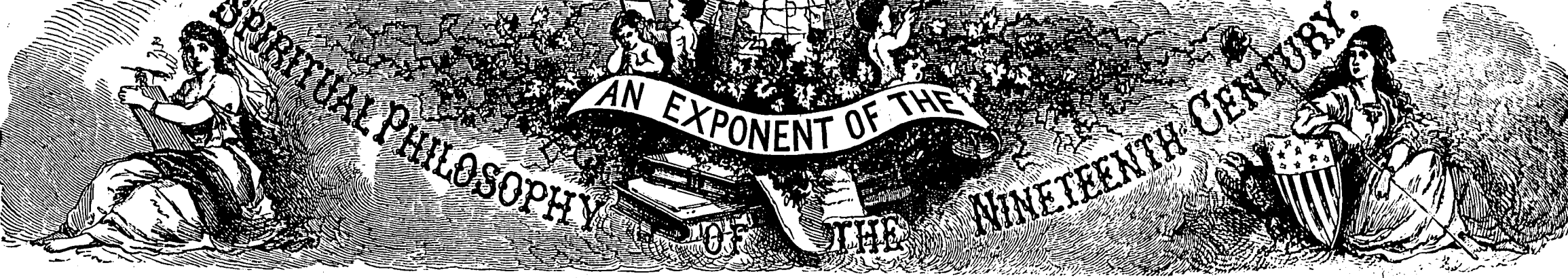


# BANNER OF LIGHT.



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## Free Thought.

### IS CLAIRVOYANCE A FORM OF MEDIUMSHIP?

A REJOINDER TO MR. C. O. POOLE.

BY GEORGE A. BACON.

To the Editor of the Banner of Light:

In his fifth letter to the *Banner of Light*, making twelve columns all told, Mr. Poole attempts reply to my article of July 27th, wherein I call attention to his grievous mental sins as exhibited in his one-sided review of Mrs. Richmond's lecture on The Life and Works of A. J. Davis, &c. I feel to beg pardon of the *Banner* and its many good-natured readers for again trespassing upon their time and patience in this matter, but Mr. Poole's obliquity and perversion render it necessary. I will try to be brief.

In his first paragraph he alludes to what he is pleased to call the "mazziness" which characterizes Mrs. Richmond's discourse, "its interminable and ambiguous sentences," &c. Any comparison, however, in this respect, between the style of Mrs. Richmond and Mr. Poole suggests "Hyperion to a Satyr." He instances the following as a specimen of Mrs. R.'s "mazziness made visible," because of its "fanciful iteration of the mediumship of clairvoyance."

"But his [Mr. Davis's] phase of mediumship as a phenomenon was still visible in the fact of his clairvoyance and in the fact of his uncultured mind in youth, which, however, did not prevent, and never has, the revelation of choicest forms of language, of words of technical terms or scientific methods of thought, of accurate statement, and of much rhetorical beauty in all of his writings; showing a cultured mind behind the uncultured youth." Mr. Poole takes mortal exception to the above, because it recognizes clairvoyance as a part or phase of mediumship; but his own mental illumination becomes clear as mud in the light of what Mr. Davis says of himself touching this very matter, on page 301 of *Magie Staff*. "Twenty strokes of the doctor's hand (Mr. Davis says) would change and promote me from an ignorant youth to the high elevation of the profound philosopher; or five minutes devoted to the reverse manipulations would bring me from the exalted throne of Jupiter down to the common level of an untaught dweller of Manhattan island." Whose "mazziness," Mr. P., is "brought into prominence" and is "made visible" by this single stroke of Mr. Davis's pen?

In the course of his letter he refers to a conversation he had with me last June, and even by way of illustration, vainly struggles to make a point out of it. That he should outrage the proprieties of private conversation, as he did in the first place, by printing what was related in confidence, and in the second place by materially perverting it, is a misdemeanor on his part I shall take pains to guard myself against hereafter, whenever he is present.

The truth is, in a private conversation with me he charged Mrs. Richmond, as he has since done publicly, that in her platform utterances she reflects the views of those with whom she associates, and thus is unreliable and contradictory. In combating this notion at the time, I incidentally remarked that this same charge is made against Mr. Davis with great show of plausibility by one who claims to have known and studied him for thirty years, and by one who is recognized as a strong man mentally; but that I totally disagreed with any such view. That it was untrue in Mrs. Richmond's case, I instanced the fact that as long ago as '62, when surrounded by and associating with radical minds, she gave a series of discourses from Calhoun, Clay and others, which were so replete with ultra-Southern sentiments that I was induced to take public exception to them, and accordingly sent a criticism to the *Herald of Progress*. The first time I saw Mrs. R. after this, she expressed her thanks for my writing as I did, as the views presented by her controls were at variance with her own cherished sentiments.

The reader will see at once that this was directly opposed to the position assumed by Mr. Poole, yet in his published reference to the matter, which ought not to have been alluded to at all, he suppresses all the vital portion of what I said, and by wholesale garbling seeks to convey something very different. If friend Poole is guilty of these things in his normal condition,

what may not be expected from him when he enters his "medium state"?

Mr. Poole has the effrontery to say: "It will be recollected that in article No. 2, it was proved that the clairvoyance of Mr. Davis is not mediumship." Begging his pardon, nothing of the kind is recollected, for nothing of the kind was proved. At the most, it is there shown by a quotation from Mr. D., that he justly disclaims being a sort of automatic medium. "As if my mind," he says, "while in the superior condition," "were an insensible, unintelligent and passive substance, or spout, through which disembodied personages express or promulgate their own specific opinions. This is an egregious error. . . . The special influence and guardianship of spiritual beings are interpolated, so to speak, into the independently written chapters of individual existence. Such is an immutable law of humanity. . . . Added now and then by these providential agents, [inspirations from spirits,] we have at last climbed to the summit of that rudimentary mountain which enables us to step upon the less rugged acclivities of a yet higher and more happy world"—and more of the same import.

Now instead of this disproving the clairvoyant mediumship of Mr. Davis, it rather affirms it.

Aside from several incidental matters, wherein it is chiefly noticeable he ignores Mr. Denis Kearney's famous injunction to "Pool his issues," the burden of Mr. Poole's last effort turns upon the point whether I was at fault in affirming that clairvoyance is a phase of inherent mediumship, &c. I erred, or I did not. If the former, I am willing to be forgiven. It depends, however, upon what is clearly understood by mediumship. From what is it derivable? whence its origin? Does it proceed from something outside of, and is it dependent upon something foreign to us, or is it inseparable from humanity? Allen Putnam says: "The germs of mediumship are innate, not special gifts to their possessor." Another authority says: "The state of mediumship is a natural condition indicating susceptibility, it may be, to unusual spiritual experiences." Spirit Adin Ballou says: "Mediumship is something that can be cultivated, but it cannot be created; . . . mediumship is a process of intuition. The spirit-world imparts its knowledge by intuition. . . . University education produces one class of thinkers in the world—intuition another. They may ultimately arrive at the same results, but they do it by inverse processes."

Mr. Poole says—I quote him because he doubtless regards himself as first class authority—"the medium state (or mediumship) is one of isolation to this world and of passive receptivity to the influences that may come from supernatural sources." This corresponds exactly to what Mr. Davis has said of his own methods whenever he seeks to exercise his clairvoyant powers: "I do not seek opium, (he says,) . . . neither do I clog my digestive organs, nor highly stimulate my nerves; but there comes (as Daniel expresses it) a period of 'fasting' and of constant though not over-urgent desire. Sometimes I have been obliged to continue this from four to six weeks before my nerve-system was perfectly still, my blood cool, my senses indifferent to the outer world." Mr. P. further adds that "the medium is the channel of lessons and manifestations the most glorious and convincing, and at the same time, time feels nothing higher than any other stranger to the truth. . . . Reason and cumulated experiences teach that clairvoyance is a power of the human mind; . . . that it is not derived or borrowed, but is innate, &c. He gives the narrowest, the most restricted, the minimum view of mediumship, and the maximum when seeking to define clairvoyance.

I feel to affirm that mediumship is an inherent quality of man's spiritual nature; that it is natural as life; that the principles underlying it are native to the human soul. Mediumship is a legitimate expression of the spiritual faculties in man. The special methods and processes of its unfoldment differ with individuals. Its manifestations are "many like the waters, but one like the sea." The control of the vital forces of one's organism by one's self, or allowing another to control them for purposes of gathering knowledge, learning truth, gaining wisdom—spiritual in its nature—is the natural function of mediumship. In order to extraordinarily unfold any particular faculty of the soul, prolonged and careful study are essential. Even with these, such a result is seldom attained; but to one originally favored by nature, by organization, temperament, circumstances and surroundings, the fact sometimes asserts itself no less spontaneously than gloriously.

Concerning mediumship, I quote Bro. Davis's *Penetrance*, page 314 and 315: "Paul affirms that every person is a medium. Instead of 'gifts,' however, I would have said endowments, qualifications; a faculty, an ability, not imparted to the mind, but an element in mind which invites and produces manifestations." [This agrees with what Mr. Poole says of clairvoyance.]

"The nine different kinds of manifestations described by Paul," continues Mr. Davis, "are, viz.: the word of wisdom, the word of knowledge, faith, healing, the working of miracles, (that is, effects incomprehensible at that age,) prophecy, discerning of spirits, divers kinds of tongues, and interpretation of tongues. These signify differences not of gifts, but of mental qualifications. . . . Whatever principle it was which unfolded nine types of mediumship in the days of Paul, is the same which has produced twenty-four types [forms, kinds, or phases] of mediumship in the days of Queen Victoria."

On page 274, *Inner Life*, he says: "Some persons can make only a good outward medium; others

an inward; . . . but let every one become what he is constitutionally capable of"; and on page 223—"the typical media, numbering twenty-four, . . . are all embraced under the denomination of 'spirit media,' (being veritable instances of spiritual intercourse.)" Page 175 contains a table or classification of spirit media, the list recounting just two dozen kinds, No. 23 of which is labelled "Clairvoyant medium; No. 24, Impressional medium."

Surely, in the light of the above, am I not warranted in stating, in general terms, that clairvoyance is as much—and no more—a genuine phase of inherent mediumship as the trance, etc.? If in the legitimate exercise of the spiritual faculties one becomes entranced, unconscious, either through the operations of a mesmerizer or of a disembodied spirit; if either through one's own natural unfoldment, or assisted by those in or out of the form the spiritual sight is opened, the spiritual ears unstopped, the spiritual feeling made alive—is one at fault when he affirms, in a spirit far removed from dogmatism, that these concrete manifestations belong to the domain of mediumship? That the exercise of one's clairvoyant, clairaudient, psychometric, etc., powers are necessarily dependent upon disembodied, individual intelligences; that these varied, mediumistic expressions of man's unfathomable soul-nature cannot be given without the special interference of particular spirits, I have nowhere dreamed, much more affirmed; neither do I recall such teachings in any of Mrs. Richmond's utterances.

Does the reader in all this see in Mr. Poole's "usually clear-minded friend"—my humble self—any great "confusion," "fatuity," "dilemma," &c.? The fact is, Mr. Poole assumes the above misconstruction, together with many another; hence the recoil of his blunderbuss and whatever there is of "confusion," &c.

Furthermore, if Mr. Poole is to be believed, I am guilty of having promulgated the greatest error yet known to mankind; at least he says this in so many words, and of course he ought to know. I wonder if this was ascertained when in one of his inspirational moods, when in his superior condition, or is it only an assertion of his normal consciousness? Kind reader, what think you is "the greatest error ever promulgated"? *Mirabile dictu!* that to his assertion "no kind of mediumship in itself alone will promote growth and true culture in the medium," I simply added, it is equally true of clairvoyance as any other phase of mediumship. I have been innocent enough to suppose, the same being also taught by Mr. Davis, that in order to promote the best culture and truest soul-growth of the individual, it were necessary to develop proportionately and harmoniously all the soul-faculties—not one to the exclusion or at the expense of the others; because in so doing it inevitably develops one-sidedness; nor can the cultivation of any single faculty serve for all the others; that "the purest emotions of the human soul conduct to direct woe, without the restraining and governing influence of reason and wisdom"; that Love "in itself alone" is proverbially blind, etc.

Portentously, Mr. Davis says, (p. 117, *Harbinger of Health*), "As a man may be a believer in Spiritualism, but not spiritualized; a worshiper of Truth, but not truthful; a lover of Wisdom, but not wise; a seeker of Happiness, but not happy; a pilgrim in the ways of Progress, but not progressive," so I affirm—Mr. Poole, to the contrary notwithstanding—that true culture and soul-growth necessitates the unfoldment of the whole man or woman, conformably with the triune principles of Love, Truth and Wisdom.

Mr. Poole instances the solitary case of Bro. Davis, whose attitude as a man he considers is owing to clairvoyance, to disprove my statement that certain other forms of mediumship do not of themselves promote true culture and soul-growth equally as well as clairvoyance.

That men and women may be clairvoyant, daily exercising the faculty (some largely, others less developed) without necessarily having their true culture and soul growth specially promoted, is a matter of common notoriety; at least by their fruits they give no practical or other evidence of any such unfoldment. I cheerfully grant that Bro. Davis is an exceptional man, an exception to the rule, but in order to prove that his present mental and moral status is the result of his clairvoyant visions, it is necessary to show that he would be deficient in, would not be possessed of true culture and soul-growth, without these same or kindred clairvoyant visions. To thus charge him is to detract from his normal manhood. I could not be so unjust toward Bro. Davis as is Mr. Poole in this respect.

I further cheerfully grant that, by and through clairvoyance, Bro. Davis's admirably-balanced character, his culture and soul-growth have been very largely enhanced, but I respectfully question that it is unduly owing to this fact. I am of the opinion that his otherwise natural faculties, his mental and moral perceptions, the normal use and legitimate exercise of all his other powers have had their full share in the unfoldment of his character.

Without discounting the just claims of clairvoyance, recognizing its peculiar, distinct and even superior merits, both as a form of mediumship and as a process of education, I deny that it is the Alpha and Omega of life, the "Be all and End all" of existence. If through clairvoyance there is "a royal method to the education of the whole mind," Bro. Poole is specially admonished to seek first this kingdom of heaven, that all other things so necessary may be added unto him.

Melrose, Aug. 21st, 1878.

### Spiritual Manifestations in an Orthodox Family—How They Were Treated.

To the Editor of the Banner of Light:

In your paper recently I read a short communication on the subject of "Prayer," and I feel impelled to write you, giving some of our own remarkable experiences during the past year, and at the same time some points of our belief.

As we (my husband and myself) are Orthodox Congregationalists, with an ancestry on my own side of clergymen for several generations back, it will hardly be expected that we should cut the nerves of moral obligation and rest our faith on anything less than a personal Deity, holding immediate relations with us as earth-dwellers, manifestly created as subjects of moral obligation in the universe. Our hearts and souls cry out continually with the Psalmist for the fountains of the living God. We feel that there must be a power above us that takes cognizance of all human actions, and either quickens or weakens the decisions of the inward monitor; and that this same power governs and controls throughout the spiritual as well as the material world. It is to this revealed One that we must look, in all his inconceivable perfections, for whatever of truth there is in spiritual manifestations.

