as once I did?

did? Oh father, mother, let your darling daughter enter the home again. It is only the body that has gone from you. The angels in their radiant beauty gather around me, the birds warble more sweetly than those of earth, the flowers grow in rich profusion, the waters sing as they flow. I would not for myself return to earth, but come

for those I love. Standing an immortal on these beantiful shores I do not judge harshly the man I called husband, I died under peculiar circumstances, but the secret shall never pass my lips ; it is buried with me.

Josephine Perkins.

At Germantown, Pennsylvania, in the thirty-fourth year of my age. Josephine, wife of Per-kins, and daughter of Samuel Wells, of Phila-kins, and daughter of Samuel Wells, of Philalelphia. What is meant by conversion? In being converted, one is supposed to become ac-quainted with God, to cast out sin and partake of piety. I always felt it a duty to perform unto others as I should wish them to do unto me. This was a part of my religion; and in feeling this way I have not been disappointed, for my accept-ance on the other side has been grateful to both mind and spirit. In the spirit-world there is a regular training. No idle time is spent.' Each one is up and doing—not doing material work to one is up and doing—not doing inducting work to gain the coln, but working spiritually to draw up and educate the unenlightened. By so doing the light in this beautiful home grows brighter and brighter. There is no sting in death; it is just like the puff of a candle; you go out on earth and in the moment you are re-lit on the other side of life side of life.

side of life. I was young, to be sure. I was lamented, mourned over, grieved for; but all the endearing words could not bring me back in the spirit to be encased in the flesh; nor do I desire it; nor would the dear ones I have left behind, could they see me as I stand in glory, self-satisfied, not those whom I have left on the planet Earth must all in good time come and join me.

Farewell. May angels bless you, guide you and comfort you as they have done your Josevhine.

S. W. M.

[A few minutes previous to the control of the in the room, like the crashing of timber.] The war-horse comes with lightning speed,

I have watched and waited, and waited with their Uncle Henry has touched this shore, and has shaken hands with me. Say to them I have, and it is to waited and the pack to the ould reach the waited and the with the waited and the waited an the body a spirit and lay the flesh down to rot and moulder in the grave. Death to me was always horrible. The idea of dying always crowded ten thousand infernal devils within me, and made me drink the liquor to drown the thought. Who can love the father or the mother when the sins of the parent have to be visited on the child. I hate the name of father; I abhor the name of mother. Would that they were cursed as I am-cursed in igno-rance. If I was dead I could not grieve or mourn; but I am alive-alive, with ten thousand fiends around me making me still more wretched. [Here the spirit of his father spoke to him.] You, my father? Get you behind me; I'll have none of you. See me standing naked, with every scar which the passions of my earth-life made indelible on my spirit. Pityl I want no pity. I want my rights. I want to go back to earth and live as my old grandfather lived, years and years ago. That's what I want, nothing more. You say that cannot be. I'll show you. I'll invest myself in some human form and live my life out. I will. God, angels nor the devil shall prevent. What good is this to me, to come here and show myself, as ever, an outcast, scorned by men and hated by women? Well, the story is told. The brain reels, the tongue is on fire, and there is no water can quench it. I care not. Darkness is good to me as light. I grovelled in the dirt from youth. Grossly born and basely reared, I lived in the indulgence of every mad freak, of every vile passion that stirred my nature. Well, I've told the story to the world. Let the world read it and believe; for letter by letter what I have said to night is true; true as that the bedy I once revealed in is no lower mine the body I once revelled in is no longer mine.

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OCTOBER 13, 1877.

Into the spirit-world. That is to say, the development of the body, those powers, which belong to the body, may cling to the spirit and affect it. If a man is born right, raised right, brought up right, and lives right, he need not fear to meet the spirit-world. If he is born wrong, raised wrong and lives wrong, when he comes to spirit life h will have to go through different classes, in which he will be taught spiritually, and then it may take him some years before he arrives at a beau-

Q.—In what condition does the spirit of a com-mon_drunkard_find itself_on its_introduction to the spirit-world ?

A .- That depends upon the condition which makes the individual a common drunkard. If it is the organization of the body which adheres to the spirit that is the cause of the trouble, then when that body is cast off the spirit will find it-self in a new spiritual body, ready to gain purity and brightness. If there are other conditions that surround it, and it has no desire to grow that surround if, and it has no desire to grow better, it will linger on the earth, and visit dram-shops, and there, by placing its hand upon the head of some individual, will enjoy the wine-cup quite as well as though it quaffed it with its own lips. He who lives the life of the drunkard will crave darkness in the spirit world until a de-sire reaches his soul for a brighter life; then no influence will be found to drag him to earth, but an influence will reach down to him and draw him up higher, still higher,

Q.—Is magnetism the best method of treating cancer and consumption?

