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COLBY & RICH, Publishers and Proprietors. BOSTON, SATURDAY, SEPTEMBER 14, 1878.

NO. 25.

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IS CLAIRVOYANCE 'A FORM OF MEDI-

UMSHIP? 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 "maziness" 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 "maziness made visible," because of its "fanciful, iteration

of the mediumship of clairvoyance." as a phenomenon was still visible in the fact of This corresponds exactly to what Mr. Davis has tionately and harmoniously all the soul-faculties mind in youth, which, however, did not prevent, and never has, the revelation of choicest forms opium, (he says,) . . . neither do I clog my diof language, of words of technical terms or scien- gestive organs, nor highly stimulate my nerves; tific methods of thought, of accurate statement, and of much rhetorical beauty in all of his writ. of 'fasting' and of constant though not over- conduct to direct woe, without the restraining ings, 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 Mr. P. further adds that "the medium is the light of what Mr. Davis says of himself touching this very matter, on page 301 of Magic Staff. "Twenty strokes of the doctor's hand (Mr. Davis say-) would change and promote me from an igporant youth to the high elevation of the profound philosopher; or five minutes devoted to the reverse manipulations would bring me from | borrowed, but is innate," &c. He gives the narthe exalted throne of Jupiter down to the common level of an untaught dweller of Manhattan isle." Whose "maziness," 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 native to the human soul. Mediumship is a leway of illustration, vainly struggles to make a | gitimate expression of the spiritual faculties in point out of it. That he should outrage the propricties of private conversation, as he did in the unfoldment differ with individuals. Its manifirst 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.

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 contradicincidentally remarked that this same charge is | perament, circumstances and surroundings, the made against Mr. Davis with great show of plau- | fact sometimes asserts itself no less spontaneoussibility 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 | and produces manifestations." [This agrees 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 | viz.: the word of wisdom, the word of knowlsaw Mrs. R. after this, she expressed her thanks | edge, faith, healing, the working of miracles, 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 duced twenty four types [forms, kinds, or phases] said, and by wholesale garbling seeks to con- of mediumship in the days of Queen Victoria." vey something very different. If friend Poole is On page 274, Inner Life, he says: "Some per-

enters his "medium state"?

Mr. Poole has the effrontery to say: "It will that the clairvoyance of Mr. Davis is not medi- nomination of 'spirit media,' (being veritable ing a sort of automatic medium. "As if my 24, Impressional medium." mind," he says, (while in the superior condition,) were an insensible, unintelligent and passive 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 either through the operations of a mesmerizer or

. Aided now and then by these providential agents, [inspirations from spirits,] we have rugged acclivities of a yet higher and more happy world"-and more of the same import.

istence. Such is an immutable law of humanity.

Now instead of this disproving the clairvoyant mediumship of Mr. Davis, it rather affirms it. Aside from several incidental matters, where issues," the burden of Mr. Poole's last effort affirming that clairvoyance is a phase of inherent mediumship, &c. I erred, or I did not. If | mond's utterances. 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 cultivatimparts its knowledge by intuition. .

ultimately arrive at the same results, but they do it by inverse processes."

exercise his clairvoyant powers: "I do not seek my nerve-system was perfectly still, my blood cool, my senses indifferent to the outer world." channel of lessons and manifestations the most glorious and convincing, and at the same 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 rowest, the most restricted, the minimum view of mediumship, and the maximum when seekingto 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 man. The special methods and processes of its festations 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 The truth is, in a private conversation with 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 origitery. In combating this notion at the time, I | nally favored by nature, by organization, temly than gloriously.

> Concerning mediumship, I quote Bro. Davis's Penetralia, 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 with what Mr. Poole says of clairvoyance.]

> "The nine different kinds of manifestations described by Paul," continues Mr. Davis, "are, (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 pro-

guilty of these things in his normal condition, sons can make only a good outward medium; oth-

what may not be expected from him when he | ersaninward; . . . but let every one become | Spiritual Manifestations in an Ortho- | prayer for only good spirits to influence us has what he is constitutionally capable of "; and on page 223 -" the typical media, numbering twenbe recollected that in article No. 2, it was proved ty-four, . . . 'are all embraced under the deumship." Begging his pardon, nothing of the instances of spiritual intercourse.)" Page 175 kind is recollected, for nothing of the kind was contains a table or classification of spirit media, proved. At the most, it is there shown by a quo | the list recounting just two dozen kinds, No. 23 tation from Mr. D., that he justly disclaims be of which is labelled "Clairvoyant medium; No.