When we are told, therefore, that prayer is a needless instrumentality in this world of sin, penitence and sighing; that the ear of the Divine One is closed to this continuous cry of humanity for the expiation of sin, the abyss of man's guilt opens with too wide a chasm for anything but the most tragic sentiment to bridge. This is our intellectual belief, and our heart-experience is in accordance with it.

We have unquestioning, unwavering faith in our blessed Lord and Saviour Jesus Christ, as the Redeemer of the world, and in the efficacy of prayer—constant, earnest prayer to God for His sake. Every joy, every sorrow, every want, temporal or spiritual, we take to Him in prayer. Prayer is to our spirits what the pure air of heaven which we breathe daily is to our earthly bodies. When we "hunger and thirst after righteousness," after purity, truth and love, by prayer, and by prayer alone, are we filled. Do we want strength to encounter the trials and temptations of this earth-life, we read in the Book of Books, "Trust in the Lord with all thy heart, and lean not unto thine own understanding," and we trust and pray. Does some temporal want need to be supplied, and the way does not seem clear, we pray. Does some unexpected joy brighten our pathway, our spirits offer a prayer of thanksgiving.

Finally, do we earnestly desire to speak to the dear guardian angels, whom we feel assured are ever around us; do we want their assistance or advice, we ask it of God in prayer, and we have it.

We do not call ourselves "Spiritualists," and I presume, in view of what I have written above, you would not record us that designation; but we are and have for some time been firm believers in spiritual manifestations of various kinds, and we deem the power of conversing with those who have gone to the spirit-world, and receiving comfort and advice from them, one of God's best gifts to man—one of those "good and perfect gifts which come from the Father of lights."

We have for the last twenty-five years been conversant with these "manifestations." In the summer of 1852, my father (a Congregationalist clergyman, now gone to the spirit-world,) came home from Boston, greatly interested in what he had seen there, and proposed a "family circle," to which we all acceded, and I was soon developed as a writing medium. I wrote a great deal then, but it was not entirely satisfactory to myself, and I presume not so to my friends. After my marriage I gradually gave it up, as my husband thought the "writing" injurious to my health. But we have never doubted the constant presence of our spirit friends, or their power to communicate with us, although this belief has been kept strictly within our own family.

About two years ago, my daughter's most intimate friend, a young lady of rare loveliness of character, passed to the spirit-world. She knew nothing of our belief in these matters, and felt a great shrinking and aversion to anything of the kind while in earth-life. A few weeks after she had left us, while sitting together one evening conversing on various subjects, we heard some peculiar raps on a table near us. We soon heard them on other articles of furniture and in various parts of the room, and on inquiring, found that it was our friend lately gone. This was our first intimation of her presence, although we all daily mourned her loss. She then gave us, by raps and the alphabet, some directions for her mother as to the disposition of certain articles of hers—her watch and other things. This was the beginning of a series of constant communications from her and others, which has continued until the present time; embracing many wonderful tests, and numberless messages of great beauty and goodness, all tending to strengthen our faith in God and in our Saviour Jesus Christ. Some of these I will try to relate. Theraps began that night continued at intervals, until they were of daily occurrence at any time and in various parts of the house. They were a source of great pleasure to us, and we felt more than ever that the presence of our spirit friends was a reality.

We had one evening some very loud and unpleasant raps which annoyed us, and upon inquiring, the name of the Evil One was spelt out. We replied, "We will not have this," and my daughter and myself immediately prayed that God for Christ's sake would "deliver us from evil," and suffer only the good and pure to come to us. This

prayer for only good spirits to influence us has been a daily one since, and it has been abundantly answered.

But we have long since gone beyond raps as a means of communication. While sitting round a centre-table one evening with an intimate friend of the family, a singular rubbing and scratching was heard, seemingly on the under side of the table. We asked, "Who is here, and what is wanted?" but the rubbing continued until it became a distinct sound of writing—crossing the t's and dotting the i's. Thinking of my writing in former years, I said, "Do you wish to write?" The answer, "Yes," came quickly in decided raps. "Shall I write?" I asked. "No," was the answer. "Shall our friend?" "No." "Shall my daughter?" calling her by name. A shower of raps gave a decided "Yes." Reluctantly she took a pencil for the first time, and wrote for more than an hour rapidly and intelligibly. There was no circle, no joining of hands, no darkening of the room, and only three others beside my daughter present. Questions were asked by the friend present in both Spanish and German, with which languages my daughter is entirely unacquainted, and long satisfactory answers given in the same languages. I should say here that she naturally, of course, took the pencil in her right hand, but it was immediately changed, the left hand taking it from the right, and retaining it during the entire writing. This we found was not our friend communicating, but another whom she had brought with her, and who has since been our constant companion here. He is a bright, joyous, fun-loving spirit, who left earth-life in 1848, when only fourteen years old. We have since found his friends, who reside in New Jersey, and he has given us proofs and tests without number as to his truthfulness. His name ("Vic") is a household word with us now, and whenever we are depressed or troubled, he comes with his merry, playful ways to cheer us up and make us laugh, in which he always succeeds. He says that is his mission. We have a son of fifteen, who is especially attached to this spirit-friend, and who calls upon him daily, through his sister's mediumship for sympathy in all his sports, frequently saying that he likes "Vic" for company better than any boy he knows. His influence over him is always for good. My daughter's friend has become her guardian and controls her especially, keeping through the grace of God all evil from her and her brother, and permitting only those whom she knows to be good to come to us. This she says God allows her to do, it is a part of her mission. We have had a great number of other spirit-friends with us from time to time, but all brought by her, they say—she in many instances writing for them, saying, "It is not given them to write."

Some peculiarities of our writings are, that they are done at any time, without the least preparation, frequently when we are not asking or expecting it, with no circle or arranged séance, and alone or with one, two, or any number present. There is no apparent psychological condition superinduced or otherwise brought about; but my daughter seems in a perfectly normal state, carrying on conversations while her hand is thus occupied on the incidental topics discussed by those present. And these writings will take place even in her sleep, when pencil and paper are placed by her, and the most beautiful sentiments thrown off with the greatest possible rapidity. At all times when the names God, Jehovah, or Jesus Christ are written, the hand is arrested, the pencil moving with great slowness, and the fingers hovering over it as if it were something infinitely sacred and holy.

The hand, however, is more or less abnormally affected while writing, generally becoming somewhat cold and damp after any considerable time. When she writes in her sleep she will give the exact time of night with no time-piece in the room or any clock that strikes the hours in the house, and also indicate the precise moment at which she will be awakened by her attending spirits. But the most remarkable exhibition in her case is that of a particular spirit who uniformly writes with the paper turned from the medium, so that the person on the opposite side of the table can read the messages as they are penned, each sentence being written backwards and the last word of each sentence and the last letter of each word written first. These back-handed messages are written with great legibility and rapidity, and form continuous sentences of extreme beauty and appropriateness of thought, and sentiment. This is done while blindfolded, and with her left hand, and it is utterly impossible for her to perform this feat with either hand when attempting to do so of her own accord.

Among other extraordinary tests, the captain of one of our New Haven and New York steamboats recently lost one of a most valuable pair of sleeve-buttons which he prized most highly as a gift, and had vainly searched for weeks to find. He requested that our "spirit-friend" should inform him where it could be found. A message was sent him that it was not lost, but was where he put it, and his hand was involuntarily moved to a lappet in his vest, where the companion button had been thoughtlessly placed by him and overlooked. Our daughter had never seen the button, and was many miles away from him. It is a common occurrence in our family, when anything is lost and diligent search has been made for it, to ask where it is, and in every instance the place is immediately indicated where it may be found.

On one occasion the question was asked, "What does 'S' stand for in the initial of a newly-formed acquaintance?" referring to a person who had but recently and accidentally become interested in the mediumship of our daughter. Instantly



the pencil was seized and the name "Salton-stall" was written. Then followed a series of test answers of the most extraordinary character, such as that he had two brothers engaged in mercantile business in China, one of whom had recently left earth-life; that "Salton-stall" was the middle name of his father, who was a lineal descendant of old Governor Salton-stall, of Connecticut, and who had a large family of children, the number being given, when not one of the facts stated was known to our daughter or a single person in the room. Other questions were asked and answered, and all were fully verified by subsequent inquiry.

Other spirits have come and written to their friends, giving the names of entire families, and such circumstances as the death of one member in Pisa, Italy; of another at a boarding-school for young ladies; of the marriage of a third, with names, dates and places—all fully verified, even to the minutest particulars, when answers were received from the parties addressed; and yet these families were hundreds of miles away, and not one of them known or ever before heard of.

Our daughter will take her seat at the piano, blindfolded, but in a perfectly normal condition, and without knowing what is placed before her will play difficult music that she has never seen. On several occasions we have been told that such and such things would take place before long—sometimes events relating to our own family, and in several instances relating to friends and acquaintances. These predictions have always proved true. One evening, some evil influence calling himself "X-rxes" made several ineffectual efforts to communicate, and finally succeeded in writing, "I want to write, but a girl here won't let me (with an oath); her name is—" calling the name of our friend. She immediately wrote, "No, I won't let him, or any evil come here or near you." I fully believe that if the medium and others interested desire it, all evil influences can be kept far away, and only the pure and good permitted to write, which to us seems most desirable. This has been our experience, and I believe it to be the result of prayer.

To give you the hundredth part of the remarkable messages that have been received through our daughter, would make this an article of magazine rather than newspaper length. We will therefore end by a single other incident, occurring but recently in a game of *Cassino*. The medium was blindfolded at the request of her spirit-friend, the cards were dealt into the hand of a young brother sitting opposite her, with the backs of the cards turned toward her. The game was played by her, she taking the cards singly from her brother's hand, and winning the game. Two or three times the brother exclaimed, "That was a foolish play," and yet the result showed that it was just such a play of the cards as an expert player would have made had he known the cards held by his partner and two antagonists. The game was counted by her simply placing her hand on the cards, and counting the number of points contained in her hand, and moving her peg to indicate the same. Only one game was played; but when asked to play another, this was written: "It is not allowed, except to convince you of the reality of our presence."

As I stated in the commencement of this letter, we have always been firm believers in the truth and sacredness of the Holy Bible, in the divinity of Jesus Christ, and in salvation through Him, and Him alone; and I desire to say that so far from having this belief changed or weakened in the least, it has been confirmed and strengthened by all the communications we have received, and our reverence and love for God and our Saviour Jesus Christ has never been so great, and has never exerted so strong and purifying an influence over our every-day life, as since we have been the happy recipients of these blessed messages from our angel-friends.

W. R.

#### THE BLISS "EXPOSURE"

To the Editor of the Banner of Light:

There are some other facts connected with this affair than those dwelt upon by the narrator in preceding papers, that seem totally inexplicable on the theory of the Blisses being guilty of the fraudulent practices charged upon them. For instance, Wm. Harrison, Philip Delsing and Louis McGee were the three individuals who alone made the alleged exposure. If the charge of fraud was true, Wm. O. Harrison, Helen Snyder and Mrs. Bliss were at the time the only acting perpetrators of the crime. Helen Snyder was indisputably under the control of Wm. Harrison, the chief accuser and witness in the case. Philip Delsing was then, as he had been for months previously, a habitual attendant of the Bliss séances. Why, then, if the facts were as charged, did not Harrison, McGee and Delsing, after their repeated consultations as proved, so arrange their plans for making the exposure as not to render it necessary for the court to devote days or weeks to the examination of the witnesses *pro and con*. In the case, when an hour might have sufficed to render the conviction of the accused certain beyond question? All that would have been necessary to accomplish this result would have been for Delsing and McGee to arrange with Harrison that, at the next séance given by the Blisses, he (Harrison) and Helen Snyder should appear on the stage as usual, whilst McGee, instead of adopting the costume and manners of a "demonized rough," should have attended the séance with his fellow exposers, Delsing, in the *erect* garb of a gentleman, after having arranged with a polite officer to be also present, in disguise. At a preconcerted signal from Harrison, at a proper moment, whilst himself and Helen Snyder were both performing their parts, clothed in their fictitious costumes as represented, how easy would it have been for the three—McGee, Delsing and the policeman—to have made a raid on the fraudulent actors, and seized them *red-handed* while in the commission of the very acts charged in the Bliss indictment, with the evidences of their guilt fresh upon them, and the trap and all its accompaniments unequivocally exposed *post-die*.

When Bliss returned from camp meeting on the evening before the "exposure" came out in the *Times*, and learned that Harrison, who had so often threatened him with injury, had packed up his things and left the house on that day, and also found the hole cut in the test condition of the cabinet and litly fitted with a rough, insufficient apology for a door, he probably supposed, as he told Mr. Hayes, that a raid, somewhat of the character described, was meditated, and he forthwith had the cabinet repaired by a carpenter, that he might hold his customary séance on the next evening, and thus "disappoint the person who had cut the hole," as he told Mr. Hayes at the time.

T. R. HAZARD.

War brings out the devil in man, wakes up the hellish legion within his fallen nature, and blinds his better faculties hand to foot. Its natural tendency is to hurl nations back into barbarism, and retard the growth of everything good and holy. When undertaken from a dire necessity, as the last resource of an oppressed people, it may become heroic, and its after results may compensate for its immediate evils; but war wantonly undertaken, for self-interest, ambition or wounded pride, is evil, only evil, and that continually.—*Spurgeon*.

Written for the Banner of Light.

#### WALKING WITH ANGELS.

I walked the grassy, moonlit path,  
The viewless angels by my side;  
Whose soundless steps I could not hear,  
Yet knowing that their feet did glide.

Among the daisies wet with dew,  
Among the buttercups of gold;  
Ay! still their presence is to me  
That priceless treasure as of old.

How sweet that speech of silence wrought!  
What blest communion cheered the way!  
Heart unto heart its welcome spoke,  
As in the past its bright early day.

We walk with angels, day by day,  
Although we dimly recognize  
The beauty all around our paths,  
The joy that in their presence lies!

Yea, in the glory of the morn,  
The softened beauty of the eve,  
They come to cheer our hearts forlorn,  
And loving messages to leave.

They share with us the trial-path,  
The heated furnace of our pain;  
And cool, soft hands upon our brows  
Bring back the light of life again.

And but a "narrow sea" divides  
Their lovely, balmy land from ours;  
Where music blends with rippling tides,  
And blossom Heaven's unfading flowers.

We walk with angels! Thank ye God  
For every priceless gift of love;  
Yea, that he sends our vanished ones  
To lead us to his home above!

Hollyme, Conn.

E. LOUISA MATHER.

#### Spiritual Phenomena.

From the Providence Journal of July 15, 1878.

##### A FAMILY REUNION.

"I thank Thee, O Father, Lord of Heaven and Earth, that Thou hast led these times from the wise and prudent, and hast revealed them unto babes."—*Luke, xii, 27.*

"And thou shalt wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—*Rev. xxi, 4.*

To the Editor of the Journal:

On last Friday evening (the 7th of June, 1878), a séance (so-called) for spirit materialization was held in my house at Vaucluse, the lady medium with her husband and myself only being present. Mr. — and myself sat in the same room that was occupied for many years as a sleeping apartment by my late daughter Frances, and up to the morning on which she left home for Aiken, South Carolina, where she passed away less than two months afterwards on the 20th of February, 1877. Mrs. —, the medium, sat in a small dressing-room opening into the chamber, from which we excluded the light by battening the window with bed-quilts, and hanging a loose curtain over the door-way, taking it at the top. I will here just say, that so far as I know and believe, every thing in the two apartments remained in the precise position my deceased daughter had arranged them before she left her home the last time.