A.-We believe that magnetism is yet to take the place of medicine; that it is yet to be more fully understood, and its healing power appreciated

Q.-Is the spirit that leaves the entranced body to present itself a visible physical being, gov-erned by the same laws of materialization as exist in spirit-life?

A —We answer yes; and yet not precisely the same. The spirit that leaves the entranced body is governed by a law which governs that body to which it belongs, while the spirit that presents itself from spirit-life is not governed by any law

which pertains to the physical. Q. \rightarrow Do materialized spirits ever have a crav-ing for food or drink, as they would if in the human form?

 $\mathbf{A}_{\mathbf{A}}$. A. – Very frequently. The materialized spirit, drawing its powers from some mediumistic individual, oftentimes crayes food and drink the same as if it were inhabiting a body here. It is not strange it should do so, because it clothes it-self with materiality which it draws from the medium, and thus comes into close rapport-with physical conditions

CONTROLLING SPIRIT.—This question comes to us: "Can we travel in spirit-life as readily as in your life?" It is not necessary that we build railroads across our country, or that we employ beasts of burden, for we can, with a thought traverse any distance without aid from any other source than our own spirit-force. There is a force in nature which has never yet been understood, but when the right time comes, and the spiritual world gets a stronger hold upon the material, there will be an idea of locomotion brought forward which you people of earth have never yet known.

Eliza Smith.

Mr. Chairman, I have traveled a long ways, and I am quite an old lady. I want to be heard, because I want my people to know and under-stand that I am not dead, that there is no such thing as death; that when I left the form I was unconscious only a few hours. I realized when they put me in the coffin, when they clothed me for the grave. I knew what tears were shed over Joseph W. Brown.

be there.

I have got a very common name, and I am a common individual, Mr. Chairman. I don't.

know as you will want me to come. I went away from New Hampshire many years ago. I went west and settled in Cincinnati, and I stayed there till the time came when I must come to this shore. I don't know what the matter was; 't was a breaking down of life's forces. My name is Joseph W. Brown. 1 was engaged in the packing of pork. At one time I seemed to fail up there. I was engaged with a friend of mine in various affairs which I cannot state, and he said the other day: "If you will only come and speak through one of those papers, I don't care which one it is, I will believe there is some-

thing in Spiritualism, and if there is anything in it I will give part and parcel of my money to it." I want to say I am here; now renew your prom-ise and fulfill it. Let the spirit-world have the full benefit of it. If you don't, I shall be near you when you touch the money-drawer, and I shall touch your heart and make you wish you had done as you promised.

Frances D. Parker.

Please say that Frances D. Parker comes here and brings with her a mesmeric power which she will throw over some friends of hers, and cause them to look back over the past, and to gather up its teachings, and then look forward over the future and gaze upon the present. She will cause them to reflect upon many things, and search into the great hereafter. Ask them to watch, ask

them to pray rightly, to do unto others as they would like to be done by.

John Isaac Strong.

Devil take it, Mr. Chairman, I feel like a bush-dog! I don't know why it is. I understood that if I came here, there was a great deal of liberty, and that I would be made to feel like myself. God knows I feel like anybody but myself. I feel like a bush dog, like a wolf, like a hyena, like anything but myself. You 've brought every act of my life right here before me. What busi-ness have you to do that? I did n't want to see it. There it is —it is written in fiery letters. I tell you there's a truth in those old Scriptures, no matter what folks say. I believe that all my misdeeds were written on the wall, everything I ever did. I neglected Fanny. I know I did. She loved me. I loved her the best I knew how. Maybe you'd say I did n't know how. Perhaps I did n't. There's my boy, trying to reach out his hand and help me, and I can't reach it, because it is dark between us. No use to talk about it, Mr. Chairman, the looking glass is here, and

you put it here for me to look in. I wish I'd never drank a drop, I wish I had been true to myself, I wish to God I could be a good man, strong by nature as well as by name, then I'd have no more trouble. [You 'll feel better when you leave.] You say I'll feel better when I go out? I do n't believe it. I wish I could take a

New York City.

Mary W. Tanner.

If you have got space and time I 'd like to have you say that Mary W. Tanner, who died with consumption, aged forty-four, came here from Philadelphia; that I won't rest—nobody need ask me to—until I get hold of my friends. I will be heard; they shall hear me. If they will not hear me readily, I will rap, and I will give them manifestations until they will be glad to listen to me.

Mary, (colored.)