Surely, in the light of the above, am 1 not warranted in stating, in general terms, that clairsubstance, or spout, through which disembodied | voyance 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, independently written chapters of individual ex- 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 feel at last climbed to the summit of that rudimental ing made alive—is one at fault when he affirms, mountain which enables us to step upon the less 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 intelligencies; that these vain it is chiefly noticeable he ignores Mr. Denis | ried, mediumistic expressions of man's unfath-Kearney's famous injunction to "Pool his omable soul nature cannot be given without the special interference of particular spirits, I have turns upon the point whether I was at fault in nowhere dreamed, much more affirmed; neither do I recall such teachings in any of Mrs. Rich-

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 ed, but it cannot be created; . . . medium- superior condition, or is it only an assertion of his ship is a process of intuition. The spirit-world normal consciousness? Kind reader, what think you is "the greatest error ever promulgated"? University education produces one class of think- | Mirabile diotu! that to his assertion "no kind ers in the world-intuition another. They may of mediumship in itself alone will promote soulgrowth and true culture in the medium," I simply added, it is equally true of clairvoyance as Mr. Poole says-[I quote him because he doubt. any other phase of mediumship. I have been inless regards himself as first class authority]-- "the | nocent enough to suppose, the same being also medium state (or mediumship) is one of isolal taught by Mr. Davis, that in order to promote tion to this world and of passive receptivity to the | the best culture and truest soul-growth of the in-"But his [Mr. Davis's] phase of mediumship influences that may come from supernal sources." dividual, it were necessary to develop proporthe others; because in so doing it inevitably develops one-sidedness; nor can the cultivation of any single faculty serve for all the others; but there comes (as Daniel expresses it) a period that "the purest emotions of the human soul urgent desire. Sometimes I have been obliged and governing influence of reason and wisdom"; to continue this from four to six weeks before that Love "in itself alone" is proverbially blind,

> Pertinently, 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 altitude 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

Melrose, Aug. 21st, 1878.

dox 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 earthdwellers, 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 manifesta-

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 explation 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 prayer, and by prayer alone, are we filled. Do 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.

his clairvoyance and in the fact of his uncultured said of his own methods whenever he seeks to -not one to the exclusion or at the expense of ever around us; do we want their assistance or Some peculiarities of our writings are, that advice, we ask it of God in prayer, and we have

> We do not call ourselves "Spiritualists," and I presume, in view of what I have written above, you would not accord us that designation; but ent. There is no apparent psychological condiwe 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 in timate 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 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 un-

pleasant 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 suffer only the good and pure to come to us. This | in the mediumship of our daughter. Instantly

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 righteousness," after purity, truth and love, by all his sports, frequently saying that he likes "Vic" for company better than any boy he we want strength to encounter the trials and knows. His influence over him is always for temptations of this earth-life, we read in the 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 spiritfriends with us from time to time, but all brought Finally, do we carnestly desire to speak to the by her, they say-she in many instances writing dear guardian angels, whom we feel assured are for them, saying, "It is not given them to write."

they are done at any time, without the least preparation, frequently when we are not asking or expecting it, with no circle or arranged scance, and alone or with one, two, or any number prestion 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 nossible 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 ineffably 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 backhanded messages are written with great legibleness 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 steam. boats 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 in God and in our Saviour Jesus Christ. Some | to a lappel in his vest, where the companion butof these I will try to relate. The raps began that | ton 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-formand myself immediately prayed that God for ed acquaintance?" referring to a person who had Christ's sake would "deliver us from evil," and | but recently and accidentally become interested

m, made identity ace were manding st of the grateful r a time. by an atfollows: lectured ualism."

He was inspiraourses of sing of a it treated of what ne efforts satisfac that all would be

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IN, MASS. ANAGER, EDITOR, imily News-renesting

sophical and iters in the VANCE.

the pencil was seized and the name "Saltonstall" 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 "Saltonstall" was the middle name of his father, who was a lineal descendant of old Governor Saltonstall, 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 plane, 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 plways proved true. One evening, some evil influence calling himself "Xerxes" 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, of thank. Thee, O. Father, Lord of Heaven and which to us seems most desirable. This has Earth, that Thou has had these things from the wise been our experience, and I believe it to be the and prodeint, and hast revealed them unto Babes." 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. To the Editor of the Journal: We will therefore end by a single other incident, occurring but recently in a game of Camino 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 by 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

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 Him, and Him alone; and I desire to say that so Laura (not at all offensive), as fully material-In the least, it has been confirmed and strength- no one who had then intimately known my ened by all the communications we have recelved, and our reverence and love for God and her form, hair, complexion, general contour our Saylour Jesus Christ has never been so great. and has never exerted so strong and purifying an sages from our angel-friends.