Ten minutes had scarcely expired after the lady medium took her seat behind the curtain, before a female opened its folds, and after one or two preliminary essays showed herself outside the curtain. She was, with the exception that her eyes seemed veiled with a mist-like aura (not at all effulgent), as fully materialized as when in earth-life, and I am sure that no one who had then intimately known my daughter could have mistaken her identity, her form, hair, complexion, general contour and every feature of her face, together with the expression of countenance, being in exact accordance with what it was when she dwelt on earth. She was clothed in snow-white garments, falling about her feet, gracefully trimmed and ornamented with a profusion of white lace, rivaling gossamer in fineness. I sat within three feet of the curtain, and at my request she approached and, throwing her arms about my neck as she stood by my side, tenderly kissed me on my forehead and lips several times, I returning with equal fervor the same.

She now turned her attention to the furniture in the room and pictures on the walls, regarding them in succession with absorbing interest. A bureau stood in the southwest corner (some eighteen feet distant), that seemed to particularly attract her attention. By signs, my daughter signified that she wanted me to bring to her one of the little caskets that stood upon the bureau. After taking respectively two in my hand without getting an affirmative response, she indicated by moving her hand up and down that the third, which I then held, was the one she wanted. She took this from me after I had removed the cover, and taking from it a small quantity of little shells, she put them into my hand, and then took them again, and carrying them within the folds of the curtain, left them with the mediums. It was afterward explained by a guide of the medium that this pantomime was intended to indicate to me that I should present to the Indian guide of the medium enough of the shells to make her a necklace. My daughter now came out again and intimated to me that she wanted the top drawer of a bureau opened that stood on the east side of the room within about seven feet of the curtain. This she walked out to, and after examining several things in it, took from a casket a garnet brooch, which she handed to me. She then took up with her hand several little trills, ribbons, &c., in succession, until she found a blue hair, or neck ribbon, which she placed in my hand as she had done the shells, and then took it into the cabinet and left it with the medium, meaning it no doubt as a little token of kind regard from her. As I looked at my daughter, absorbed as she seemed to be in inspecting the things in her bureau, it was hard to realize that her earth-life was severed, and that her real home was now in heaven. On her way to the cabinet her attention was attracted to a little tinsy that hung against the wall. On her intimating a wish to have it, I took it down and gave it to her. She looked tenderly at it, and on her taking it with her within the curtain, we heard repeated kisses, no doubt bestowed on the picture, which I afterwards found was a full-form likeness of her sister, Esther, sitting in a chair and reading to two of her young companions. My daughter came again outside the curtain, and intimated by signs that she wished me to open the top drawer in the farthest-off bureau. Upon my doing so, she again retired, when the following words were rapped out by the alphabet, "Dirty night-dress; wash it." Once more my daughter Frances came out of the cabinet, and clasping her extended hands over her head, appeared for some time to be absorbed in prayer and in

returning thanks to God, no doubt, for the great privilege that had been extended to her in thus being enabled to return clothed in material form to the home she had so idolized when in earth-life.

My wife was the next to present herself in full form, with her dark hair curled at the temples and falling down her cheeks, as she wore it in early womanhood. Her identity was unmistakable, but space will not permit me to go into the details as I have done in the case of my daughter Fanny. The chamber was that in which she had nursed our children, and I need not intimate to any mother at least, how deep and absorbing was the interest she manifested as she surveyed all there was visible in the apartment. She, too, threw her arms about my neck and pressing her lips to mine, exchanged a multitude of kisses. Taking the third finger of her left hand in her right, she intimated by signs that the wedding ring I had placed thereon was for eternity. Before retiring, she, too, clasped her hands in prayer, and raising her eyes, returned in pantomime heartfelt thanks to God for the great privilege that had been granted to her.

My daughter Gertrude came next, as natural and apparently as fully materialized as when in earth-life. She, like her mother and sister, was clothed in pure, snow-white garments of the finest material, but not so elaborately adorned with lace. Her dress was also shorter in dimension than her sister's, reaching scarcely below her ankles, as she was accustomed to wear it when in earth-life. Her form was very thin and slender, much more so than Fanny's, as it always was, her hair a medium auburn, whereas her sister Fanny's was very light and of a golden hue, which is a striking characteristic as presented from spirit life. Gertrude also manifested great interest in the surroundings, and pointed toward the room she used to occupy. She, too, embraced me tenderly, and repeatedly kissed me. A few minutes before the powers of the medium were exhausted and the séance closed, the curtain was pushed back on the further side, and I saw a face apishly peering at me after the manner of a child at play. Her dark luxuriant hair, brunette complexion and round, happy face left me in no doubt of her identity. It was my daughter Anna, who with her sister Mary, had, when recently in the presence of two different mediums in Philadelphia (Mrs. Bliss and Miss Holroyd), greatly entertained me by playing bo-peep, in one instance from two separate windows in the cabinet, and in the other from a window and doorway. It seemed they were now about to repeat the game, and soon I saw another form on the latter side of the curtain joining in the play. Although I well knew who they were, I told them that in order to make all sure, they must let me see them both at the same moment, which they did, and also thrust out their four hands, all at the same time, two on each side of the curtain. This was continued for quite a time, and just as it concluded, they gave the curtain a hard shaking, and seemingly started to run, giggling very audibly as they went. Directly after we heard a shaking of crockery on the wash-stand, which I found by actual trial after the séance, was probably made by the pitcher in the wash basin, in which it stood unsteady. After the close of the séance I also examined the drawer in the bureau that had been pointed out by my daughter Fanny as containing the unwashed garment. I found this to be more than half full of female underwear that had apparently been washed, but not ironed. After unrolling a number of pieces, sure enough I came to the "dirty night-dress," in which was rolled up a soiled handkerchief. These I took from the drawer and laid on the top of the bureau. Those of Fanny's friends who know how fastidiously neat she was in all that relates to good housekeeping, will not wonder that this apparent neglect should continue to trouble her even after she had passed into spirit life. The fact is, she left home on but a day or two's warning, and probably had not time to attend to everything exactly as she would wish, and had, contrary to her usual wont, in her hurry, mingled the untidy garments with the clean.

On Saturday evening, the 8th inst., we held another séance in the same room. My daughter Fanny came out of the temporary cabinet with increased strength. She was, as before, beautifully clothed in snow-white material of the finest kind, but enveloped throughout with a far greater superabundance of lace, which absolutely surrounded her person from head to foot, like a fleecy transparent cloud of ether, so to speak. By her request, I drew out the second drawer of the nearest bureau. After standing some time, taking up one of her things after another that it contained, as naturally as she ever did when in earth-life, and inspecting them repeatedly, she took by its handle a sun umbrella that lay in the drawer and slowly withdrew it thence until the end reached the edge of the drawer, when she carried it carefully up to the frame of the bureau, and as it to steady and guide her hand, pressed it against its side until it came within eight or ten inches of the floor, when it dropped with a thud. She then carried it in her hand some six feet, and stood it up in a corner, where probably it had been her wont to keep it. She then walked over to the bureau the farthest off, and examined minutely the things it contained, when, after embracing and kissing me, she returned to the side of the curtain, and clasping her hands in prayer, again offered up thanks. She then retired, and called, by a method well known to Spiritualists, for the alphabet. This being called letter by letter, it was rapped out, "Take care of my things. Do not let them spoil. Give them away."

My wife came next, very much as on the previous evening, succeeded by my daughter Gertrude. Space will not permit me to dwell upon the beautiful phenomena that occurred in their presence, nor to give in detail a tithe of what occurred during the séances.

I may here state that my wife was the mother of six living children, all now except two in the spirit world, and also of two lost in embryo and one in the fetus state. The last-named we knew to be a male. The sex of the other two was unknown. It was some years after I began to investigate the spiritual phenomena of the day, before I became aware by actual experience and communication with spirits that all three of these children still lived, and that the principle of life is, *per se*, immortal, and when once given cannot be annihilated. I could never, however, get full satisfaction regarding their sex, some mediums stating that two of them were of the male and one of the female sex, whilst others reversed the alleged facts in this respect. Up to this evening but one of these immature children had ever materialized, to my knowledge, in my presence, she calling her name Constance. On this evening a tall female, of a dark brunette complexion, with very dark, wavy hair falling down in profusion around

her neck and shoulders, presented herself just outside the curtain. She bore quite a resemblance both to my wife and daughter Anna, and on my querying with both the spirit and the guide of the medium, I learned that she claimed to be the one of the children who was lost in embryo. On my acknowledging her as such she manifested much pleasure and kissed me on the forehead, and finally on my closing my eyes she embraced me and exchanged kisses on my lips. Niobe Blackler, a sister of my wife, who with her three children had for several years resided in our family whilst my wife was living, came out of the temporary cabinet next. I am not sure that I should have recognized her, although in form, feature, height of person, complexion and color of hair there was a striking resemblance. She seemed greatly pleased in looking over the room that she had once been so familiar with. She was clothed in beautiful white garments, and wore on her feet, like all the female spirits that manifested, close-fitting light colored kid or satin slippers. As on the evening previous, before the séance closed, Mary and Anna had their game of bo-peep, occasionally laughing audibly, though very concisely, as they flapped the curtain, and dozed to and fro in play before and behind its folds.

Just after they left, the guide of the medium asked me if I had a daughter in the spirit world by the name of Constance. On my answering in the affirmative, I was told that she proposed materializing on the next evening.

Sunday evening, the 9th inst., was to be our last séance, the medium intending to leave the island on the next day. The sky was clear, and the atmosphere more electric and better for spirit manifestations than in either of the previous evenings, and it soon became apparent that my wife and children meant to avail themselves of the favorable opportunity, and with the help of the medium's spirit guardians, do all that was possible in the way of materializing their spirit or soul-forms.

I may here state that the spirit-father of the medium (who was a clergyman), and a Penobscot Indian squaw by the name of Molly (well-known to many persons now living in Portland, Me.) profess to reside at these séances, and manage matters on the spirit-side of life.

Space will not permit any attempt on my part to explain why the North American Indian seems better qualified to assist mediums in exhibiting much of the spiritual phenomena now occurring than the Caucasian, but such undoubtedly is the fact, and I have seldom known a good instrument for any of its numerous phases of manifestations who was not habitually attended by one or more of these efficient and faithful guardians and guides. On this occasion the medium had been entranced and taken control of by Molly but a few minutes before the curtain opened, and a youthful form, clothed in a full suit of male attire, presented itself just outside the curtain. He was of a dark brunette complexion, and had a full head of very dark hair, with a short moustache. He wore a frock-coat, vest and pants, all of the same dark color, and on my making some remark about his vest, he opened it in front, with both hands, and showed the white bosom of his shirt. His features were fully delineated, and the moment I looked at him I was struck with the strong resemblance he bore to a nephew of my wife, who is still in earth-life. On my querying to know if he was a son of mine, he answered in the affirmative by repeatedly bowing his head with emphasis and an expression of pleasure. Whilst he remained in full view, the curtain opened on the other side, and revealed a female form draped in white, which I learned from raps made within the closet was that of my daughter Constance, the male figure being her brother, who, with the unknown daughter that appeared at the séance the night before, represented the three who had, as we thought, been lost whilst in embryo; but who had nevertheless, by virtue of divine law, grown to womanhood and manhood in the spirit realms. My son, by my request, now came and embraced me and kissed my forehead, and on my closing my eyes for a moment, exchanged with me kisses on the lips. Soon after this he retired behind the curtain, and Constance walked out, her slender and inexpressibly graceful figure clothed in brilliant white. This was the fourth time only that Constance had materialized in my presence, the three first times some weeks ago, at the Bliss séances in Philadelphia, where she always wore a coronal, highly embellished with brilliant gems, which on this occasion was lacking, her head-dress consisting simply of fine white lace, so arranged as to leave in plain view the fore part and crown of her head, and her hair falling down in two wavy tresses on each side.

All of our children in spirit life had now fully and clearly materialized in my presence, by which I learned that Mary, Gertrude and Constance, in complexion, hair and features, more or less resembled their father, while Anna and the two others who died in embryo inherited the like characteristics of their mother, Fanny being of a purer blonde and with lighter hair (inclined to crimp) than either of her sisters.

Constance manifested great joy in meeting me, and came and stood by my side some minutes, occasionally throwing her arms about my neck and exchanging kisses, and again caressing and passing her fingers over my head and through my hair. She was, of all our children, I think the most beautiful in form and face. When Constance retired the form of our other unnamed daughter, that came on the previous evening, stepped from behind the curtain. She was better materialized than on the evening previous, and was much more beautiful in both face and person. She did not move far from the curtain, but came to me, as the others had done, and embraced me tenderly and kissed me more than once. After she had retired, my daughter Fanny came out with a firm, agile step, her every feature as perfect and plain to view as when in earth-life, with the exception of her eyes, which, as with all others who manifested, were not so distinct from causes before described as the other features. Her countenance absolutely glowed with delight as she looked around the room at the pictures and furniture, and when she came back to me and threw her arms about my neck and pressed my lips to hers, I was almost startled at the exact resemblance her features bore to those I was so familiar with in her earth-life. I was sitting in a chair beside the bed on which she had slept for years. On this she seated herself, by my side, and fondled and caressed my face, neck and hair with her right hand for some minutes, occasionally embracing and exchanging kisses with me. A crayon portrait of herself, made by a dear female friend, hung on the wall close to where we sat. It was entirely hidden from her sight by the dressing-room door, which stood open against

it. She, however, evidently remembered the picture, for on getting up she swung the door forward and fixed her eyes attentively upon it, and at the same time rapping on the glass with her fingers in token of recognition. After this my daughter Fanny indicated a wish that I should go and stand by the side of the farthest off bureau, in the northwest corner of the room. On my doing so she slowly and carefully moved in that direction, stopping and resting her hand on the foot of the bed for some time on her way, as if for the purpose of resting. When she reached the bureau I opened one or two of the drawers, thinking she might like to look over her things again. She, however, paid but little attention to them, but with her own hand opened a little drawer on the top of the bureau, and proceeded to shuffle and take up, one by one, a variety of little trinkets and other trifling things it contained, the presence of which I was not before aware of. After being so engaged some two minutes or more, she found a finger-ring, set with a precious stone, which she placed in my hand, and then took again in hers, and proceeded slowly and exceedingly warily to the temporary cabinet, into which, after raising and clasping her hands in prayer, she again entered.