Mary, (colored.) An' is it me dat can come, sir? An' you won't put me out? Will you let me say what I want to? [Yes.] Jess as good as if I was white? You see, sir, I'm black. I 'se got a black face, sir; I'se got black hands; but my spirit, sir, is jess as white as anybody's spirit; an' I 'se tried since I come up here to be jess as good as I knowed how to be. Now, massa, is it wrong for me to come? An' will I feel better, massa, when I go back? [Yes.] I come with a boy, massa, an' I bring de bright flowers, an' I hate to be turned I bring de bright flowers, an' I hate to be turned out. I 'se been a good while trying to come, mas-sa. I'll call my name Mary. My massa's name was Armstrong; dat's de best massa I ebber had 'fore I come berr i Weber did row line 21 Weber 'fore I come here. [Where did you live?] Way down Souf, in Alabama; I dunno as I can speak de name of de place. I was sold from dere, sir, an' I went to St. Louis, an' den I go out, sir. I lose de old hedy an' I comea un bare. De rea lose de old body an' I comes up here. Do you know dey do n't sell me now? Dey no sells me, no buys me, now. I'se free! I'se so glad! I gees down dere. I knows dey have hard times; I knows dey don't 'preciate de freedom; dey don't understand; dey don't know nuffin; dey don't do nuflin as dey should. I tell you de cul-lud folks ought to know better dan dey does. If If dey do n't know better pretty soon, do n't under-stand things as dey should, an' do n't try to learn 'em, I.tell you it'll be a hard time for 'em. Does you know dat? 1'se going to help all I knows how. I'se going to bring de cullud folks to see dey do n't understand things now dey nust un-derstand; dew nust look into de hig hoofte, unor derstand ; dey must look into de big books ; must be eddicated; must try, else dere whole course will fail 'em. Now, massa, I'se done my best.

William D. Meitzer.

Let me go, won't you?

I, William D. Meitzer, have come here from across the ocean. I can't speak as I would like to, but I come with the best power I have, and I to, but I come with the best power I have, and I speak through an interpreter who stands by my side. I say to those who have called for me, in the land beyond the waters, those who knew me in Germany—please call me nearer. home, and give me a subject through whom I may'speak. I cannot speak as I would, neither will I speak as I could, but you have sent me here, and I come at your instigation, at your request. Now I speak through one who stands here and eavy by remaining through one who stands here and says he will speak for me, and I would like to say to Joseph and M—, who called for me in the club-room, "1 have been here." I do speak that I be alive. I be one individual, and if they will give me a chance I will speak to them nearer to, and tell them all about twench and the recent the tell them all about myself and the reason why I go out—the reason why they find me as they do, and let them know why I be as I be. This is all I can say to them to day.

Sarah E. Avery.

I am Sarah E. Avery. Many long years ago I came to spirit-life. I have done what I could to alleviate my own condition and the condition of others. I long to do something that will make the world better, that will give strength to those

which time will develop and bring forth until they shall see and hear the angels of God, and there shall be a liberation which they never be-

fore experienced. I longed to come back again, but when I looked the door was closed; I no longer had a material body that would enable me to walk about here on earth, and be seen of men. Some with clair-voyant vision might see me, those who were clairaudient I might speak to, but to make myself known and understood, what longings filed my soul! I cannot tell you how sad I felt when I saw that the power was gone. Then gave I my thought to this thing; then did I see that the despised mediums were useful, that through them we could be seen and heard; then I said the stone which the builders rejected has become for-ever the head of the corner, then did I see there was good that could come out of Nazareth. I realized what the persecution of truth was, and understood that were Christ to stand upon earth in the present time, as he did in the past, he would surely be crucified again. I will not take too much of your valuable time, neither occupy too much of your space, but allow me to say that Bishop Payne, of the Episcopal Church of Vir-ginia, called here.

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

Mrs. Danskin's Mediumistic Experiences. [Part Eighty-Two.]

BY WASH. A. DANSKIN.

It always gives me pleasure to relate our earli-er mediumistic experiences, and my mind often reverts to those days when men and women, gen-tle and cultured, met in our circles, appealing to their kindred or friends who had passed to the interior life to mingle with us and make their ed to the presence known by some of the usual modes of manifestation. There was a unity of purpose and harmony of feeling among Spiritualists and investigators in those days, which, to the great detriment of our movement, no longer exists.

When a circle was formed, exclusively of such minds, and with such conditions, an atmosphere was generated into which the advanced spirits could penetrate with pleasure, and lessons of wis-dom could be received by those mortals who were mentally receptive. I was sanguine enough to hope that such conditions would extend universally, and eventually the whole race of humanity would be brought into direct sympathy and communion with the angelic world. But such has not been the case. The suspicions engendered in the public mind by the scurrility of the secular press, the imprudence of some who have as sumed to be leaders in the movement, and the deception practiced by others who claim medium-istic power, have developed an atmosphere which repels rather than invites the higher order of pirits, and keeps out of our ranks thousands of and women who could bring moral, intel-lectual and financial ald to the great work in which we are engaged. I trust, however, the day is not far distant when the great body of Spiritualists will be freed from all these obstacles to their program and the great body of to their progress, and stand before the world the acknowledged representatives of the noblest

forms of thought ever given to humanity. Important work is now being accomplished daily in the sphere of clairvoyant medical medi-umship. While our pleasant circles have been diminished in number, Dr. Rush, our spirit Triend, works most energetically through Mrs. Danskin for the benefit of humanity. A short time since a gentleman in Massachu-setts wrote very briefly for an examination of a

MESSAGES TO BE PUBLISHED: GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE S. RUDD.