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 in-stance, Wm. Harrison, Philip Deisinger and Louis McClargee 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 in-disputedly under the control of Wm. Harrison, the chief accuser and witness in the case. Philip Delsinger was then, as he had been for months previously, a habitual attendant of the Bliss se ances. Why, then, if the facts were as charged,

did not Harrison, McGargee and Delsinger, 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 proand 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 Deisinger and McGargee to arrange with Harrison that, at the next scance given by the Blisses, he (Harrison) and Helen Snyder should appear on the stage as usual, whilst Mc-Gargee, instead of adopting the costume and manners of a "demoralized rough," should have attended the scance with his fellow exposer, Deisinger, in the external garb of a gentleman, after having arranged with a police officer to be also present, in disguise. At a preconcerted sig-nal from Harrison, at a proper moment, whilst himself and Helen Snyder were both performing their parts, clothed in their fictitious costumes as three-McGargee, Deisinger 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 unequiv-

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 illy fitted with a rough, insufficient analogy for a door, he probably supposed ocally exposed past denial. cient 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 scance on the next evening, and thus "disappoint the person who had cut the hole," as he told Mr. Hayes T. R. HAZARD.

War brings out the devil in man, wakes up the hellish legion within his fallen nature, and binds 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 resources 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 daisles 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's 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;

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.

They come to cheer our hearts forlorn,

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 we God Eor every priceless gift of love; Yea, that he sends our vanished ones To lead us to his home above! E Louisa Mather. Hadlyne, Cour.

Phenomena. ≶piritual

Fr. ng the Providence Journal of July 15, 1878]. A FAMILY REUNION. 1

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sor-fow, nor crying, neither shall there be any more pain; for the former things are passed away,"—Rev. xxi, 4. here seeing a

ization was held in my house at Vaucluse, the years as a sleeping apartment by my late. before she left her home the last time.

Fen minutes had scarcely expired after the for two preliminary essays showed herself outaccordance with what it was when she dwelt 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 forchead 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 taking respectively two in my hand without 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 pantomine 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 epresented, howeasy would it have been for the casket a garnet brooch, which she handed to me. She then took up with her hand several little frills, 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 earthlife was severed, and that her real home was now in heaven. On her way to the cabinet her attention was attracted to a little tintype 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

great privilege that had been extended to her material form to the home she had so idolized

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 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 pantomine heartfelt thanks to God for the great privilege that had been granted My daughter Gertrude came next, as natu-

ral 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 seance closed, the curtain was pushed back on the further side, and I saw a face archly pecking 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 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 Holyon), greatly On last Friday evening (the 7th of June, entertained me by playing be-peep, in one 878,) a source (see-called) for spirit material-instance from two separate windows in the eabinet, and in the other from a window and lady medium with her husband and myself doorway. It seemed they were now about to only being present. Mr. 2 and myself sat Premaet the game, and soon I saw another in the same room that was occupied for many form on the hither side of the curtain joining years as a sleeping apartment by my late in the play. Although I well knew who they daughter Frances, and up to the morning on were, I told them that in order to make all which she left home for Aiken, South Caro- sure, they must let me see them both at the lina, where she passed away less than two same moment, which they did, and also thrust months afterwards, on the 20th of February, lout their four hands, all at the same time, two 1577. Mrs. ---, the medium, sat in a small on each side of the curtain. This was condressing-room opening into the chamber, from tinned for quite a time, and just as it conwhich we excluded the light by battening the cluded, they gave the curtain a hard shaking, window with bed-quilts, and hanging a loose and seemingly started to run, giggling very curtain over the door-way, tacking it at the audibly as they went. Directly after we top. I will here just say, that so far as I heard a shaking of crockery on the washknow and believe every thing in the two stand, which I found by actual trial after the aparaments remained in the precise position scance, was probably made by the pitcher in my deceased daughter had arranged them the wash basin, in which it stood unsteady. After the close of the scance I also examined lady medium took her seat behind the curtain, pointed out by my daughter Fanny as confore a female opened its folds, and after one liaining the unwashed garment. I found this to be more than half full of female underwear side the curtain. She was, with the exception! that had apparently been washed, but not divinity of Josus Christ, and in salvation through that her eyes seemed vested with a mist-like ironed. After involting a number of pieces, sure enough I came to the "dirty night-dress," far from having this belief changed or weakened ized as when in earth-life, and I am sure that in which was rolled up a soiled handkerchief. These I took from the drawer and laid on the daughter could have mistaken her identity, top of the bureau. Those of Fanny's friends who knew how fastidiously neat she was in and every feature of her face, together with all that relates to good housekeeping, will not being her brother, who, with the unknown come back again!" This pleased her and the expression of countenance, being in exact wonder that this apparent neglect should condaughter that appeared at the scance the gave her additional strength. She threw her tinue to trouble her even after she had passed | night before, represented the three who had, influence over our every-day life, as since we have on earth. She was clothed in snow-white into spirit life. The fact is, she left home on as we thought, been lost whilst in embryo; been the happy recipients of these blessed messages from our angel-friends.

She was crothed in show-white into spirit life. The fact is, she left home on as we thought, been to white the control of these blessed messages from our angel-friends.