An incident occurred on this occasion that led me to think that the seemingly redundant quantity of lace that so often accompanies materialized spirits is not altogether intended for ornament, but may be utilized, should occasion require. When my daughter came out of the cabinet, on this evening, her person was enveloped, as usual, with a superabundance of gossamer-like lace, which, during her prolonged stay outside the curtain, sensibly diminished in volume, and when she left the bureau and proceeded with faltering step back to the curtain, I observed as she passed by the lamp that the lower part of her dress seemed to be dematerializing, so that for some inches above her ankles I could plainly see her limbs through its folds, which were now transparent and seemed made of thin gauze. Thus I think the aura of which the lace and dress is constituted, may be, in case of necessity, used by the spirit to replenish the elements in which it is temporarily embodied. Such manifestations as I have described are not wholly without danger to the medium, even where no violence is offered to the materialized spirit. I have heard of an instance arising in a harmonious circle, where no violence was offered or contemplated by any one present, where the spirit had stayed out of the cabinet so imprudently long that the materialization absolutely broke in pieces, as it were, and evaporated, whilst the materialized form was some feet from the cabinet, followed by a terrific shriek from the entranced medium, whose health must have suffered from the loss of the portion of her vital elements that contributed to the clothing of the materialized spirit with flesh, the return of which to her system was prevented by the untoward accident. I have but little doubt that a like disastrous catastrophe might have occurred in the case of my daughter Fanny, had there been any person present who should, at the critical juncture I have described, when she was faltering in her steps, have indulged in a malignant thought or even hurtful suspicion of the highly sensitive medium who was then entranced in the cabinet. Thus there is not probably one Spiritualist in an hundred who is aware of the full faith and entire harmony that are requisite in a circle for materialization to insure satisfactory results.

My wife came next outside the curtain, looking more like herself in every respect, if possible, than she did when living in earth life. The light was strong enough to render every feature perfectly plain, and as she stood within a few inches of me I involuntarily exclaimed, "Why, Fanny, it is your real self come back again!" This pleased her and gave her additional strength. She threw her arms about my neck, and pressing her soft, sweet lips to mine, seemed as if she meant to smother me with kisses. She seated herself on my knee, and while she manipulated my head and passed the fingers of her right hand through my hair, she reclined her warm, smooth cheek against mine, and remained in that position some minutes. I could distinctly hear every breath she drew, but could not through the folds of her dress distinguish the beating of her heart, although I laid my head on her breast with that object intent.

The powers of the medium had been severely drawn upon, and my wife retired to give place to Mary, who came next clothed in garments befitting a celestial spirit, her face beaming with happiness. She, too, threw her arms about my neck, kissed me repeatedly and fondled my face and hair. Anna was the next to appear, her every feature as plain as when on earth. After embracing and kissing me repeatedly and fondling my face, neck and hair, she looked wistfully about the room at the pictures and furniture, and finally walked a little way beyond the first bureau to the spot where the foot of the bed stood in the southeast corner of the chamber, in which she had breathed her last, Feb. 5, 1868. She, like all the others, was clothed in sparkling white robes—her luxuriant dark hair hanging down in long tresses on each side of her face, very much after the manner in which Mary and Constance wore theirs, but of an entirely different color.

When Anna retired, Gertrude, who passed away Sept. 12, 1877, came, as life-like as any of the others. Her complexion, features and hair were after the order of her sisters. Mary and Constance, though her hair was arranged in front of her bosom rather differently. She, like all the rest, manifested every token of affection for me, throwing her arms about my neck and repeatedly kissing me, besides fondling my face and head, and playing with my hair. As on the former occasions, her dress, though beautiful, was not so elaborately ornamented as her sister Fanny, with lace, nor was it so long in dimensions, reaching only to her ankles. These peculiarities I noted, and mentioned to Mr. — that both were in accordance with her habits when on earth. Soon after I had thus remarked, Gertrude retired into the cabinet, but soon returned with her dress elongated so that it lay on the floor like her sister Fanny's. She then placed herself before us, about equally distant from both, and commenced manipulating with the fingers of both hands, when a quantity of lace was quickly developed, with which she covered her dress, very much after the manner of Fanny. This I considered tantamount to saying to us, "You see, I can have the ornamental lace, if I want it!" Many other beautiful demonstrations were made by Gertrude, her mother and sisters, that I am forced to leave unsaid in order to keep this communication within bounds. My wife and all our children that she has with her in heaven materialized at this surpassingly beautiful séance, and after Gertrude retired behind the curtain, we heard, in succession, seven kisses within, and after a longer interval, an eighth, which were, probably, impressed on the



lips of the medium by my wife and our seven spirit children in bidding her adieu.

The medium was assisted out of the cabinet to a seat in the room, while she was yet entranced, by Molly, who assured me that she had done her utmost to keep "her body" strong whilst the spirits came to me. While Molly was conversing, I observed that she repeatedly looked toward the door of the cabinet, and on my asking her why she did so, she said the little room was full of spirits—many of my ancestors and departed relatives, as well as those of my wife, being drawn by the ties of affection and relationship to the family gathering.

When the medium came out of the trance, the incident of my daughter Fanny taking the ring into the cabinet was referred to, and on looking on the third finger of her left hand it was found beside her wedding ring. She was, evidently unconscious of what had occurred, and immediately drew off the ring and presented it to me. I, however, told her to keep it, as it was no doubt intended by my daughter as a present to her.

In conclusion, I would say that I hope correspondents will not (as has been the case in some instances before) write me soliciting the address of this medium. If they knew the bitter persecution materializing mediums are now subjected to, especially at the hands of some claiming to be experienced Spiritualists, readers would not wonder that an instrument so sensitive as the one in question, should desire to keep her name secluded from the public.

THOMAS R. HAZARD.

VALUABLE, R. I., June 11, 1878.

ANNIVERSARY SEANCE.

(The following article, which is from the pen of a gentleman prominent among the newspaper fraternity of Boston, was given in some time since, but such has been the demand on our space that we have been unable to find room for it till the present number. Though somewhat late in order of issue, the details will bear inspection, and we think prove of interest to our readers.—Ed. B. of L.)

To the Editor of the Banner of Light:

It was my privilege to attend, on the evening of April 27th, a seance at the residence of Mrs. Flyn, on Tremont street, this city, which was convened as a meeting in remembrance of the anniversary of her first flower seance, and of her birthday.

The cabinet consisted of a cloth screen of some dark color, arranged across one corner of the room, and about four feet from the corner; behind this screen a door led into a closet containing three drawers and two shelves; the drawers were all taken out, and the room examined thoroughly by the company before the commencement of the sitting. The medium asked the ladies to examine her clothing, but none complying, she passed her hands heavily over her raiment and pressed it closely together, so we might see that she had no flowers concealed beneath. The light was then extinguished, and she retired behind the screen—a small shaded lamp being placed at the back of the circle, and affording illumination enough for us to see the faces of all present. In a few minutes the curtains were thrown apart, and a female form stood in the opening; a gentleman was beckoned to approach the form, and heard the name whispered; a rose was placed in his hand by the new visitor, and a request was made that his wife also approach. She did so, and was able to identify the spirit more fully than had her husband.

I heard the name "Susan" spoken in a low, whispered voice, and drawing near the figure standing within the open curtains, a rose and a white pink were placed in my hand. The spirit had the form and general appearance of a younger sister of my deceased wife, who passed on many years ago, and has often addressed me through test mediums.

Those present were called up, one at a time, each receiving flowers and tests, while nearly all the spirits were fully recognized by their friends. A spirit who has manifested at Mrs. Flyn's circles many times, and who gives the name of "Emma," came out with a number of flowers in her hand, and gave them to the members of the circle. She then sang two operatic airs; two songs in English were also artistically given by her.

The leading manifestor is a female, who says she is an aunt of the medium. She stands out from the curtain, and talks in a deep, gruff voice; she frequently gives the name of the spirits present, when they are not recognized by their friends.

When about half of the flowers were brought, "Auntie," as she is familiarly addressed, requested that a match should be lighted to show us that the flowers were fresh. Two matches were then lighted, and the flowers found to be perfectly fresh, as if gathered but a moment before. At the same time the curtains were thrown open, and "Emma" stood there, with the light of the burning matches shining directly into her face. I saw her features distinctly, with the exception of her eyes, which appeared closed, or nearly so. The features did not resemble the medium's.

When the service of distributing the flowers was concluded, "Auntie," standing plainly up in full sight of the company, gave us an account of her medium's and her own experiences in materializing.

In several instances during the seance two forms were seen together standing side by side, dressed in white. Just before the close, "Auntie" said she would show the medium, and in a short time the medium was discerned, dressed in dark clothes, with "Auntie" standing by her side arrayed in white.

All who attended the seance were well satisfied of the genuineness of the manifestations, and that no deception was perpetrated. The sitting lasted about three hours, and not less than twenty-five materialized forms presented themselves, most of whom were recognized.

M. V. L.

THE BLISS MEDIA IN PHILADELPHIA.

To the Editor of the Banner of Light:

As a Philadelphia Spiritualist, I defy any one to successfully deny the truth of the assertion that fraud has never been proven against the Bliss. In a recent issue of the *Banner of Light* I find the statement that the Bliss have resumed their sittings, when the fact is they never stopped their sittings. On the evening of the very day on which the "hole in the floor" was discovered, in the very same cabinet over that same "hole," which on that day was boarded over, Mrs. Bliss sat as the medium, and eight forms came out, some of which were the very forms whom the "conspirators" claimed to have previously personated.

On the evening following, Mrs. Bliss sat at 403 Vine street, where no one has yet succeeded in making a "hole" in the floor, and here again

the forms appeared as usual. From that time to this Mrs. Bliss has continued her sittings uninterrupted, even when Mr. Bliss, and herself were on trial in the court, and while the sentiment of the whole community (with very few exceptions) was dead set against her. The few friends who, in defiance of public opinion, stood by her, made it a point to hold the seances regularly, and the advertising columns of the *Public Ledger* will show that this was done all the time that Mr. Bliss was in prison, he being in prison because no Spiritualist in this city could be found to go his bail.

I have made it my business, from the time these mediums were charged with fraud, to investigate and find out for myself whether the manifestations were genuine or not, and for that purpose have attended a great number of their seances. I was on hand all the time the trial was going on, and during the three months that Mr. Bliss was in prison, I think on an average of three nights a week, until both Mr. and Mrs. Bliss were proved not guilty after two trials in our criminal court, and Bliss was at liberty.

For several months back I have attended their seances two or three times a week, and have had a good chance to get at bottom facts, and am fully satisfied that the Bliss have never been guilty of fraud.

No human being can justly declare under what circumstances manifestations shall take place. The people who come to seances in a dictating, suspicious spirit are not the ones who bring the best conditions and receive the best evidence. Those who attend the Bliss seances are well-behaved sensible people, who allow the spirits to go about their own work in their own way, with very satisfactory results. Mediums should be honest—that every one will admit—but those who attend the seances have no right to be less honest. Low suspicion is out of place in a seance. Harmony which results from honesty and confidence is the best condition, and all conductors of seances should aim to secure it. With such conditions the spirits will soon settle the question of the fact of materialization, and vindicate in the face of all outside opposition the now despised and persecuted mediums.

Mrs. Bliss has to my personal knowledge, from the time fraud was charged, held herself ready to go to any private house to sit. Last week she attended two such seances, besides sitting on Sunday, Wednesday, and Friday evenings at the Hall.

I have been a reader of the *Banner of Light* since 1859, and have never troubled you with a line before, and should not now did I not think that a point has been reached where patience ceases to be a virtue. The fight in this city has been terrible. The enemies of materialization have left no stone unturned to crush out the great fact. Our mediums have known what it is to depend on popular support for an unpopular truth. Foodless and homeless have they wandered both day and night in the streets of the city of "Brotherly Love," with the ill will of the community bearing their spirits down. We are not afraid of the enemy, however, for we have met them and defeated them at all points.

At this time all is serene. The opposition makes no public showing; the materializing mediums, with the stars and stripes over their cabinet, still hold the fort; well-behaved audiences see their spirit friends, together with many other materialized forms, about five nights in the week, and we are having some of the grandest manifestations ever seen on the face of the earth.

THOS. PHILLIPS,

732 Morris street.

Philadelphia, Pa., Aug. 3d, 1878.

THE TELEPHONE IN THE DARK SEANCE.

To the Editor of the Banner of Light:

I am induced to write you, that I may procure your assistance in suggesting to such as take an interest in the matter, some experiments which circumstances have prevented me from carrying out myself. There has always been in this country but little attention paid to scientific experiments in the field of psychology. In this respect the English observers are far in advance of us. When I was last in London I knew the few "deluded" men who paid any attention to the subject. They numbered half a dozen, and they crept to their meetings along the byways, as the geologists of fifty years ago did before them. Their number now is legion. Scientific experiment has brought about this change, as it always must among the better educated and more intelligent portion of the community.

In the *Banner of Light* of August 3d, it is stated, in answer to a correspondent, "that there is no such an instrument as a psychophone, that we are aware of." I am reminded by this of some interesting seances I held with Mrs. Mabel E. Lord in New York, and the experiments I contemplated in the direction of a psychophone, which her sudden disappearance from Boston prevented me from realizing.

It had been my intention to leave New York by the 11 P. M. train, and as my business was concluded, by G. P. M., I had a dreary six hours to wait. At the door of the Astor House I purchased several newspapers, and in one I found an advertisement that Mrs. Lord was to give her first seance that evening at eight o'clock. Jumping on a street car, I reached the place a minute or two before the circle was formed, and found about twenty people, of most respectable bearing, all of whom were as much unknown to me as the medium herself. I had never seen any of them, and had not, that I know of, ever heard of Mrs. Lord.

The circle was formed with the medium in the middle, and her back turned to me. The light was put out, when instantly a remarkably large and strong hand slapped my right hand—which happened to be extended, the palm upwards—with great precision and violence, shook it vehemently, and a voice whispered close to my face a nickname of my boyhood which I had not heard for forty five years.

In the course of the evening Mrs. Lord described several appearances and their relationship to me correctly; gave me messages purporting to come from deceased relatives, calling me by name. She also described the relationship between the visions she assumed to see, and in one instance, speaking of a lady, she described her father, who had been dead a great many years, and mentioned his name. You may be sure that I gave no clue, but remained silent and impassive as a block.

I say nothing of the brilliant "electric" sparks which arose abundantly from the floor, nor of the phosphoric ovals which floated in the air. I only saw them, but could apply no absolute test to them. One of those lights rested for a few moments in the lap of my next neighbor, but it was

not sensible to the touch, nor did it radiate any light beyond its own boundaries. A lady's shawl was taken from her shoulders, and by request was neatly and compactly woven around the branches of the chandelier, with the fringe evenly folded inside, and so intricately that I had some difficulty in undoing it at the end of the seance, by standing on a chair. As I was the tallest person present, it is difficult to understand how any body else could have effected it. As for Mrs. Lord herself, she is but a wee bit of a body longitudinally, and was incessantly talking in her seat the whole time. Whilst she was talking I saw several times addressed by whispers of a general character, which although quite appropriate, and in keeping with the sentiments of those assuming to communicate, contained no specific tests. The nickname that I was called, accompanied by the hand-shaking when nobody materialized stood in front of me, was the chief point in my experience that night, and it was with a view to examine this that I proposed to myself on a future occasion to surround one end of a telephone with a wire basket, so that not even Mrs. Lord's mouth could approach it, and then fasten it up to the ceiling at such a height that it could not be reached, and allow the other end to hang freely down. In this position, if any communications were transmitted along the telephone, they must have been uttered at the end beyond the reach of every mouth. This would be absolute evidence that they were phenomenal.