JENNIE S. RUDD. MESSAGES RECEIVED LAST WEEK: William D. Fuller; J. H. Falrchild; Harry M. Harvøy; Mary F. D-r-1; George P. Davis; Dr. Turnør. Philip Cleveland: John Duhen; Mary; Mary E. Smith; Elizabeth M. Glison; Joseph D. Mason, George N. Eastburn; L. Judd Pardee; George B. L.; Getruide M. Hazard; Julia A. Wells. TO BE PRINTED IN OUR NEXT: Sawh F. E. Plant: Marc D. Andrawa: William G. Claré;

Sarah E. F. Plant; Mary P. Andrews; William G. Clare; Mary E. Burns; Charles Billings; Lizzle F. Eastman; Uncle Jim; George B. Thomas, Lizzle F. Eastman; Nister Lucy; Tom Mumford; Thomas D. Elliot; Patrick

olynn. Daniel D. Fuller; Dr. Underhill; Charles Osborne; W. 4.; Charlotte C. Buzwell; Edwin B. Wells; Charles

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

HVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN.

Sally Robinson: Mariha Waddington; Hugh Carponter; Joseph Perine; George Wadworth; Doctor Smith.

Passed to Spirit-Life:

From the residence of her son-in-law, Allen B. Miller, Philadelphia, Pa., Mrs. Rachel L. Rice, aged 81 years, for-

Printadelphia, Pa., Ars. fraction L. Rice, aged a young the merly of East Weymouth, Mass. For twenty years a Spiritualist, a constant reader of, the Banner, ever seeking to gain knowledge, her great desire was to progress, that she might be fitted for the companion-ship of the loved ones in the Summer-Land, and with them to work for the loved on earth. E. J. B.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required. A line of agate type averages ten words.]

Minnesota Spiritualist State Convention. **DIMNESOLA SPIRITABILIE NIALS CONVENTION.** We wish to announce that we expect to be at the State Convention of Spiritualisis at Minneapolls on the 19th, 20th and 21st of October, where we hope to meet many of our friends from all parts of this and other States, and ar-range for a fall and winter campaign. THOMAS COOK, Inspirational. SILAS ABTHUR, Musical Medium.

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and chill not com Trei Be



BANNER OF LIGHT.

Theodore Parker-O. B. Frothingham-Their Books.

BOSTON, SATURDAY, OCTOBER 13. 1877. Spirit-Communication.

Banner of Light.

To the Editor of the Banner of Light:

8

On the 5th of October, 1877, whilst at Mrs. Rockwood's, 14 East Springfield street, I received highly satisfactory communications from several of my spirit friends, wherein it was stated that on the morrow (Friday, the 6th inst.) a powerful band of sp rits would assemble at Mrs. Rockwood's for the express object of assisting my recently departed daughter in controlling the vocal organs of the medium. I accordingly attended at the hour appointed, when my daughter Gertrude was the first spirit that came, and deliberately pronounced the following communication, with their warmth and light; the nearer and which I took down exactly, word for word, as pronounced, without an iota of alteration from beginning to end, further than to italicise seemingly mistaken words :

"MY FATHER-I cannot shake hands, for I cannot get down into the hands; but, my father, ' that seems like a visitation from that spirit-world it is 1. My father, I am truly born again, and I see the kingdom of heaven, which is happiness. Father, the beauties of spirit-life are inexpressible. It is such a relief to find room to express myself-the feelings that well up within my spirit. I could not find utterance for the grand and mighty thoughts that often filled my spirit. My earth body was too small; it could not give strength to carry out the desires of my soul. Father, I wept in my heart so many times because of my inability to reach humanity and to do them good. Now my spirit has room to expand. No longer limited, like the tendrils of a vine I can reach out and find room-room for thought and action. With my sainted mother, my angel sisters, the beautiful angel brothers (premature births], and all the loved ones here, I am blessed. Qh, father, death had no sting, the grave has no victory concerning my body, for 1, your child, better balanced than for years, comes to you clearly, truly, and happily. Inexpressible are my feelings! too great for words! I feel, dear are tich in learning, reverent, yet free in sentifather, it is well, it is well! When you come you will see your child more fully developed, more soul. fully unfolded for the work, and happy that she Is useful.