W. R. garments, She was crothed in show-white into spirit life. The fact is, she left home on as we thought, been the she white spirit life. The fact is, she left home on as we thought, been the she will be severally life. The fact is, she left home on as we thought, been the she will be severally life. The fact is, she left home on as we thought, been the she will be said to spirit life. The fact is, she left home on as we thought, been the she will be said to spirit life. The fact is, she left home on as we thought, been the she will be said the she will be she will be said to spirit life. The fact is, she left home on as we thought, been the she will be said to spirit life. The fact is, she left home on as we thought, been she will be said to spirit life. The fact is, she left home on as we thought, been the she will be said to spirit life. The fact is, she left home on as we thought, been she will be said to spirit life. The fact is, she left home on as we thought, been she will be said to spirit life. The fact is, she left home on as we thought, been she will be said to spirit life. The fact is, she left home on as we thought, been she will be said to spirit life. The fact is she will be said to spirit life. The fact is she will be said to spirit life. The fact is she will be said to spirit life. The fact is she will be said to spirit life. The fact is she will be said to spirit life. The fact is she will be said to spirit life. The fact is she will be said to spirit life. The fact is she will be said to spirit life. The fact is she will be said to spirit life. The fact is she will be said to spirit life. The fact is she will be said to spirit life. The fact is she will be said to spirit life. The fact is she will be said to spirit life. The fact is she will be sa not time to attend to everything exactly as she would wish, and had, confrary to her usual wont, in her hurry, mingled the untidy garments with the clean.

On Saturday evening, the 8th inst., we held another scance 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 caskets that stood upon the bureau. After her things after another that it contained, as naturally as she ever did when in earth-life; of her head, and her hair falling down in two getting an affirmative response, she indicated 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 if 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. Don't 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 seances. 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 fœtus 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 Lay, 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 were rapped out by the alphabet, "Dirty night-dress; wash it." Once more my daughter edge, in my presence, she calling her name trait of herself, made by a dear female friend,

in thus being enabled to return clothed in blance 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 her as such she manifested much pleasure and closing my eyes she embraced me and exwhilst 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 evening previous, before the seance closed, occasionally laughing audibly, though very dodged to and fro in play before and behind

> 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 even-

> ing.
> Sunday evening, the 9th inst., was to be our last seance, 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 preside at these seances, 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 enfew minutes before the curtain opened, and a he bore to a nephew of my wife, who is still in was a son of mine, he answered in the affirm- tion to insure satisfactory results. ative 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 of my daughter Constance, the male figure in the spirit realms. My son, by my request, 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 seances in Philadelphia, where she always were a coronal, highly em-bellished with brilliant gems, which on this occasion was lacking, her head-dress consisting simply of fine white lace, so arranged as 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 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 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 Fanny came out with a firm, agile step, her were not so distinct from causes before described as the other features. Her countenance absolutely glowed with delight as she 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 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

returning thanks to God, no doubt, for the great privilege that had been extended to her outside the curtain. She bore quite a resempicture, 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 was lost in embryo. On my acknowledging wish that I should go and stand by the side of the farthest off bureau, in the northwest corner kissed me on the forehead, and finally on my of the room. On my doing so she slowly and carefully moved in that direction, stopping changed kisses on my lips. Niobe Blackler, a and resting her hand on the foot of the bed sister of my wife, who with her three children for some time on her way, as if for the purpose had for several years resided in our family 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, light colored kid or satin slippers. As on the set with a precious stone, which she placed in my hand, and then took again in hers, and Mary and Anna had their game of bo-peep, proceeded slowly and exceedingly warily to the temporary cabinet, into which, after raisconcisely, as they flapped the curtain, and ing 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 dimished 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 eabinet 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 shrick from the entranced medium, whose health must have suffered from the loss of the portion of her vital elements that contranced and taken control of by Molly but a | tributed to the clothing of the materialized spirit with flesh, the return of which to her youthful form, clothed in a full suit of male system was prevented by the untoward acciattire, presented itself just outside the curtain. | dent. I have but little doubt that a like dis-He was of a dark brunette complexion, and astrous catastrophe might have occurred in had a full head of very dark hair, with a short the case of my daughter Fanny, had there moustache. He wore a frock-coat, vest and been any person present who should, at the pants, all of the same dark color, and on my critical juncture I have described, when she making some remark about his vest, he opened | was faltering in her steps, have indulged in a it in front, with both hands, and showed the malignant thought or even hurtful suspicion white bosom of his shirt. His features were of the highly sensitive medium who was then fully delineated, and the moment I looked at entranged in the cabinet. Thus there is not the drawer in the bureau that had been him I was struck with the strong resemblance probably one Spiritualist in an hundred who is aware of the full faith and entire harmony earth-life. On my querying to know if he that are requisite in a circle for materializa-