This experiment I would recommend to the attention of such persons as may have the leisure and the opportunity of trying it. Those who believe that these whisperings are spiritual realities, will in this way assure themselves of their absolute truth. The question is to be settled for the world at large by scientific experiment. Individual belief in personal manifestations can reach but a comparatively limited class. Thanks to experimental researches, the facts stand in other countries on more acceptable grounds than they do here.

*At rest,* the fondling and caressing by hands, invariably in this form of manifestations soft and delicate, the large and strong hands almost violent in their action, the arms thrown around the neck and the kisses on the face, equally happened to me as to the others present, when no one could be discovered within reach. What ever took place was done with a precision which necessitated perfect eyesight in that profound darkness. The company generally received the same or other marks of attention, and assented to the correctness of the descriptions and names. Some gentlemen present carried on quite a long conversation with the invisible interlocutors, in which names and past events were freely mentioned in audible tones of voice. They assured me that they had never seen Mrs. Lord before, and that she neither knew their names nor persons, and had never known their deceased relatives.

I have written enough to show you how seriously I think such remarkable occurrences should be examined in the most careful scientific spirit. If there is any unknown force in nature—the lifting of a single straw—it is of incalculable interest to the cause of knowledge; if there is anything that opens a page in the mystery of our spiritual nature, words are feeble to paint its infinite grandeur; or should it be a delusion or a fraud, the man who establishes the laws of the delusion, or points a sure way to the detection of the fraud, will deserve a full measure of gratitude from the world.

Banner Correspondence.

New York.

SYRACUSE.—"A," writing under a recent date, says: "Would it interest your readers to know that Syracuse, at the present time, contains no organization or association of Spiritualists? In fact, it might be said to contain but few pronounced Spiritualists. There are, however, a good many here who resemble the man who, when leaning against a meeting house, was asked if he belonged to the church, and replied that 'he did not, but was leaning that way.' There are more learners that way in regard to Spiritualism, both here and elsewhere, than policy will allow to make even this candid confession."

Whenever anything new is presented to the average man, the best, middle-aged, and most conservative suggested are, "Is it policy to adopt it? Will it pay? What will my church and my associates say about it? If I adopt it, will society admit me and my wife as they now do? and will they patronize my store all the same?" Of this class Syracuse has an abundance of material.

Years ago a Radical Club existed here, whose members covered a multitude of cases. The members of the Club were referred to as "the apostles of a spiritual organization." A fundamental principle of this luminous Club was that whenever any member became possessed of or expressed a positive opinion upon any subject brought before the Club, such member should be immediately, and without further ceremony, expelled from its membership. The result of this till the Club, which was large in the beginning, soon became reduced to the condition of Knickerbocker's horse, to wit: that he grew less and less, till finally there was nothing left of him to bury. And thus ended the Syracuse Radical Club, and with it the semblance (if there was any) to all spiritual organization in the city of salt.

Nevertheless there are signs of hope and progress here yet. There are three churches, two of which maintain preachers of fair talents, with an attendance of people whose average, both in numbers and exterior appearance, is, to say the least, equal to that of the Orthodox churches in the same city. From each of these three pulpits I have heard as sound Spiritualism proclaimed as the most enthusiastic Spiritualist could desire to hear promulgated from any place. And I have witnessed the rapt attention given to those utterances, the eagerness and apparent satisfaction with which they were received, and the bright hopes they seemed to inspire in all who heard them; and I said to myself, what does it avail, though we have no Spiritual church in Syracuse, so long as one can hear the same truths and principles preached from Sabbath to Sabbath, even though passing by another name? Truths and principles are of more importance, and far transcend any mere name. We can now listen to the pure truths of Spiritualism from the Unitarian, the Universalist and the Independent pulpits, all of which do occasionally, if not habitually, whether unwittingly or otherwise, utter sentiments which are in perfect accord with the Spiritual Philosophy. As auxiliary to these, it may also be said in regard to the Orthodox churches here, as some one has said in reference to Orthodoxy all over the land, to wit: that "Spiritualism is ankle deep in all the churches." And as strongly corroborative of this idea, I am led to quote a remark made by the Rev. T. DeWitt Talmage, of Brooklyn, to his church when preaching to them upon this subject quite recently. He is reported in the *New York Herald* as saying, "A good many of you are already tinctured with Spiritualism." He undoubtedly told the truth then. Whoever watches closely the utterances of preachers, of whatsoever name or denomination,

will see the same thoughts often cropping out, both in their preaching and praying. It is well that it is so. And Spiritualists should labor and hope in the full assurance that the heaven of their doctrine is permeating and disintegrating the churches; it is encouraging and cheering to a high degree."

NEW YORK CITY.—Mrs. J. P. Coles writes: "I am impressed to drop you a few lines in reference to progress in this city. I attended a large circle of investigators last evening, and am convinced we shall have a general revival here this winter. Our truths are spoken of by those who are not believers in our philosophy. Our mediums are active, and they are coming from abroad. I have met a number from your city. Let them come; we need reliable test mediums (who will do well to locate here). I am entering into the work with renewed zeal, and trust, under spirit guidance, I shall do much good. In the general awakening of the mediums, may we go forth clothed with puissant power, and the best of the people respond to the voice of their loved ones, and we be welcomed everywhere as the instruments through whom they speak."

BOLIVAR.—Mrs. H. J. Curtis writes: "I believe the more pure persons are in heart the more susceptible they are to spirit influence."

Connecticut.

NEW LONDON.—J. D. writes: "A spiritual circle was held at the Post Hill House, Sunday evening, September 1st. Mediums present: Dr. Nicholas Hull of Norwich, Mrs. Adeline Potts and Mrs. Henry Tucker. Spirit Jonathan Brooks spoke through the mediumship of Dr. Hull; he gave a description of his spirit home, etc. He has been in spirit-life thirty years. The spirit of Hon. Henry P. Havens controlled Mrs. Potts, and expressed his gratitude for the privilege of speaking. His return to earth-life among his friends aided him to obtain more light. His remarks about Sunday schools were very good. Spirit Adam P. Prentiss, who came in company with Mr. Havens, said he had found a happy home. He also gave a history of his business transactions, &c."

Nebraska.

MADISON.—W. H. Harris writes: "Spiritualism in this county is obtaining a foothold. Some three years ago Capt. H. H. Brown delivered a course of lectures here, which had a good effect, by causing people to think, and greatly disturbed the Methodists and Presbyterians. Since then Mr. Smith, a lecturer, and his wife, a test medium, came here and threw in their nite. We had M. T. Wheat and his wife here during the Court term in May. He is a lecturer and his wife is a musical medium. They were my guests during most of their stay. He did good service, all things considered. The need of this place is good reliable test mediums as well as lecturers. Any such on their way to or from California, will do well to give us a call. The most active Spiritualists here are Messrs. F. T. Tyrrell, A. C. Tyrrell, and E. F. Prince. Passengers over the Union Pacific Railroad for this place leave the cars at Columbus and come on by stage, distance thirty miles."

Virginia.

STAUNTON.—H. F. Lushbaugh writes, Aug. 23d: "Spiritualism has taken root here, and is progressing finely. There was little or nothing known about its truths until within the last four years, when a few intelligent gentlemen in investigating it, developed a medium, and received a great many good tests. We now have about twenty firm believers, and a great many more are investigating. A great deal of interest is created by the communications and tests received from the spirit-world at each sitting for those present, for they prove that there is truth in spirit-communication. One of our circle has gone to the spirit world, and is now giving us good instruction and encouraging us to continue our work for the benefit of mankind. One of our citizens, who has been in the spirit-world several years, has communicated with us frequently. His last message, spelled out by raps, was: 'Good will come from understanding the truths of Spiritualism.' All the communications we have received are perfectly satisfactory, and are awakening the interest of a great many skeptics. Several mediums are becoming developed, but not having seen any of their manifestations, yet it does not affect our circle much, as all the members are intelligent and respectable gentlemen, whose power and influence is felt. J. F. Shipes, Esq. of New York, was on a visit to our city this summer, and we were all glad to welcome him in our midst once more."

Oregon.

SPRINGFIELD.—W. S. Maxwell writes Aug. 27th: "Spiritualism is almost new in Oregon, but it is spreading quite rapidly. In our little town of Springfield there are quite a number who are anxious to investigate the phenomena. Last winter we had Dr. Dean Clark to give us some three lectures; a physical medium also gave us two seances. Both visitors afforded us good satisfaction. We hope we may be favored with others this coming winter."

Massachusetts.

AMHERST.—George A. Fuller writes: "The *Banner of Light*, to my mind, stands at the head of all liberal and spiritual periodicals, always the first to perceive the truth, always the first to uphold it at whatever cost, and always the true friend of genuine mediums. Angels will bless, and mortals, I hope, will sustain you in your noble work."

WITH THE DOCTORS.

To the Editor of the Banner of Light:

The best of all lessons is taught by actual experience. Theory is good enough so far as it goes; but if, as is often true, the practice under it does not demonstrate its truth, it goes but a little way in the right direction. I have had various theories of the therapeutic art, but happily for me, until recently have seldom had occasion to put any of them personally to the demonstration. In medicine, quite as much as in theology, the people allow the professors to do their thinking, and accept the *ipse dixit* of the one whom, for the time, they may employ, as the gospel. If friends die under them, they rest contented that they departed according to the established custom. But when sickness comes home to the individual, and he goes to the gateway of the tomb with the professions, and is then rescued by some bold innovator upon pills, powders, ointments, etc., etc., *ad infinitum*, skepticism will step in to question the established schools.

I have had some faith in some of the "schools," especially the Eclectic, but I now say frankly that I reject them all as bad alike in theory and almost equally so in practice. No doubt podophyllin is to be preferred to mercury as a hydragogue cathartic, and aconite, veratrum and gelatinum, to blood-letting as a febrifuge; but if the use of the latter be continued long enough they will exhaust the vital powers as effectually as will the former; and so on throughout the whole *Materia Medica* of all the "schools."

Early in February, 1877, through sudden exposure to several extreme influences, I was attacked by a violent and dangerous heart-disease that for years I had been aware was slumbering in me. The first physician called pronounced it rheumatism of that organ. I swallowed his prescriptions faithfully, but the disease only modi-

fied itself into the chronic stage. In a month I wasted fifteen pounds. Not satisfied, I consulted physicians of other schools. The recommendations of the Allopath were so at war with my conception of my case that I did not experiment with him; but I did try the great Homeopathic remedy, *cactus grandiflorus*, another month with no improved results. My heart was still seemingly a lump of lead, and my vitality steadily on the wane. The doctors of all schools now began to tell me to prepare to die, that I could live so many months perhaps, in which I was more than half inclined to agree with them. At this time I incidentally fell in with a Hydropathic, Dietetic and Magnetic physician, a regular graduate of the schools, but a disbeliever in the virtues of drugs, a right disciple of the Pythagorean diet, and possessed of a subtle and potent magnetic power. A week's magnetic treatment, a partial adoption of some dietetic and hydropathic suggestions, relieved me so much that I began to think the doctor's prognosis of my case might not after all be verified.

At this time I was called from Chicago, where this occurred, to Memphis. I soon became worse again. Had frequent and alarming attacks. The doctors now said that "fatty degeneration" had set in, which meant certain death. Indeed I saw the grim monster gradually tightening his grip upon me. I was unable to attend to business, and in two months went North to escape the oppressive heat. All this time I was taking first this and then that preparation, *cactus veratrum* and salts of potassium, "to mitigate the severity of the attacks"; quinine, phosphoric acid and hydrastine to "tone up" the system, and podophyllin, Iridin and cheloneine to regulate the system against the constipating effects of the other remedies," so the doctors said. But in spite of anti-spasmodics, tonics and cathartics, (or I should rather say by reason of them, as I have since proved it was,) I continued to descend the hill toward the dark valley. I had now lost thirty pounds of vitality. No one gave me any hope of life, and I had given up all care to live, since to live was to die constantly.

In this condition, I summoned strength to undertake a retreat to the physician who had relieved me in the spring. I thought there, out of the reach of noxious drugs, would be a quiet place to rest off what remained of the external life. For two weeks I daily expected to die. Some of the time no pulse could be discovered, and I breathed only twice or thrice a minute. Indeed, several times I thought myself passed to the other sphere. My physician sat by me, and, as I now believe, by her presence prevented the spirit wholly escaping from the body. I speak thus minutely to show from what a condition the true art of healing raised me to life again. This was September. In two weeks I began to rally. The pain at the heart was less severe, and the attacks occurred at longer intervals of time. But my digestion was so poor, and assimilation, on account of feeble circulation, so imperfect, that in spite of rigid diet and all other means of cure, I gained little strength. The physical had become so degenerate that an active effort of the body itself, to throw off the accumulated impurities, was necessary. November 11th, that effort began in the form of a typhoid fever. In January, when I rose from bed, I had put off the old man indeed. Though a mere skeleton of 110 pounds weight, (usual weight 160) I felt I had renewed a lease on life. All my difficulties had departed, and from that time on, I steadily improved. February 1st, I was able to return to New York City, and have since attended regularly to my business.

I dare say there was never a case that came nearer to raising from the dead than this one, and I attribute it wholly to the skill as a physician, the care as a nurse, and the magnetic power of Mrs. Dr. J. H. Severance of Milwaukee, my physician. Her remedies are those, I now see, that are in harmony with Nature's efforts to cure disease. She gives no medicines whatever. Her *Materia Medica* consists of pure air, proper light, Nature's food, exercise, rest, temperature, bathing and other use of water and magnetism. These are necessary to the maintenance of health; and they are the only proper things to use to secure a return to health, when disease has been induced by a disregard of their relations to the body. I had little faith, because of ignorance, in any, save the last of those; but my own case and others of which I was eye-witness have convinced me that medicine is always worse than useless; that it is to the above *Materia Medica* after all to which cures ought to be attributed, since they can sometimes cure in spite of the drugs that are administered. I feel morally certain that, had I continued any drug treatment, I should not now have been here to write this tribute to the new school of practice being slowly introduced by a few earnest souls, or give this testimony to the skill by which, through that practice, I was rescued from the jaws of death.

May I not hope that my experience may save others from the death-dealing effects of the modern scientifically (?) administered medicines, and call the attention of those "not very well" to the true source of health—to proper food, eaten in proper quantities at regular intervals of time; to regularity of all habits; to pure air for the lungs, so that the blood may be properly oxygenized; to cleanliness of the person, so that the subtle processes of assimilation and dissimulation—the oxidation of the tissues and the carbonization of the blood—that go on near the surface of the body in the minute vessels that connect the venous with the arterial circulation, and largely dependent on the normal action of the capillaries, may be perfect, and to the various other hydropathic and dietetic remedies, and especially to magnetism?

Continuous health and lengthened life may be secured by giving proper attention to these necessary things. Are they not enough to be desired above the life that is now one-half disease and misery, to merit the consideration of every body? Indeed, are they not the most essential things of all, for those who aspire to a high condition spiritually, and a useful life? Purity of living, living in accord with Nature, and having perfect health thereby, is the surest way to conscious intercourse with those who have departed from the body. It is much more than this, since to feed the body rightly and to give it proper care, are the first steps for the regeneration of the individual; and the regenerated individual must be the corner-stone of a reconstructed society. Those who seek for either, ignoring these first necessities, will, as so many have already done, seek and fail to find, will strive and not accomplish.