Oh, father, I was so glad to meet Fanny! Dear sister' her spirit has grown so rapidly ! Mary and Anna seemed more angelic. But my mother-how can I express the joy I felt on awakening to consciousness, resting on the bosom of my mother ! . They laid me upon a couch of flowers, dear father, and not a thorn was concealed. beneath their leaves. Now I realize the beauty conrises," is a new book of 300 pages, the choice of the passage that reads, "There is no night" there, and all tears are wiped from our eyes." 1 am rid of the feeling that for years haunted me tend the spiritual ministrations of Mrs. Brigham -a power urging me on to something which was at a later hour, and so round out and light up the not made definite to me. And music, dear father, the sweetest strains of music fill the atmo- Faith so finely illustrated by Frothingham needs er, the sweetest strains of music fill the atmost Faith so finely illustrated by Frothingham needs volume, and worthy of the reputation of its publishers, sphere, that is to me heaven, inspiring me with the religion, the philosophyr the psychological T. B. Peterson & Bröthers, holier thoughts, with holier aspirations; with stronger desires to elevate humanity.

My father, I thank you for all your loving kind- life and warmth. ness and forbearance in the years that are past; Manifestly, as between Parker, the New Faith - your spirit of sympathy and gentleness did much of the gifted Frothingham, and Spiritualism on celled in pertraitures. His is a style of composition that to southe my unbalanced condition, else I had one side, and Joseph Cook on the other we can to soothe my unbalanced condition, else I had one side, and Joseph Cook on the other, we can come long ago. 'T is sweet to rest. I now know, well say, these shall increase but he shall dedear father, what the house is 'not made with crease. hands, eternal in the heavens."

I will come to you often, my father, with mother and sisters, to bless you, and I dare to conceive of the joy which we shall feel when you Join us in four home. We can wish, father, that you may be spared to take care of the last dear sister. She needs all your sympathy and love to J. W. Bonton, of this city. The typographical execution listed in human form by T. R. Patarana & Reaching and State and from the valley, still physical weakness renders.

To the Editor of the Banner of Light: Last winter that pious egotist, Rev. Joseph Cook, in his Boston efforts to make himself large

and Theodore Parker small, said that Parker's works never reached a second edition. I have before me the jourth edition of his "Discourse of Matters Pertaining to Religion," a fact which convicts Cook of being Ignorant, or worse. This book is published, too, by a popular and wellknown house in New York (G. P. Putnam's Sons,) in solid and handsome form, with an appreciative introduction by Frothingham, and a charming biographical sketch by Hannah, E. Stevenson, an inmate of his home, a checished friend of Mrs. Parker and her husband for years. A sentence gives a glimpse of his home life : "The noblest, sweetest traits filled his home dearer a friend came to him, the more there was in him to love and reverence; self sacrificing,

forbearing, generous, sympathizing with little woes and every joy, he was help, gladness, in-spiration to all his household." She tells an experience of his early childhood

where he now lives and labors with new joy and fresh strength : "His nearest way to school lay across the fields, where the wild flowers and the butterflies peopled his lonely walk. When six years of age there met him one day an aged man with a tall staff in his hand, and of most venerable appearance, who asked of his goings and doings Th simple, childish answers were given with direct ness, but with a deep feeling of awe. The tall, white haired man, never heard of before or otter, laid his hand on the fluxen head in benediction, with great words of encouragement and prophecy and disappeared, the child's heart all affaneewith new emotion. This left an indelible impression on his imagination, with a tinge of mystery, which half a century of study and experience never obliterated."

should be in the home and heart of every thoughtful man and woman; Religion vs. Popular Theology, Historic Religions, God and Inspiration or Spiritualism, The Bible, and other chapters, ment, and must help to lift up and enrich the

The Putnams publish the books of O.B. Frothingham, the man most just and appreciative to Spiritualism in the last few years of any of the Free Religious school: A neat little volume by E. C. Stedman-"Frothingham and the New portrait, the tribute of a man of letters to the independent preacher of New York.

"The Spirit of the New Faith, and Other Dissermons given to his fine audiences on Sunday, many of whom hear him in the morning and atday; a fact which may suggest that the New science of the great spiritual movement for its more perfect completeness, and for an uplifting

Yours truly,

G. B. STEBBINS. -(From the New York Herald.)

Isis Unveiled. "Ists Unvelled, " a work purporting to treat on Oriental

-everything of ming within the province of the printer and Ushed in handsome form by T. B. Peterson & Brothers, hubble of a minimum state of the printer and sustain her. Though the shadow is expelled publisher is complete. The work itself, occupying a field so new to many readers, will be judged according

sisitive and molecular philosophies were taught beside the Himalayas. Telegraphs, and even telephones, seem to have been older than history. "Seventy thousand years of experience "in an indefinite number of cycles are cited in demonstration. But the book is not all dry logic or tedious philosopheme. The author is too true to the laws of her set not to be sprightly or viracious, and even capa-ble of stinging invective. She outdoes the "Arabiar Nights' Entertainments " in marvelous story; and, while denying supernatural miracles, she does not he esitate to re late occurrences that surpass the capacity of faith usually possessed by mankind. Like Parcius and Paraceisus, she peoples the mid air with spiritual existences, elementa and elementary, good, had, and indifferent. They can be evoked by music and peculiar vapors, and then made to reveal secrets or run on errands. Magic and necromancy are no fictions. There have been, there now are men who can "conjure down the moon." It is no impossibility to manufacture gold, as Raymond Luily did for Edward III Roger Bacon disclosed spiritual scenes to human view These are common matters in Oriental countries, and the madam describes several which she herself witnessed. However skeptical we may be in many respects she is con fident and sincere. From first the Universal Mind to Nir-vana, the final bliss, there is no marvel that she does not believe. Vampires, the dead or cataleptic absorbing vitality from the living, the vir'ue of fresh-split blood to attract spirits, the possibility of re-incarnation and of losing the soul-life as described by Bulwer-Lytton, the power of inflicting mortal injury by cutting out the bowels and then