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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 from raps made within the closet was that within a few inches of me I involuntarily exclaimed, "Why, Fanny, it is your real self arms about my neck, and pressing her soft, sweet lips to mine, seemed as it she meant to law, grown to womanhood and manhood on my knee, and while she manipulated my head and passed the fingers of her right hand now came and embraced me and kissed through my hair, she reclined her warm, smooth check against mine, and remained in that position some minutes. I could distinetly 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 se-

verely 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 leave in plain view the fore part and crown to appear, her every feature as plain as when on earth. After embracing and kissing me repeatelly 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 mother, Fanny being of a purer blonde and luxuriant dark hair hanging down in long with lighter hair (inclined to crimple) than 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, my head and through my hair. She was, of Mary and Constance, though her hair was all our children, I think the most beautiful in arranged in front of her bosom rather differ-form and face. When Constance retired the ently. 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 than once After she had retired, my daughter noted, and montioned to Mr — that both Fanny came out with a firm, agile step, her were in accordance with her habits when on every feature as perfect and plain to view as earth. Soon after I had thus remarked, Gerwhen in earth-life, with the exception of her trude retired into the cabinet, but soon retrude retired into the cabinet, but soon reeyes, which, as with all others who manifested, tured 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 manipulalooked around the room at the pictures and ting with the fingers of both hands, when a furniture, and when she came back to me and 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 was sitting in a chair beside the bed on which 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 for some minutes, occasionally embracing and all our children that she has with her in heaven materialized at this surpassingly beautiful seance, and after Gertrude retired behind Frances came out of the cabinet, and clasping Constance. On this evening a tall female, of hung on the wall close to where we sat. It the curtain, we heard, in succession, seven her extended hands over her head, appeared a dark brunette complexion, with very dark, was entirely hidden from her sight by the kisses within, and after a longer interval, an for some time to be absorbed in prayer and in wavy hair falling down in profusion around dressing-room door, which stood open against eighth, which were, probably, impressed on the spirit children in bidding her adieau.

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 medy" 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 spiritsmany 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 | vestigate and find out for myself whether 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.

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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 | guilty of fraud. Some claiming to be experienced Spiritualists, readers would not wonder that an instrument of the angels, so gifted, and consequently so sensitive as the one in question, should desire to keep her name secluded from the public. THOMAS R. HAZARD.

VAUCLUSE, R. I., June 11, 1878.

ANNIVERSARY SEANCE.

(The subjoined article, which is from the pen of a gentleman prominent among the newspaper fraternity of Boston, was given us 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 scance at the residence of Mrs. Flinn, on Tremont street, this city, which was convened as a meeting in remembrance of the anniversary of her first flower scance, and of her birthday.

The cabinet consisted of a cloth screen of some 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 diums, with the stars and stripes over their cabimade that his wife also approach. She did so. and was able to identify the spirit more fully even 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

Those present were called up, one at a time, | To the Editor of the Banner of Light: each receiving flowers and tests, while nearly all the spirits were fully recognized by their friends. A spirit who has manifested at Mrs. Flinn'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

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, "Auntle," 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 scance 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

All who attended the scance 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.

THE BLISS MEDIA IN PHILADELPHIA

M. V. L.

To the Editor of the Banner of Light:

As a Philadelphia Spiritualist, I defy any one that fraud has never been proven against the over, Mrs. Bliss sat as the medium, and eight impassive as a block. forms came out, some of which were the very forms whom the "conspirators" claimed to have previously personated.

making a "hole" in the floor, and here again | ments in the lap of my next neighbor, but it was | preachers, of whatsoever name or denomination, | scriptions faithfully, but the disease only modi. | water put all the strike out?

Ledger will show that this was done all the time that Mr. Bliss was in prison, he being in prison found to go his bail.

I have made it my business, from the time these mediums were charged with fraud, to inpurpose have attended a great number of their scances. 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 a good chance to get at bottom facts, and am fully satisfied that the Blisses have never been

No human being can justly declare under what circumstances manifestations shall take place. The people who come to séances in a dictating, suspicious spirit are not the ones who | nomenal. bring the best conditions and receive the best evidence. Those who attend the Bliss séances 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 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 séances 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 scances, besides sitdark color, arranged across one corner of the ting 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 grand 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 menet, 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 THOS. PHILLIPS.

732 Morris street. Philadelphia, Pa., Aug. 3d, 1878.

THE TELEPHONE IN THE DARK

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 coun try 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 which her sudden disappearance from Boston prevented me from readzing.

by the 11 P. M. train, and as my business was concluded by 6 P. M., I had a dreary five 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 séance that evening at eight o'clock. Jump ing 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- spire in all who heard them; and I said to my 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 deto successfully deny the truth of the assertion | scribed several appearances and their relationship to me correctly; gave me messages purport-Blisses. In a recent issue of the Banker of Light | ing to come from deceased relatives, calling me I find the statement that the Blisses have re- by name. She also described the relationship sumed their sittings, when the fact is they never | between the visions she assumed to see, and in stopped their sittings. On the evening of the one instance, speaking of a lady, she described very day on which the "hole in the floor" was her father, who had been dead a great many discovered, in the very same cabinet over that years, and mentioned his name. You may be same "hole," which on that day was boarded | sure that I gave no clue, but remained silent and