"PYTHAGORAS."

New York, 1878.

You have perhaps seen a floating dock, but how about a swimming match? Would n't the water put all the strike out?







BRIEF PARAGRAPHS.

**HAMPTON BEACH.**  
Down the white road, slow-winding to the sea,  
Through sunny fields of corn and golden rye,  
Or where the summer wind mysteriously  
Chants to the plumes of a sea-bird melody,  
Or where, from plains of stubble, brown and dry,  
The lofty steeple stands clear against the sky,  
I hear the distant sea breathing low,  
Like some vast "thim" wrapped in a deep sleep;  
Fanned by the warm wings of the fresh lug breeze,  
I feel new life through all my being flow,  
The warm healing of the mighty deep,  
The solemn benediction of the seas.  
And then I breathe the Ocean's Deep,  
Where busy Yeaton feeds the hungry well;  
Then list awhile to crisp and cosy yarns  
Which mirthful Nason knows aright to tell.

DIGBY.

The whip business, it is said, is looking for an early revival. This comes, probably, from the circumstance that the *Congregationalist* newspaper (Orthodox) is in favor of introducing the whipping post, that relic of barbarism, for minor offenses, into Massachusetts. Is it not the same spirit that hung Quakers on Boston Common and "witches" (?) in Salem?

The amount paid on account of the public debt in August was \$6,475,504.78. Pretty strong evidence, notwithstanding the "hard times," that "Uncle Sam" is in good standing financially.

A sign posted up in a Wisconsin sawmill reads: "The saws are running—no use to touch them to convince yourselves."

It is beginning to be doubtful if there has been anything but fraud in the conduct of our Indian agencies. Wherever investigation is made, a swindle is sure to be discovered.—*Boston Herald.*

"Were there any aliens and strangers among the Jews at the time of their journey to the Promised Land?" asked the superintendent, last Sunday. "No, sir," replied the smart, bad boy on the back seat; "they were all to the manna born." School closed with singing.

Politics are becoming red hot in Massachusetts—in the daily newspapers.

Men who are desirous of getting into office, or who love notoriety, are the spouters and howlers that are heard. Sensationalism is their stock in trade; but they invariably come to grief, as they should.

The Southern portion of our country has been sadly afflicted. First by war, and secondly by the yellow fever scourge.

Since the changes in the governor generalship of Canada, it is no longer a Dufferin but a Duffer out, while Canada, poor Canada, is all for Lorne.—*New Haven Register.*

Death is the only real monopolist. No one ever invades his patent.

"After passing a somewhat agitated night, the barometer rose this morning," etc.—*Meteorological paragraph of Paris paper.*

History, modern and ancient, shows that a party of fishermen may start off and forget their bait, or some of their tackle; but the quart bottle containing "medicines" in case one of the number is bitten by a shark or a sea-serpent, or an alligator, is never, never left behind.

The cloud-hues and the sun-tints of the evening skies are constant reminders that Father Time files says an exchange.

It is natural for pigs to grunt. The moral has an application.

What is the difference between a one bottle man and a circus tumbler? The first has a pint and a half at dinner, the latter has a gill at tea (agility).

THE JAFFA AND JERUSALEM R. R.

In three parts—Part I.

A little double from track.  
A station house, a station, there,  
A locomotive, tender, and tank,  
A coach with patent swinging chair,  
A passenger car and baggage car,  
A platform of the Miller make,  
With buffer, buffer, chain and spike,  
And noisy car wheels on the track.  
Such is the pride of Orient Jaffa,  
And Syria's brightest modern gem—  
The railroad train that snails along  
From Jaffa to Jerusalem.

He sighed for a glance of her eye, when he saw the cupboard door open. But she belonged to a temperance society.

"Perchance my dog will howl," wrote Byron; and so she named her pet lap-dog Perchance.

Notwithstanding the favorable reports from time to time obtaining currency in the press, the peace of Europe seems to be hanging upon the slenderest of threads—the English and Russians are looking askance at each other, Italy and Greece are disturbed with warlike expressions, the principalities continue to fight, the counselors of the Porte are far from unanimous in opinion, and the Austrians, smarting over their recent defeat in Bosnia, begin to ask themselves where this hotly contested "occupation" is going to land them as a national organization.

If owners of horses would dispense with the whip altogether they would possess more docile animals. The whip hurts, and this is why horses are skittish and nervous.

This is the way the St. Louis *Evening Post* puts it: "Too much love and lead wound up the life of William Zieker."

Under the title of "New Greece," Messrs. Cassell, Fetter & Galpin, No. 52 Broadway, New York, will shortly issue a volume by Mr. Lewis Sargent, which will comprise a survey of the actual condition of the country at the present day, and its history during the past few years. The work will be illustrated by two maps.

The excursion steamer *Princess Alice*, returning from Gravesend to London, on the evening of Sept. 30, with about 800 passengers, was run down off Dorking, about 8 o'clock, by the screw steamer *Bywell Castle*, and between 500 and 600 persons were drowned—the *Alice* sinking in five minutes after the impact.

One of the boys of the period exclaims: "Oh, there is no world in the wide world so sweet as [to sit] near the window and tilt up your feet!" Pull away at the Cuba, whose favor just suits! And gaze at the world 'twixt the toes of your boots!" O mores!

John Wesley says, "Get all you can without hurting your soul, body, or neighbor; save all you can and give all you can; being glad to give and ready to distribute."

One came and said to the Prophet: "My mother has died; what shall I do for the good of her soul?" Mohammed thought of the panting heat of the desert, and he replied: "Dig a well, that the thirsty may have water to drink." The man dug a well, and said, "This have I done for my mother."—*Mishkat: Mohammedan.*

Hair language is the latest. It beats the language of flowers. For instance: Mutton-chop whiskers signify "mutton chops and tomato sauce." Banged hair means idleness. And so on.

The Shakers have increased since 1870, and number now nearly twelve thousand. They have eighteen separate settlements, of which two are in Maine, two in New Hampshire, four in Massachusetts, one in Connecticut, three in New York, four in Ohio and two in Kentucky.

In friendship character must be allowed to explain conduct. Between friends there must not be the frequent twitching of the skirt, with the whining or petulant intimation of doubt and misunderstanding. Friend should believe in friend, and lover in lover, as the old saint believed in God; "though thou slay me, yet will I trust in thee."

Capt. H. H. Brown at Amory Hall.

On Sunday afternoon and evening, Sept. 8th, Capt. Brown and Mr. Vandercook, "The Moody and Sankey of Free Thought" (as they are called in the West), officiated conjointly as lecturer and vocalist at the above-named hall, corner West and Washington streets, Boston. The remarks of the Captain and the singing of Mr. V. received excellent reception from those assembled in the P. M., which was equally the case in the evening. The services of the hour were introduced by two songs by Mr. Vandercook (who possesses a voice of extraordinary clearness and power), and the reading of Clark's superb poem "Leona," by Capt. Brown, after which the lecturer proceeded with his remarks on "The Religion of a True Life." Religion, as generally understood, was something of the nature of an epidemic—a condition of feeling which passed at revival seasons from person to person, and was supposed to exert a changeless and salutary influence on the lives of the utterly depraved heart and soul of the individual who had just attained to its possession. But as every-day experience showed that the professors of religion, as popularly understood, were in no way different in their lives from their unbelieving fellow-men—since Christians, even to national degrees, fight against each other, and individually in the mass take every advantage of one another as before "conversion" was experienced by them—it followed, since they could not be distinguished from the non-converted, that the religion they "experienced" at the revival was not the true article, but was only an intellectual process, which attacked the quality of faith and called for the exercise of belief, but was not, as true religion always is, of that spiritual order which as assuredly as effect follows cause, always made manifest its presence in deeds rather than words. The churches erred in that they tested a man's religious life by his belief rather than his daily walk among his brothers. Practical examination of the various so-called religious systems had led the speaker to the conclusion that the moment you formulate a creed that moment you lose your hold on true religion and enter the domain of the clergy. "One religion, many creeds," was the result of the lecturer's inquiries. True religion, for instance, made no war with science, with progress, because it was in harmony with expansive truth, while narrow and soul-fettering creeds had kept up a constant death-grapple for their own lives along the pages of the entire record of human history. A creed should be considered as the highest embodiment of knowledge and aspiration attained to at the time it is formulated, but it should also be considered an elastic one, capable of being extended and filled in by other discoveries and future attainments.

The aspirational side of man's nature, his longings for the good, the beautiful, and the true yet to be attained gave evidence of the existence of a religious side in his nature, and it was the existence of these outcroppings which afforded credence to the lecturer's view of true religion, though disappointment of the human expectation, the convert was sure of being experienced after entering the church fold; the thinker had no place there; when he began to think, he might be a more religious man, but he ceased to be a true Christian, and drew near to that most unpardonable sin known to the church polity, viz: heresy.

Progress was due to the spiritual, the emotional, the religious nature of man; his intellect, to which his creed appealed, was conservative, and non-progressive in the extreme. The church debased itself, and man as well, by appealing to the sentiment of selfishness in his nature (as it told of the golden harp and heavenly joys laid up for the believer only), or the cowardly sentiment of fear (as it pictured a flaming, eternal hell prepared for the impenitent), and offering free indulgence to the indulgent, at the expense of the sacrifice and sufferings of another. The true man would (it would seem) prefer a hell, if he merited it, to an undeserved heaven which he could obtain at another's expense. The church called upon man, if he ever reduced his belief to practice (and all honest evangelists claimed that the object of the church was to make men better), to do good not for God's sake but for God's sake, or Christ's sake. Eighteen hundred years of preaching the vicarious atonement had produced the present status of the human mind in regard to what was understood to be religion, viz: creedalism and its relations to daily life, which views experience proved to be fearfully distorted.

As an instance of the difference between the heart and the intellect, the speaker related an incident in the main to work good for mankind and the world, and the intellect which was the moving spring of theology, he cited the case of Isabella of Spain, the convictions of whose mind caused her to endorse Torquemada and his heretic condemning fires at the same time that her heart prompted her to fit out Columbus to discover a new world, and led her to establish the first known and regular military hospital for the succor of those wounded on the field of war.

The speaker said that the true religion was so clearly operant in the heart of general humanity that in cases of emergency it was always safe to trust even the most unlettered to do his duty, if need be, to the death. In this connection he referred to various notable instances of accidents by steamboat and railway train, whereby engineers and firemen had been killed, and their duty with life itself; no minister standing by their mangled forms would have dared in the face of a civilized community to condemn their souls to hell; why then should a clergyman presume to utter this condemnation upon them while they were yet alive, and filled with the grand principle which caused them to make of themselves a willing sacrifice for others' good? To the speaker's mind neither Dr. Watts, nor the other credal hymnast, had ever written a grander embodiment of the true religious sentiment than May's "Jim Bloodgood." The true religion, of which that cloud-covered engineer was the dying exponent, ran through all history, and was the common heritage of our common humanity.

In reading the records of the past the speaker forgot the centuries, the day he lived; and the true religion which narrowed the patriot, three hundred at Sparta thrilled in mortal hearts to-day the world over in the struggle for the advancement of human rights. The American Indian, firm in his remembrance of favors shown, and his strict adherence to his pledged word, clasped hands in one family with those who among the civilized ranks of life felt the kindred throbs of heartfelt sympathy for the true religion and sentiment. That true religion was to-day manifesting itself with divine glory on the fever-stricken plains of the South, where delicate women, and untiring Sisters of Mercy, and self-sacrificing physicians, and fear-spurring citizens were uniting with the gallant hearted volunteer aid which came from happier districts in fighting the risk of their bodily lives the fearful pestilence which was making that beautiful land to reverberate from end to end with the widow's cry and the orphan's wail! True religion appealed to a grander sentiment in human nature than creed-bound intellect could ever know. It taught that right doing was its own reward. It taught not of selfish joys to be participated in by those who have never personally earned them; it taught not of streets paved with gold over which a vicariously ransomed man would move to the voice of resplendent harps, but of rugged roads covered with thorns, over which, if necessary, our feet must tread in efforts to make better the condition of our fellow-men. At the conclusion of Capt. Brown's remarks, which were frequently applauded, Mr. Vandercook sang a fine composition entitled "The Blue and the Grey are Sleeping Side by Side," the words and music of which were originally written by him, as are those of all the others which he renders.

COMPLIMENTARY TESTIMONIAL.

Mr. J. B. Hatch announces in the name of the Children's Progressive Lyceum, No. 1, of Boston, that that organization will donate the free use of Amory Hall to Capt. Brown and Mr. Vandercook for the afternoon and evening of Sunday, September 15th—the meetings then held to be considered in the light of a complimentary testimonial to these two faithful missionaries.

The admission to the hall both afternoon and evening will be free, and we hope the friends will see to it that on each occasion the place of assembly is filled to overflowing. Mr. Vandercook will sing several of his pieces at each session, and Capt. Brown will lecture on the following topics: Afternoon, "The Development of the Religious in Spiritualism"; evening, "Evolution and its Lessons of Immortality and Individuality."

Capt. Brown and Mr. Vandercook will remain in New England till Oct. 31st, and will be glad to make engagements for week-day or Sunday lectures and services of song wherever their presence is desired. Address care *Banner of Light*.

**Movements of Lecturers and Mediums.**  
Speakers having matter for this Department are reminded that the *Banner of Light* goes to press on Tuesday of each week, but the date of Saturday. Their notices, therefore, to insure prompt insertion must be forwarded to the office on the Monday preceding the day of going to press.

Mrs. H. F. M. Brown was announced by the *Santa Barbara (Cal.) Independent* to speak in Carpinteria schoolhouse, that city, on Sunday, Aug. 25th, at 3 o'clock—her subject being "Woman at the Ballot Box."

Thos. C. Armstrong, Corresponding Secretary First Society of Spiritualists, Salt Lake City, Utah, informs us that John Tylerman was to give his last lecture there Sept. 1st, starting at once for the East at the conclusion of his engagement.

Mrs. A. E. Cunningham has returned from Lake Pleasant, and is ready to answer calls to lecture. Address her No. 6 Bond street, Lynn, Mass.

Henry C. Lull will lecture in Investigator Hall, Paine Building, Boston, next Sunday afternoon at 3 o'clock. Subject, "The Reasonableness of Spiritualism." Admission free.

Mrs. Clara A. Field has returned from her tour in Maine, and can now be found at her Boston office, No. 7 Montgomery Place. She would be pleased to make engagements to lecture and give the ballot test wherever her services are desired. Address her as above.

A. J. Fishback spoke in Milton, Mahoning Co., Ohio, Sunday, Sept. 8th; he will be in Garrettsville, Portage Co., Ohio, Sunday, September 15th; Newton Falls, Trumbull Co., Ohio, Sept. 22nd; Ravenna, Portage Co., Ohio, Sunday, Sept. 29th.

Mrs. Lydia Pearsall is to speak in Paunee's Hall, Cuba, N. Y., Sept. 22d.

Stephen Young informs us that Mr. J. H. Mott, the wonderful materializing medium at Memphis, Mo., has been developed also as a flower medium.