healing the hurt by the mysterious Akass, the prolonging of life for centuries, are a few of the topics introduced and Plustrated as actual facts. One who reads the book care-fully through ought to know everything of the marvelous and mystical, except, perhaps, the passwords. "1-1-" will supplement the Anacalypsis. Whoever

loves to read Godfrey Higgins will be delighted with Mme. Blavatsky. There is a great resemblance between their works. Both have tried hard to tell everything apocrypha and apocalyptic. It is easy to forecast the recepti this book. With its striking peculiarities, its audacity, its versatility and the prodigious variety of subjects which it notices and hardles, it is one of the remarkable produc tions of the century.

New Publications.

Two KISSES, by Hawley Smart, is the smacking title of a little square, paper-covered book, published by Loring, among his Tales of the $\mathrm{Dav}_{+}^{-1}(\mathbf{I})$ is an English reprint, and of course fresh and readable

FOUR IRREPRESSIBLES is another brochure in the wake t "Helen's Bables," and set to eatch some of the popu-The discourses that follow these fitting words har wind that filled the sale of that little craft so full. It of Frothingham and Miss Stevenson are such as tells "what they did and what they undid "In a vivacieus way, with an Aunt Agnes in the story. The children are of "the tribe of Benjamin." Published by Loring. SERFEST AND SIVA WOESHIP, and Mythology In Cen tral America, Africa, and Asia, and the Origin of Serpent Worship, in two treatises, edited by Alexander Wilder. M. D., is a new nan phlet of striking interest to the investigator hato the various forms of mysticism, from the superior press of J. W. Bouton, N. Y.

MY PONNIE LASS, by Mrs. C. V. Hamilton, author of "Woven of Many Threads," is a new and charming story from a favorite pen, and neatly brought out in paper covers by Estes & Lauriat.

THE MOTHER-IN-LAW, or, Married in Haste, by Mrs E. D. E. N. Southworth, is a popular novel by a prolific E. C. Stedman-"Frothingham and the New and much read wifter. It bears the stamp of all her strik-faith "-is a condensed biography, with a fine ing and strong characteristics. It is full of interest to the end, and excites to the very verge of the sensational. It is published in good style by T. B. Peterson & Brothers, and will meet with a large sale.

THE QUEEN'S FAVORITE, or, The Price of a Crown, a historical romance of the fiftcenth century, is number seven in " Petersons' Dollar Series of Good Novels," The dialogue sparkles, the sentiment is vivacious, the style is elequent and graceful, and the scenes and characters are the invention of a superior novelist, whose style bears the whole fine'y on its full current. The interest throughout is highly dramatic, and is maintained to the conclusion of the story. It is a very handsomely printed and bound

THE CAVALLER, by G. P. R. James, a historical novel, is republished as the *eighth* in "Petersons' Dollar Series of Good Nove's." Of its merits it is quite unnecessary to sheak. Mr. James possessed a clear and strong style, man-aged his characters and scenes with an even hand, and exthe reader's face, but tells his story with perfect case and naturalness, and leaves the inferences and deductions to his readers. Published by T. B. Peterson & Brothers.

OUT OF THE DEPTHS: a Story of a Woman's Life, is Volume Nine of "Peterson's Dollar Series." It is emphatically a woman's story, and a woman's book. Its interest never flags, and in places it is deeply absorbing. The tale is the o'd one of suffering, sin and shame, and from the abyss of degradation comes up a cry almost of despair. PANOLA, A Tale of Louisiana, by Mrs. Sarah A, Dorsey,



BANNER OF LIGHT.

The Oldest Journal in the World devoted to the Spiritual Philosophy.

ing, "Man, thou shalt never die."

EDITED AND COMPILED BY

GILES B. STEBBINS.

These poems, from many lands and centuries, are select ed and arranged with the hope that they may bein to make still more clear and vital an abluing sense of the reality and nearness of the immortal life, and of the power and beauty of the spiritual life and light within us-the truths of the soul. Here are the inspired and intuitive statements of the great fact of immortality, in words full of sweetness and glory and of a divine philosophy. They reach toward a larger ideal of existence here and hereafter, that shall meet the demands of reason, conscience and intuition, be confirmed by experience, respond to our tenderest affections, satisfy our highest aspirations, and so light up our daily path that we may have more strength and wisdom, more truth, and tenderness, for the conduct of life. They may give hope and cheer to the mournful and desponding by glimpses of the Better Land through the gates ajar, and volces from those "not lost, but gone before."