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 On the evening following, Mrs. Bliss sat at 403 saw them, but could apply no absolute test to Vine street, where no one has yet succeeded in them. One of those lights rested for a few mo-

lips of the medium by my wife and our seven the forms appeared as usual. From that time to not sensible to the touch, nor did it radiate any this Mrs. Bliss has continued her sittings unin- light beyond its own boundaries. A lady's shawl terruptedly, even when Mr. Bliss and herself was taken from her shoulders, and by request were on trial in the court, and while the senti- was neatly and compactly woven around the ment of the whole community (with very few | branches of the chandelier, with the fringe evenexceptions) was dead set against her. The few ly folded inside, and so intricately that I had friends who, in defiance of public opinion, stood some difficulty in undoing it at the end of the by her, made it a point to hold the scances regularies, by standing on a chair. As I was the larly, and the advertising columns of the Public 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 because no Spiritualist in this city could be longitudinally, and was incessantly talking in her seat the whole time. Whilst she was talking I was several times addressed in whispers of a general character, which although quite appropriate, and in keeping with the sentiments of manifestations were genuine or not, and for that | those assuming to communicate, contained no specific tests. The nickname that I was called, accompanied by the hand shaking when nobody material 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 scances two or three times a week, and have had | 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 phe-

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 those who attend the scances have no right to be 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.

Au reste, 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, Whatever 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 rela-

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 '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 Spiritualits. 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 leaners that way in regard to Spiritualism, both here and elsewhere, than policy will allow to make even this candid

Whenever anything new is presented to the average man, the first, middlemost and last questions suggested are, 'Is it policy to adopt it? Will it pay? What will my church and my assoclates 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?' class Syracuse has an abundance of material.

Years ago a Radical Club existed here, whose ecrontricities covered a multitude of cases. The is no such an instrument as a psychophone, that existence of said Club is sometimes referred to as we are aware of." I am reminded by this of apology for a spiritual organization. A funsome interesting scances I held with Mrs. Mand that whenever any member became possessed of or expressed a positive opinion upon any subject. contemplated in the direction of a psychophone, brought before the Club, such member should be which her sudden disappearance from Boston immediately, and without further ceremony, expelled from its membership. The result of this was that one member after another was expelled, It had been my intention to leave New York till the Club, which was large in the beginning, by the 11 P. M. train, and as my business was soon became reduced to the condition of Knickerbocker's horse, to wit: that he grew les 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

gress here yet. There are three churches here all 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 ap-parent satisfaction with which they were received, and the bright hopes they seemed to in elf, 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 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 re gard 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

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 leaven of their doctrine is permeating and disintegrating the churches; it is encouraging and cheering to a high degree."

NEW YORK CITY .- Mrs. J. F. 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 amconvinced we shall have a general revival here this winter. Our truths are spoken of by those who are not bellevers in our philoso 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 reawakening of the mediums, may we go forth clothed with puissant power, and may the hearts 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. II. 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 | the grim monster gradually tightening his grip evening, September 1st. Mediums present: Dr. Nicholas Hull of Norwich, Mrs. Ade'ine Potts and Mrs. Henry Tooker. 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 F. 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 dis-turbed the Methodists and Presbyterians. Since then Mr. Smith, a lecturer, and his wife, a test medium, came here and threw in their mite. 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 dur-ing 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 communion. One of our circle has gone to weight, (usual weight 160.) I felt I had renewed the spirit world, and is now giving us good in struction and encouraging us to continue our work for the benefit of mankind. One of our citizens, who has been in the spirit meanly. His years, has communicated with us frequently. His and he rans, 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 I cannot say much about them yet. We, of course, have some opposition from our Orthodox friends, yet it does not affect our circle much, as all the members are intelligent and respectable gentlemen, whose power and influence is felt. Snipes, Esq., of New York, was on a visit to our city this summer, and we were all glad to wel-

Oregon.

come him in our midst once more.'

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 gave us two scances. Both visitors afforded us good satisfaction. We hope we may be favored with others this coming winter."

Massachusetts.

true friend of genuine mediums. Angels will bless, and mortals, I hope, will sustain you in your noble work."

WITH THE LOCTORS.