The Committee of the Manufacturers' Association of the Northwest will accept our thanks for an invitation to attend the reception tendered the Mexican Minister to the United States, Don Manuel de Zamacoana, held at Hershey Hall, Chicago, Sept. 5th, by that organization.

Spiritualist Meetings in Boston.

**AMORY HALL.**—Children's Progressive Lyceum No. 1, holds its sessions every Sunday morning at 10 o'clock, on West Washington street, commencing at 10 o'clock. The public cordially invited. J. B. Hatch, Conductor.

**PSYTHIAN HALL.**—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pythian Hall, 120 Tremont street. Services every Sunday morning and afternoon. Good mediums and speakers always present.

**NASSAU HALL.**—Corner Washington and Common streets.—Spiritual Meetings for speaking and tests every Sunday at 7 o'clock, and 2 and 7 1/2 P. M. Excellent quartette singing provided.

**Amory Hall.**—Although the weather was delightful, the audience was, as usual at the first of the season, comparatively small, the groups showing a fair representation as to numbers. The exercises, though brief, were on the whole very interesting, consisting of singing by the school; responsive readings; banner march; remarks by Bro. Hatch, Conductor, also Capt. H. H. Brown, a singularly pleasing speaker, who touched a tender chord of sympathy in the hearts of all his hearers; singing by the school; recitation by Johnie Rickard, "The Two Houses," song by Little May Water, "Send for Mother, Bertha's Dying," piano solo by Helen M. Dill; song by Nellie Thomas, "Home so Blest"; wing movements, led by Mr. Downs; concluding with the target march.

It is the intention of the management to make this an interesting and instructive school for the young, to which end we need the co-operation of parents and friends. Come and visit us, and see the workings of this system. We are sure to please you so much that you cannot fail to send or bring your little ones the next time, so that ere long we must engage a larger hall.

Wm. D. Rockwood, Cor. Sec.  
*Children's Progressive Lyceum No. 1,*  
Boston, Sept. 8th, 1878.

**Pythian Hall.**—The meetings at this place were very harmonious and interesting last Sunday. The morning service was mostly devoted to healing.

Mr. David Brown opened the afternoon meeting with an invocation and a few remarks, after which he proceeded to give several clairvoyant descriptive tests, all of which were recognized. Mrs. S. B. Fales followed with remarks of general character concerning the beauty of the "Spiritual Philosophy and religion." Dr. Jacob Todd was inspired to offer a short address, which was full of sound sense and of practical thought. Mr. Daniel Came, upon being called upon, responded with a short but well chosen inspirational discourse. Mr. Fuller, of Bunker Hill District, gave a song, which was evidently appreciated by the audience.

The meetings at this hall seem to be increasing in attendance. Those magnetic healers who have so kindly volunteered their services to aid those suffering from disease, who have presented themselves at our morning circle for the last three months, are deserving of much credit. Reports have been given from a large number of those who have been treated in the morning healing circle, and all have been favorable.

As manager of the exercises, while expressing my own thanks to the healers, test mediums, speakers and singers, who have so kindly aided me in the People's Spiritual Meeting, I feel that I also re-echo the sentiment of all those who have been participants in the ministrations from the spiritual and liberal public.

F. W. JONES.

Mrs. LAURA KENDRICK will speak in Investigator Hall, Paine Memorial Building, next Sunday evening, at 7 1/2 o'clock. Subject: "Stumbling Blocks." A correspondent writes concerning her: "Mrs. Kendrick is a lecturer of much ability, speaking always with unusual common sense, eloquence, and enthusiasm, and as she is full of sound sense and of practical thought. Mr. Daniel Came, upon being called upon, responded with a short but well chosen inspirational discourse. Mr. Fuller, of Bunker Hill District, gave a song, which was evidently appreciated by the audience."

Maine.

To the Editor of the *Banner of Light*:  
The *Etna (Me.)* Camp Meeting was a great success, thousands being present and many being converted and made happy in the Spiritual Philosophy. I am now giving a course of spiritual lectures in Bangor, Me., and healing the sick. Shall be at home in good time to answer calls to lecture in the Middle and Western States this fall and winter.  
Dr. H. P. FAIRFIELD.  
Greeneville Village, Mass., Sept. 31st, 1878.

They who are ignorantly devoted to the mere ceremonies of religion are fallen into thick darkness; but they are in still thicker gloom who are solely attached to fruitless speculations.—*Veda.*

For Sale at this Office:

**THE RELIGIOUS PHILOSOPHY JOURNAL.** Devoted to Spiritualism. Published weekly in Chicago, Ill. Price 5 cents. Single copies, 10 cents.  
**VOICE OF ANGELS.** A Semi-Monthly Spiritualist Journal. Published in Boston. Price 15 cents. Single copies, 5 cents.  
**THE SPIRITUAL OFFENSIVE.** A Monthly Magazine, published in New York. Price 10 cents. Single copies, 5 cents.  
**THE SPIRITUALIST.** A Weekly Journal of Psychological Science. Published in New York. Price 5 cents. Single copies, 10 cents.  
**THE WHITE AND DAVENPORT.** A Weekly Journal devoted to Spiritualism. Price 5 cents. Single copies, 10 cents.  
**HUMAN NATURE.** A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 2 cents. Single copies, 10 cents.  
**THE JOURNAL OF HEALTH AND PHYSICAL CULTURE.** Published monthly in New York. Price 10 cents. Single copies, 5 cents.  
**THE EVOLUTION.** Published monthly in New York. Price 10 cents. Single copies, 5 cents.

**Spiritualist Meetings in New York.**  
THE FIRST SOCIETY OF SPIRITUALISTS of New York hold their meetings every Sunday morning and evening at Republican Hall, No. 15 West 44th street, near Broadway. Lyceum meetings at 2 1/2 P. M.

**Spiritualist Meetings in Philadelphia.**  
THE KEYSTONE ASSOCIATION OF SPIRITUALISTS hold their meetings every Sunday morning at 10 o'clock, and every Wednesday evening at 8 o'clock, at No. 229 North Ninth street, Philadelphia, Pa.

RATES OF ADVERTISING.

Each line in *Agate* type, twenty cents for the first and fifteen cents for every subsequent insertion.  
**SPECIAL NOTICES.**—Forty cents per line, *Minion*, each insertion.  
**BUSINESS CARDS.**—Thirty cents per line, *Agate*, each insertion.  
Payments in all cases in advance.  
For all advertisements printed on the 5th page, 20 cents per line for each insertion.  
Electrotype or Cuts will not be inserted.  
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 whereon they are to appear.

SPECIAL NOTICES.

**The Wonderful Healer and Clairvoyant**—For Diagnosis and lock of hair and \$1.00. Give name, age and sex. Address Mrs. C. M. MONTGOMERY, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. Au 10.

**Dr. F. L. H. WHITE.**  
Dr. Willis may be addressed until further notice at his summer residence, Glenora, Yates Co., N. Y. Au 17.

**Mrs. NELLIE M. FLINT, Electrician, and Healing and Developing Office** 200 Jorham street, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. S. 14.

**SEALED LETTERS ANSWERED BY R. W. FLINT.** No. 25 East 14th street, N. Y. Terms, \$2 and 3-cent postage stamps. Money refunded if letters sent are not answered. Au 10.

**THE MAGNETIC HEALER, DR. J. E. BRIDGES,** is also a Practical Physician. Office, 121 West Eleventh street, between 6th and 8th, New York City. Ja 5.

To Invalids.

S. B. BURNETT, M. D., continues his Office Practice at No. 2 Van Nest Place, Charles street, corner of Fourth, New York, making use of Electrical, Magnetic and other Subtle Agents in the cure of chronic diseases. Dr. Burnett has had twenty years' experience and eminent success in treating the infirmities peculiar to the female constitution, by the use of painless methods and the most efficacious remedies. Many cases may be treated at a distance. Letters calling for particular information and professional advice should inclose Five Dollars. Au 10.

**J. V. Mansfield, TEST MEDIUM,** answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. Jy 13.

**Dr. J. T. GILMAN PIKE, Eclectic Physician,** No. 87 Tremont street, Boston, Mass.

**A Public Reception Room, EXPRESSLY FOR THE ACCOMMODATION OF SPIRITUALISTS,** where those so disposed can meet friends, write letters, etc., is established at this office. Strangers visiting the city are invited to make this their headquarters. Room open from 8 A. M. till 6 P. M.

BUSINESS CARDS.

**Lydia E. Pinkham's Vegetable Compound** is a cure for all those painful complaints and weaknesses peculiar to women. Sold by all Druggists at \$1.00 per bottle, 1/2 doz. for \$5.00, sent by express. Sent by mail in form of Lozenges at \$1.00 per box. Address MRS. L. PINKHAM, 231 Western Avenue, Lynn, Mass. Send for pamphlet. June 10.

**NOTICE TO OUR ENGLISH PATRONS.** J. J. MOISE, the well-known English lecturer, will act as test medium and receive subscriptions for the *Banner of Light* at fifteen shillings per year. Parties desiring to subscribe can address Mr. Moise at his residence, Elmwood, 100 West 10th street, Derby, England. Mr. Moise also keeps for sale the *Spiritual and Reform Works* published by Colby & Rich.

**PHILADELPHIA BOOK DEPOT.** DR. J. H. RHODES, 325 North Ninth street, Philadelphia, Pa., has been appointed agent for the *Banner of Light*, and will take orders for all of Colby & Rich's publications, *Spiritual and Reform Works* on sale as above. Academy Hall, No. 80 Spring Garden street, and all the Spiritual Meetings. Parties in Philadelphia, Pa., desiring to advertise in the *Banner of Light*, can consult Dr. RHODES.

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

**ST. LOUIS, MO. BOOK DEPOT.** MRS. M. J. REGAN, 620 North 5th street, St. Louis, Mo., keeps constantly for sale the *BANNER OF LIGHT*, and a full supply of the *Spiritual and Reform Works* published by Colby & Rich.

**WASHINGTON BOOK DEPOT.** RICHARD ROBERTS, Bookseller, No. 1010 Seventh street, above New York Avenue, Washington, D. C., keeps constantly for sale the *Banner of Light* and a full supply of the *Spiritual and Reform Works* published by Colby & Rich.

**HARTFORD, CONN. BOOK DEPOT.** E. M. ROSE, 68 Trumbull street, Hartford, Conn., keeps constantly for sale the *Banner of Light* and a full supply of the *Spiritual and Reform Works* published by Colby & Rich.

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

**BALTIMORE, MD. BOOK DEPOT.** WASH. A. DANFORD, 705 Saratoga street, Baltimore, Md., keeps for sale the *Banner of Light* and the *Spiritual and Reform Works* published by Colby & Rich.

**NEW YORK PERIODICAL DEPOT.** S. M. HOWARD, Agent, Bookseller, 51 East Twelfth street, New York City, keeps constantly for sale the *Banner of Light*.

**NEW YORK BOOK DEPOT.** D. M. BENNETT, Publisher and Bookseller, 10 Eighth street, New York City, keeps for sale the *Banner of Light* and a full supply of the *Spiritual and Reform Works* published by Colby & Rich.

**NEW YORK BOOK AND PAPER AGENCY.** T. O. OSTRANDER keeps for sale the *Banner of Light* and other Spiritual Papers and Reform Works published by Colby & Rich, at Republican Hall, 55 West 3d street.

**SAN FRANCISCO, CAL. BOOK DEPOT.** At No. 319 Kearney street (upstairs) may be found for sale the *BANNER OF LIGHT*, and a general variety of Spiritualist and Reform Books, at Eastern prices. Also Adams & Co.'s Golden Pens, Planchettes, Spencer's Positive and Negative Powders, Orton's Anti-Tobacco Preparation, Dr. Morse's Nutritive Compound, etc. Catalogues and Circulars mailed free. Aggravations of U. S. postage and postage stamps required. Address, J. H. SANFORD, P. O. box 11, San Francisco, Cal.

**CHICAGO, ILL. PERIODICAL DEPOT.** W. PHILLIPS, 122 Dearborn street, Chicago, Ill., keeps for sale the *Banner of Light*, and other Spiritual and Liberal Papers.

**CLEVELAND, O. BOOK DEPOT.** LEE'S HAZARD, 16 Broadview avenue, Cleveland, O., keeps for sale the *Banner of Light* and a full supply of the *Spiritual and Reform Works* published by Colby & Rich.

**ROCHESTER, N. Y. BOOK DEPOT.** WILLIAM A. H. HARRIS, Bookseller, 82 W. Main street, Rochester, N. Y., keeps for sale the *Banner of Light* and a full supply of the *Spiritual and Reform Works* published at the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

**LONDON, ENGL. BOOK DEPOT.** W. H. HARRISON, No. 4 Great Russell street, London, Eng., keeps for sale the *Banner of Light* and a full supply of the *Spiritual and Reform Works* published by Colby & Rich. He also receives subscriptions for the *Banner of Light*.

**LONDON, ENGL. BOOK DEPOT.** J. HIRSH, Progressive Library, No. 15 Southampton row, Bloomsbury Square, Holborn, W. C., London, Eng.

**AUSTRALIAN BOOK DEPOT.** And Agency for the BANNER OF LIGHT. W. H. FERRY, No. 8 Russell street, Melbourne, Australia, has for sale all the works on *Spiritualism*, *THE BANNER OF LIGHT*, *REFORM WORKS*, published by Colby & Rich, Boston, U. S. A. may at all times be found there.

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KEEP A COMPLETE ASSORTMENT OF

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entity called consciousness (see "Radical Fallacy of Materialism," *Banner of Light* of July 6th.), for if consciousness cannot manifest itself except through matter and energy, as we know absolutely nothing of the essential constitution of matter or energy, it is more in accordance with the Newtonian philosophy to assume that sensation and consciousness are *results* of matter and energy.

But I was not an advocate, I was not a believer ;  
when a truth is presented to me I have mind  
enough to digest it. Thus it is I am not crippled  
in thought by death. I have exercise of all my  
faculties, and they prompt me to go forward and  
preach the glad tidings that *death is not-life is*  
*eternity* !

The truest way for a man to become spiritualized  
is to work for the good of others ; this is the  
motto that now lives in my mind and kin-  
dred heart. I have never taken an interest in  
myself, I will say to you, be cheered in heart,  
for the one who walked and talked and lived  
with you has only come to a more beautiful home,  
where he awaits the coming of each.

**MESSAGES TO BE PUBLISHED :**  
GIVEN THROUGH THE MEMBERSHIP OF MRS.  
JENNIE S. RIDDO,  
Charles D. Willis ; Daniel C. Smith ; John D. Mears ;  
Felix Murray ; Lewis H. Richards ;  
Joseph L. Childs ; Hannah W. Shaw ; Mamie Drew ;  
John Hannah.

**GIVEN THROUGH THE MEMBERSHIP OF MRS.**

Watson says in the *Nineteenth Century* (June number): "The lymph from human arms is highly dangerous; go to the calf, and you will get the genuine article." Dr. Seaton, the chief medical mouthpiece, as to this question, which the British government has to speak through, says, "The vilest of all diseases, syphilis, may, however, come from the calf, if this is proved." The pro-vaccinating organ *The Lancet* (June 22, 1878) says: "The notion that animal lymph would be free from agencies of syphilitic contamination is so fallacious, that we are surprised to see an eminent doctor reproduce it."