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Translation of Ydishthira. Weare Wiser than we Know. Translation of Ydishthira. Valmiki. Wekome to Death. e to Death. Presence Chamber Ballad of Babe Christabel. The Right Path to the Skies. In Paradise. In Chamber Ballad of Babe Christabel. The Right Path to the Skies. In Chamber Ballad of Babe Christabel. The Reat I have Near. Beautiful Land. The Reautiful Land. The Aurora Borcalis. God's Presence C within. The Ninth Paradise. A Vision of Achilles. The Guards of Man. The Guards of Man. Soul and Body. The Shade of Hector, Hymn to Zeus, The Dying Poet, Abdaluh's Message Paradise, Eddas, Morning and Evening, God. The Aurora Borcalis. Musings. There is yet a Boundless Ocean. Listening. The Angel Plan. Onward and Upward. The Soul's Prophecy. Threnody. Evening and Morning. Peace on Earth. Where? This is the Landof Shadowa fro God, Redemption, Spirits were, Unseen Thee, Via Crucis Via Lucis, Paradise must Fairer be, Vour Derilor Statem. This is the Land of Shadows This is the Land of Shadows. Not Lost, For Thee descends the Spirit-Host, My Life's Young Joy, Lat-nt Life, Spirit-Longing, Only Waiting, Eventide, - Evermore, Inspiration in All, Afar in the Descrt, The Prace of Heaven, I shal be with Thee, Oh Wondrous Land? our Darling Sleeps. reeting an Infant's Birth Above. The Ethereal Body. Danté meets Beatrice in Par-

The Book is divided into two Volumes, one treating erclusively of the relations of modern science to ancient theurgic science, and the other of the ancient world religions and their offshoots in various ages. The theogonies, myths, symbology, rites, emblems and theologies of past and present generations, are all passed in review. The analyses of the myths of India, Babylonia, Egypt, Greece, Rome, Phoenicia, Mexico and the Germanic peoples, are extremeVOL

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OCTOBER 13, 1877.

ly interesting. The origin of modern faiths is patiently traced, and the points of resemblance carefully marked. Max Müller, Haug, Champollion, Layard and other au-thorities, are cited against themselves, and answors made to their speculative inquiries. A large portion of the work is devoted to the considera-

tion of the Bible, and the writer explains what in many places seems to be the original meaning of the words and hirases which are now translated in the light of modern thought.

The story of Jesus is also treated at great length, and the miracles related in the New Testament are compared with those which the author claims to have seen performed in the East and by spiritualistic mediums here. And the so-called identity of Christian and Buddhist doctrines in many points is carefully discussed.

In the Second Volume the various views of scientists respecting the universal ether, the imponderable known and unknown forces and their correlations, cosmogony, geology, astrology, chemical action, alchemy, &c., are reviewed, criticised and compared. The relations of man to the universe, including his control over its phenomena, are viewed from the side of the ancient Magians. The philosophy of gestation, life and death is treated after a novel and vigorous fashion, and the mystical domain of psychology is traversed.

Two volumes, royal Svo; about 1400 pages, handsomely printed, cloth, extra, 87,50. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower

ON MIRACLES

AND

floor), Boston, Mass.

the passage through the ralley wearlsome. I the interest taken by them in the topics which it discusses. Scholasts will hurry to discard it with some constant rewould not ask that she might come as I did, but, mark, in the hope that their admirers will accept their rather, that her passage might be quick, without a suffering, lingering disease. Her spirit grows cannot be disubsed thus unceremonlously. There are to many investigators who do not receive opinions thus subbrighter as her physical grows weaker, and 1 often think of the joy of a whole family in." heaven: I will pray that my dear brothercarry love to him, father-1 will pray that he may be strengthened and sustained, and be able to finish-his work on earth acceptably. Our mother stood by his side as he ministered at the last-not sad-but the last acts of brotherly love and kindness over the remains of his sister. Our mother gave him strength.

Father, did my countenance look natural? [I said, "Yes, Gertrude, it looked more beautiful in death than I ever saw it in life."]. Oh, it was such a relief to know that I was going ! and mother said the happiness my spirit realized reflected itself on my countenance in death. Oh, father, it was in accordance with my feelings dies with little ceremony the claims and assumptions of that none but my dear ones should lay me away. Father, I am tired now, having used up all the vitality which I possess. I have tried to do the best I could. I have manifested to you twice before, and I shall come every opportunity when I

have power; and my prayer is, when at last you come, that living trust that has sustained you thous of the professor exceeds the attainments of the pupil in all your afflictions will sustain you across the river to meet the loved not lost, but come before. One word more, father: Would you like to know what I would have you put on my tombstone ? Simply, 'At rest.' Just these two little words. Does not that express everything, dear father? and isn't it like me? Good by, dear

Immediately on Gertrude's retiring the following words were uttered by another spirit influence :

father."