To the Editor of the Banner of, Light:

perience. Theory is good enough so far as it to regularity of all habits; to pure air for the goes; but if, as is often true, the practice under lungs, so that the blood may be properly oxygenit does not demonstrate its truth, it goes but a little ized; to cleanliness of the person, so that the way in the right direction. I have had various subtle processes of assimilation and dissimilation theories of the therapeutic art, but happily for me, | -the oxydization of the tissues and the carbonuntil recently have seldom had occasion to put ization of the blood-that go on near the surface any of them personally to the demonstration. In | of the body in the minute vessels that connect medicine, quite as much as in theology, the people allow the professors to do their thinking, and largely dependent on the normal action of the accept the ipse dint of the one whom, for the capillaries, may be perfect, and to the various time, they may employ, as the gospel. If friends other hydropathic and dietetic remedies, and esdie 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 professionals, and is then rescued by some bold innovator upon pills, powders, ointments, etc., etc., ad infinitum, skepticism will step in to question | body? Indeed, are they not the most essential 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 gel- to feed the body rightly and to give it proper simium, to blood letting as a febrifuge; but if the care, are the first steps for the regeneration of use of the latter be continued long enough they the individual; and the regenerated individual will exhaust the vital powers as effectually as must be the corner-stone of a reconstructed sowill 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 pre-

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 tell in with a Hydropathic, Dietetic and Magnetic physician, a regular graduate of the schools, but a disbeliever in the virtues of drugs, a rigid disciple of the Pythagorean diet, and possessed of a subtle and potent magnetic power. A week's magnetic treatment, a partial adoption of some dictetic and hydropathic suggestions, relieved me so much that I began to think the dector'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 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, eactus veratrum and salts of potassium, "to mitigate the severity of the attacks"; quinine, phosphoric acid and hydrastine to "tone up" the system, and podophyllin, irisin and chelonine "to regulate the system. against the constipating effects of the other remedies," so the doctors said. But in spite of antispasmodies, tonics and catharties, (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 nauseous drugs, would be a quiet place to cast 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 1 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 ina 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

I dare say there was never a case that came nearer to a 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. II. 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 eve-witness some three lectures; a physical medium also have convinced me that medicine is always worse gave us two scances. Both visitors afforded us 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 cer-AMHERST.-George A. Fuller writes: "The | tain that, had I continued any drug treatment, I Banner of Light, to my mind, stands at the head should not now have been here to write this of all liberal and spiritual periodicals, always tribute to the new school of practice being slowly the first to perceive the truth, always the first introduced by a few earnest souls, or give this to uphold it at whatever cost, and always the testimony to the skill by which, through that practice, I was rescued from the laws 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 The best of all lessons is taught by actual ex- in proper quantities at regular intervals of time; the venous with the arterial circulation, and pecially to magnetism?

Continuous health and lengthened life may be secured by giving proper attention to these net cessary 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 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 ciety. 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 "PYTHAGORAS." accomplish.

New York, 1878.

You have perhaps seen a floating dock, but how aboat a swimming match? Would n't the TO HOOK-HE VERS.

The attention of the reading public is respectfully called to the large supply of Spirlinal. Reformatory and Miscellaneous Works which we keep on sale at the HANNER of LIGHT BROKSTORK, ground floor of building No. 9 Montgomery Place, corner of Province street, Roston, Mass. We are also prepared to fill orders for such basks, pamphiets, etc., a shawe appeared by name in the catalogue of works formerly offered by Andrew Jackson Davis, and hope to hear from the friends in an party of the world. We will also forward Ship of the publications of the Book Trade at usual rates.

at usual rates.

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COLEY & RICH.

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Notices of meetings, beture as pointments, etc., should be forwarded to this office as early as Monday of each week, in order to insure publication in the same week's edition of the Banner.

edition of the Banner.

In quoting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the communications condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give ni-

We do not read anonymous letters and communications. The name and a tress of the writer are in all cases indispensations as guaranty of good faith. We cannot undertake for turn or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing aline around the article he desires specially to recom-

Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 14, 1878.

PUBLICATION OFFICE AND BOOKSTORE, s, 9 Montgomery Place, corner of Prosince atreet (Lower Floor,)

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Business Letters should be addressed to Isaac BuRiu II, Banner of Light Publishing House, Boston, Mass.

THE MISSION OF MODERN SPIRITUALISM IS TO ENTER INTO EVERY DEFAUTVENT OF LIFE: To bring forth a new and figure distinct order of titless to influent better spirit into every profession; to enter tustness circles, and proclaim the "Golder, Bule", as the legitimate standard of action; to redo in the world; to make men and wo men better: to teach them to live according to the dictates. of the inner man, that their lives may be pure and true, leading them up higher spiritually.

Law vs. Mediumship.

If any person shall pretend to exercise the art of witch-craft concuration, forting-fedling, or dealing perhaparity, he stall be fitted too exceeding one handred dollars, and shall drind on how to the pillory and may be imprisoned not exceeding one year. Page so of the cortical drinder, section 7, chapter CVVVII, of the Laure of Deling ire.