Now, in the name of all that is honest and of good report, doctors can still vaccinate, surpasses our comprehension. Here is the clearest admission that the foulest of all foul diseases may and does come from human vaccine matter, and may and does come from cow or calf vaccine matter.

The eminent physician, Ricord, known to all the medical world, said, years ago: "If one single case of syphilis, by vaccination, be once established, vaccination must be given up." It is established, in the most complete and unanswerable form—in the most complete and scientific method possible; it is established beyond the doubt of any man living, but vaccination must be also discontinued.

I conclude, therefore, that neither scientists nor Spiritualists have any place for or need of an independent entity, or spirit, to account for the phenomenon of consciousness. It is only the theologist who contends that at some time in the distant past the worlds in space were made out of nothing, by a God who had conscious existence before the worlds were made, who has any need, or place, for a spiritual entity which is independent of matter. They (scientists and Spiritualists) have no need of such an entity, because all existent phenomena are equally explicable without it; they have no place for it, because it is practically annihilated on the exclusion of matter.

G. H. HUGHES

**DANDELION GHOSTS.**

The common flower that children love  
All other common flowers above,  
The dandelion bloom, alas,  
No longer stars the road-side grass,  
But folds away its yellow robes;  
And now a myriad gauzy globes,  
Gray gossamer ghosts, float everywhere,  
Like bubbles blown along the air.

Dear homelike flower, which cheers always  
The dusty path of every day,  
Even in death its life and brings  
Twin gifts of liberty and wings.  
Oh, peer of butterflies and bees,  
Fair playmate of the wandering breeze,  
Methinks I would re-joice to be  
A free, unfettered ghost like thee!

No spectre, bringing woe and dread  
To blanch from timid lips the red,  
But such a gentle ghost as might,  
Unchallenged, come in fair daylight,  
Unsolled by dirt, unwept by dew,  
In fearless freedom-strange and new,  
To seek the soul of every child

ter. J. E. HENDRICKS.  
*Des Moines, Iowa.*

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**TREATMENT OF MEDIUMS.**

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To the Editor of the Banner of Light:

I find there is much diversity of opinion at the present day regarding test conditions under which to place mediums for materialization and spirit manifestations. I, for one, deny the right

## TREATMENT OF MEDIUMS.

An evanescent guest like thee,  
A mild returner from the dead,  
Which few would name, and none would dread;  
To visit, not in grief or gloom,  
The scenes which saw my early bloom,  
And mark how perfect and how fair  
The world could be—and I not there!

Ah, happy flower, that mistle through  
Thy three bright days of sun and dew,  
And then, when fate deserves thy doom,  
Rise'st anew in rarer bloom,  
A perfect sphere of daintiest white,  
As soft as air, as still as light,  
Leaving these earthly damps of ours  
To seek, perhaps, the heaven of flowers!

— *Elizabeth Akers Allen, in Sunday Afternoon*  
for September.

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## Original Essays.

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### MODERN SPIRITUALISM.

To the Editor of the *Banner of Light*:

Although the Judge to whom the very pertinent conundrums on page four of the *Banner of Light* of July 6th are submitted, no doubt thinks he knows and understands the doctrine of Modern Spiritualism, yet I am inclined to think the majority of *believers* will agree with me that the only *essential* doctrine of Modern Spiritualism is the conviction that, though man-

of one man, or any set of men, either temporal or spiritual, to subject a controlled medium to any test trial whatever, unless it is the request of the controlling spirit or spirits. Those who select and control a medium for any phase of manifestation should be qualified to select those who are best adapted to answer their purpose, and should ALONE be held responsible for the manifestations through their mediums.

Well Informed Spiritualists are aware that no spirit materializations can transpire, except through the peculiar sensitive organization of a medium; and the medium is needed to assist the spirit or spirits to manifest themselves through, and being sensitive, conditions should be as harmonious as possible, and the confusion and antagonism of tying, or confining the medium, should not be allowed, as it only retards the manifestations, the spirits being first obliged to remove obstructions before manifestations can take place. Test conditions so much demanded by skeptics are the very means which defeat the object designed. Educated Spiritualists know full well that no material vision can behold a spirit unless clothed in material form, and no person can grasp a spirit without the medium, who is for the time being the material clothing of the spirit. When grasped, the spirit returns to the medium from whence he came; then the wisecracks exclaim, We have caught the medium, and the whole thing is a delusion, a fraud, and

## MODERN SPIRITUALISM.

To the Editor of the *Banner of Light*:

Although the Judge to whom the very pertinent conundrums on page four of the *Banner of Light* of July 6th are submitted, no doubt thinks he knows and understands the doctrine of Modern Spiritualism, yet I am inclined to think the majority of *believers* will agree with me that the only *essential* doctrine of Modern Spiritualism is the conviction that, though man-

...the Judge to whom the Verdict was returned; on page four of the

I died from Newport, Rhode Island, and was buried from Trinity Church, West Twenty Fifth street, New York City.

In viewing death the mind naturally asks, where is the spirit? where has it gone? what is its occupation? is there any individuality after the body is placed in the ground? These are subjects when oftentimes occupied my mind, and I full well know it must be so with others. I do not doubt that the spirits enter into spirit-lands under natural and beatific laws that belongs not to myself alone, but to all—for each one is the handwork of the Creator. I am en-joying, far beyond my previous conceptions, the gladdens, the pleasures, the harmonies of an eternal life. The light shines in effulgent rays, the waters roll and tumble, and their eddies give music to the ear, the birds sing, the flowers bloom, and all things tell of a home of plenitude.

I did not seek death, but it has come, and I thought do welcome it, for it has brought me more treasures, more comforts than earth could ever have given. Why is it that when speaking of death we shrink away from it, and yet when it comes we gladly do we accept it, for at one glimpse, just as we are passing slowly out of this life, the gates of heaven are opened, and we see the land and the angels, though power of speech is gone?

From this vision, which is a positive reality, those whom I have left behind will find that I am contented and happy in that land called the spirit world. Every thought thrown off from an angel's mind is a sparkling diamond of bliss, for it is there is wisdom, knowledge, and understanding, and the happy ones are those who die, for in death they have found life. I will depart, with my mind calm, peaceful and contented.

My name is Elmina Coddington, and I was the wife of William Coddington.

*of Light* of July 6th are submitted, no doubt thinks he knows and understands the doctrine of Modern Spiritualism, yet I am inclined to think the majority of *believers* will agree with me that the only *essential* doctrine of Modern Spiritualism is the conviction that, though man-kind seem to die, they still survive as conscious intelligences, and may, under certain conditions, not yet thoroughly understood, manifest themselves and demonstrate their continued existence to those who have not yet undergone the change called death. Whether this conviction differs materially from the belief of ancient Spiritualists I will not here stop to inquire, but will leave for the Judge referred to to decide.

Much time and labor have been expended in endeavors to comprehend and define the *invisible* God. It would seem, however, that an intelligence, as man, supposed to bear the image of God, should first endeavor to comprehend the *visible* universe of which he is a part. But here, even, at the very threshold of his inquiry, he is met by an insurmountable difficulty; he cannot understand *how* a living organization can become a sentient intelligence.

The visible universe, as recognized by each individual, consists of the individual himself and the external world.

Although universal experience proves that contact of some kind between the sensitive brain of the individual and the external world is a prerequisite to all varieties of sensation and consciousness, yet as experience is nothing but a series of sensations, all we know or *can know* are our individual sensations and the relations they bear to

ensions, and the relations the

There is quite an interest in Spiritualism, and in San Francisco, as I said before, I feel I have a duty to speak of the essence and qualifications of this communion.

I will not go into any very lengthy detail. My name was, or I was known as Henry Montague, of standing and considerable reputation among those whom the world calls the better people in France. I figured not proudly, and for that I am sure I thank God. I was not a philosopher, a lawyer, and to that end I sustained myself physically, morally and spiritually. I will let the world give me credit; if not, I will hold silence.

The dead live, they see and know, and are afflured to their old haunts. Whether they be in the palace or the hovel, there are always some one who are pleased to whom they come. The spiritual world is not vague, it is a reality, ready to furnish all the requisites for life. We are strengthened by the good deeds of an earthly existence. Many are here standing in the courts, with the sun shining beautifully around them, to whom I have often given glad aims—that which would have been pain and either them—and now they greet me with smiles and thankings, and I know that these are stubborn facts. What will the unphilosophical and uneducated mind do with them? Place me among the insane, or call the one through whom I speak a fraud? Investigate with your cool, calm senses, and you will find that I am rational and truthful. Death always had a sting, and I have seen the angels when they come out of the grave, but oh, how soon the dead is filled with blame to the one who fills it; it is right, when the loved and surroundings become lonesome.

This is *me*—the individual whose name was Henry Montague, as I have previously announced—and I have gone in search of the mysteries that have been hidden and buried for so many years. I trust, I can reinstate and enlighten the world, see, with a spirit-heart can feel, and with a spirit voice can speak. This is truth enough for me.

each other; by the names we have given to these sensations we denote our consciousness of the external world.

Although we do not and *cannot* understand *how* we become sentient and conscious beings, we do know that our existence as such depends upon continued contact between the individual brain and the external world.

It is not necessary here to argue that the normal sensations derived from external impressions are not necessarily true indications of the possible sensations derivable from the same external world, under modified conditions. The revelations of the telescope and of the microscope sufficiently establish the fact that ordinary, unaided sensations are not a tithe of what the same object may excite in the same brain. It is hence extremely probable that such relation *may* exist between the sensitive brain and the external world that the extent and variety of unaided sensations may be greatly enlarged. But to that end it is probable that the organization of the individual, ordinarily, requires a modification, which may be, and probably is, effected by the change we call death. For if, as is generally admitted by scientists, "between the earth and the sun, occupying all the interplanetary spaces further than the eye can reach or indeed the mind can conceive, there is a *something* indefinitely more elastic and immeasurably more solid than tempered steel, a medium in which suns and worlds move without resistance,"\* then surely there is no difficulty in admitting that an *organization* may be elaborated contemporaneously with the visible physical organization, and which is its exact counterpart but totally unrecognizable by ordinary physical senses though

... by ordinary physical senses

I died in Trenton, N. J., in the seventy-fifth year of my age, and was buried from the Presbyterian Church in Trenton. Boundless but not oceanless is the eternal city, called the City of the Dead; but the dead live and have the power of communing with the denizens of earth. It is

\*Prof. Wm. Crookes in *Nineteenth Century* for July, 1877, p. 877.

### Spiritual Camp-Meeting.

**Spiritual Camp Meeting.**  
The Spiritualists of Western New York will hold the Annual Camp Meeting at Lily Dale, on the Warren in Cassi-  
daga Lake, on the Dunkirk and Western Railroad, near  
Chautauqua Co., N. Y., commencing Friday, Sept. 25, and  
continuing to the 30th. Speakers engaged for the week are  
Mrs. Waisan, Titusville, Pa.; Mrs. Pearsall, of the West; Dr.  
Mr. O. P. Kellogg, of Ohio; Judge McCormick, of Pa.; Geo.  
W. Taylor, near Buffalo. Speakers engaged for the materializing  
medium from Ohio, and other test mediums will be in at-  
tendance. Arrangements to meet expenses have been made  
by taking a foot of the ground on the grounds.  
*Per Order Committee Arrangements.*

**Basket Meeting.**  
There will be a Basket Meeting at Brown's Hall, Cor-  
Georgetown, Madison Co., N. Y., Sept. 25th and 26th, com-  
mencing at 7 P. M. on the first night. The basket will be  
open at 8 P. M. and a social time is anticipated, and will  
take great advantage in spiritual truths.  
I. HILL, Secretary,  
J. W. FORD, Committee,  
L. P. HOAG, Treasurer.

[illegible]







**AN APPEAL FOR AID.**  
The Necessity for a Comprehensive System of  
Relief Set Forth—The Situation in the Past.

**Hidden South—108,000 Persons in Actual Want.**

WASHINGTON, D. C., Sept. 26. —To the Chambers of Commerce and charitable societies of the chief cities of the Union and the States, the following letter has been received from the people of the South has been answered by the most generous and charity from the cities and people of the whole country. Contributions, great and small, have been extended to the relief of the suffering, and the Government has generously extended the aid of the Government to the poor and needy of the pest-ridden cities; but, great as has been the charity, it is necessary to yet greater, and the sums subscribed are yet inadequate to the suffering, the suffering. In New Orleans, New York, and Memphis, the suffering is still increasing. In the towns of the Holy Spirit, Grenada, Port Gibson, and other towns of the South, the suffering is still increasing.

[illegible]

ZELL'S POPULAR ENCYCLOPEDIA.—*Parts 57, 58, 59, 61, 62, 63, and 64, being the concluding numbers of the new and revised edition of this eminently valuable and practical work of reference, have been received at this office. The Institution is indebted to the following gentlemen for the loan of these volumes: Virginia, West Virginia, North Carolina, South Carolina, Florida, (with plans of Charleston and Richmond.) Turkey in Asia, Persia, Arabia, Egypt and Nile Countries, Australia, New Zealand, Italy, Turkey in Europe, and Greece. The title-heads run from SIC to ZUMB, and the concluding numbers are 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 8*

**The Watkins Convention—Money Required to pay the Expenses.**

The expenses of the Watkins Convention were four hundred and fifty dollars, of which two hundred dollars and fifty-one cents have been paid, leaving unpaid the sum of two hundred and forty-nine dollars and fifty-one cents.

I urgently request every Liberal who reads this announcement to *at once* forward me any amount he or she may choose to assist me in paying it. If unpaid expenses allowed to be questioned, if my name be paid in, I will not be able to balance into the hands of the Treasurer of the New York State Free Thinkers' Association.

Every contributor to the name of the Liberal paper here mentioned in having their contribution acknowledged.

**Spiritualist Convention in Vermont.**  
The Vermont Spiritualist Association will hold

their Quarterly Convention at Hyde Park Sept. 27th, 1878, and  
the same day extended to all speakers and  
mediums in the State and Spiritualists and Liberals  
generally. In addition to the array of those talent  
that necessarily be expected, the services of Capt. J. H.  
Brown and Mr. M. C. Vandercook, of Michigan, but more  
importantly, the presence of the Rev. J. W. Phelps, of New  
Haven, which cannot fail of adding great interest to the  
occasion. Hyde Park is the birth town of Linn Co. and  
is centrally located, being equidistant from the north and south etc. The Central Vermont  
Railroad, the New England and New York, and the  
springs road, through a beautiful and picturesque portion  
of the State. The Portland & Ogdensburg Railroad passes  
nearby.

It is confidently hoped and expected that all Spiritualists  
throughout the State, who consistently can, will avail  
themselves of the opportunity to be present, and that  
of our Northern friends in the past. There is a com-  
munity of interest between the Spiritualist and the  
liberal race. Half fare will be granted by the different  
Railroads.

*Concordville, Vt., Sept. 24, 1878.* T. S. GLAZIER, Sec.

**To Correspondents.**

*NOTE* No attention is paid to anonymous communications.  
Name and address of writer in all cases indispensable as a  
guaranty of good faith. We cannot undertake to preserve or  
return communications not addressed.

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