F "And now I come in to baptize this spirit with a living inspiration, consecrating her to the great work before her—baptizing her in the name of the Father, which is love; in the name of the Son, which is truth; in the name of the Holy Ghost, which is humanity! Gertrude, thee bless ! JOHN THE BAPTIST.' On leaving Mrs. Rockwood's I proceeded di-

rectly to the rooms of Mrs. Susie Nickerson White, No. 130 West Brookline street, a medium of the rarest spiritualistic gifts, where I received a number of most eloquent and striking communications from Judge Edmonds, Robert Dale Owen and others. What they said showed heyond doubt that they had been present at Mrs. Rockwood's - with scores of other advanced spirits, (many of whom they named) -who had congregated for the express purpose of ministering to my daughter Gertrude's assistance in transmitting her communication.

-Beforé leaving, Gertrude herself controlled the medium, and detailed in most affecting language some of the last scenes and conversations that took place between us but a short time before her departure from earth, narrating the precise details, that could have been known to none but ourselves, with surprising accuracy and distinct-THOMAS R. HAZARD.

Parker House, Boston, Oct. 5th, 1877.

judgment without further investigation. But "Isls" infestively. These will welcome the new publication as a most valuable contribution to philosophical literature. Even these who hesitate to accent the hold conclusions (the author will yet gladiy receive the book as affording r vastament of information in regard to toples about which there exists a vivid curiosity but little accurate conception So thoroughly have the storehouses of ancient and mediaval learning been ransacked, that few subjects of much in terest appear to have been left unnoticed. The genesis of the human race, the emigration of peoples, the submerged continents, the relationship between the myths and worships of the peoples of the Old and New World, Buddhistic Braminic, philosophical and theological ideas, as they ope were believed, and their influence upon modern thought

and dogma, have all received the fullest attention. This was necessary in order to render the work, which it professes to be, "a master key to the mysteries of ancient and modern science and theology." In accordance with this purpose Mine. Blavatsky has divided her treatise into tw parts, one devoted to science and one to religion. She hanmodern sarants, however imposing their pretensions, when they are adverse to her views. She believes that ancien philosophers, Oriental not less than Greelans and Egyp tians, have been conversant with much of the science that is now regarded as modern discovery; also that pundits lamas, and other sages in the heart of Asia and India are still in possession of knowledge transcending that of occ dental scientists of latter centuries as much as the eradiof his class,

In taking such ground she is far from being pretention There is no doubt of her abundant assurance; but she speaks from the card. She has been a traveler in the printpal countries of the Eist; spending her childhood in Armenia, the Caucasus, Persia and Turkestan, and many years of adult lifeamong the Hindoos, Singabse, Thilestans and Exyptians. All the time she was eagerly acquiring knowledge. She had no scruple to learn from lamas or fa irs, and wherever it was practicable she entered the secre odges and associations of the East, passing through the or deals of initiation. Of course she has not ventured to re-veal what had been disclosed in the crypt; but when it has come already known she makes abundant quotation which contain the gist of the matter. Numerous translated stracts from the Kababa, the Hermetic tablets, the Vedas

and sacred books of the Perslans and Buddhists, as well as of the Grecian and Ionian philosophy and of sages of the mediaval period, are thus interspersed through the workoften, however, to be criticised and corrected. She has made the Chaldean of the pre-Abrahamic period live again and, what is hard for us to believe, insists that he was of the Aryan or Indo-European race and the disciple of Bra min sages of Upper India. But the oldest faith-we can hardly call it a worship-she declares to have been the religion of wisdom. In this she confirms the assertions of the Alexandrian Effectics and their modern followers. The great world religion, now known as Buddhism, is, accord ingly, in her view, the most ancient and, with all its adulterations, the truest of any. She professes to know its arcane doctrines, and regards them as not only antedating the Vedic, Bramin and Mazdean theologies, but as com prising the sublimer revelation of the mysteries and the rincipal philosophical dogmas of The West. Others have not learned this, because they did not possess the key. The religious and scientific wealth of the oldest peoples of the earth has been so jealously guarded from inquisitorial forigners by mysteries of largon that the many have denied he existence of anything worth seeing, and the few have been-so-discouraged by the obstacles in the road that, for the most part, they have shandoned the undertaking. But

men do not for so many centuries perform the rites and ac cept the ordinances of a religion that is merely a farce. "Isis" everywhere asserts the antiquity of the older peo nles and doctrines. Many efforts have been made to show the laws of Manu and the Aryan conquest of Hindostan to be almost within the confines of modern history. The Mahabharata and Ramagana have been declared post-Christian. But

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