In a recent issue of a Delaware journal appears a neatly baited editorial, beneath the calm exterior of which is hidden an animus existing In bigoted minds everywhere, and which, if allowed to work out its real intent, would stop short of nothing less than the persecution of spir-Itual mediums wherever found. In the course of his remarks the editor of the paper referred to (the Wilmington Daily Commercial) presents the

subtoined brief summing up of his views: "We are the advocates of the largest liberty to fools to indulge their folly, so long as such indul-gence does not work injury to others nor disturb the public peace. But despite this the State does recognize that it has some duty to perform in the way of protecting the pockets and persons of the idjotle and imbecile against the results of their misfortune, and we have been led to see what provision is made in our statutes to protect those stupid enough to believe in so digrant and frequently exposed a travel as "materialization of from that rapid parting with their money which the old adage says their class is subject to. We find the provision not only adequate, but startlingly severe and applicable."

Then follows the enactment which we have copied as the text of this article, after which he with the sworn enemies of the whole order of soliloguizes as follows: "Here the exact offence spiritual manifestations by the endorsement of of pretending to exercise the art of 'dealing an instrument charged with a recommendation' with spirits' is unmistakably described, and the penalty named, which includes one form of the much-talked of peculiar Delaware punishments." the possibility of communion with departed people to hold such a faith, and they have as good a right to it as any others have to any belief. It is not a matter for newspaper criticism or comment "-his special aversion being (so he says) "peripatetic spirit shows," etc., etc.

Now it appears to us that to crowd more ignorance of the matter treated into the extracts we his readers and the public, would have it under-

1st. That all materialization is "a flagrant and frequently exposed ""fraud." [If he does not so mean, he neglects to qualify his now sweeping statement. 1

2d. That while a philosophical belief in the return of spirits may be tolerated, (nay, is allowed to those cherishing it without controversy by His-Eminence "as a part of their religion,") anything looking toward a tangible demonstration of such return is an "Unlawful Spiritual Circus." (these words form the displayed heading of his editorial,) and should be made, within the limits of Delaware at least, to feel the firm hand of The "Fascination" of Spiritualism. civic repression. [It would be pertinent here to remark that the churches-in whose interests this leader of the Commercial was evidently return, (it is indeed customary, lawful and dococcurrences outside the pale of ecclesiasticism, the human mind has been in 'this era relieved' of the fear of the gloomy surroundings and dark accessories which the olden theologic systems have grouped around the belief in immortality and "the fellowship and communion of saints." Abrogate the phenomena, and Spiritualism, reduced only to a system of speculation, would die an easy death-the bosom of ecclesiasticism itself affording the Philosophy a downy pillow upon | jeopardizes the stability of his own occupation. which to "sing itself away to everlasting " forgetfulness.]

3d. That all Spiritualists who have attended, view to investigate the facts and witness the the results" of their own foolishness is the merits, but falls to work at once by warning peo-

bounden duty of the State. [The same remarks, we suppose, by logical extension, he applies in his mind to those who, being non-believers, may attend, or desire to attend, in the character of investigators, such séances for physical manifestations as opportunity may offer.]

4th. That Spiritualism, as witnessed in the phenomenal occurrences in presence of its media (or, to use his vernacular, "dealing with spirits"), is an art, capable of being mastered by study, perhaps even bearing close relationship to the trick table of the prestidigitateur or the serpent-writhings in honor of Voudoo Magnian! [Whereas experience has proved it to be a natural gift born with the possessor; a something which is not the result of any study or practice. but arises from the peculiar mental and physical fitness in the make-up of the instrument chosen for the work of the spiritual powers that manifest through him or her, as the case may be.]-Now how many of those who have any experi-

mental knowledge of Spiritualism are ready on perusal to subscribe to this quatrain of articles n a bigot's creed concerning the Divine Avatar of the nineteenth century? It would seem that no one ought to be found who would do so, yet amid the animated discussion now going on concerning the reliability of this or that medium, there are, we regret to note, those claiming to be Spiritualists at least, who, either deceived by the specious pleading of the writer (which we hope is the case) or inspired with the spirit of Saul of Tarsus rather than that of the spiritually enlightened Paul of Damascus, endorse the article in question-thus in reality, though perhaps unwiftingly, giving assent to a position involving the virtual abandonment of the foundation-principle of the Spiritual Dispensation- and wish that a law akin to this Delaware ecclesiastico-civil canon could be introduced elsewhere. Those claiming fellowship with the household of faith who feel to endorse the Commercial's views through an honest conviction in their minds that an assured security has been won for Spiritualism by its rapid, advances in the past, are respectfully reminded that mediumship, the key of the spiritual position, has not yet, achieved the status of a recognized profession among men-has not yet received the popular endorsement as being possessed of an objective existence, but rather holds the liberty of its action by public sufferance alone; therefore any law looking toward repression of any member of the con-fraternity of medla will (in the hands of the bigoted element in community who would gladly utilize the new weapon) operate sweepingly on all alike-on those whom they hold to be genuine as fiercely as upon those whom they denounce as fraudulent. Hence the invocation of the arm of obsolete and creed-harnessed enactments, it will be seen, is not the true road to the compassing of that honesty of purpose among the sensitive instruments of spirit-return, which we all so earnestly wish to e observed and perpetuated.

It is not necessary that we enter into any extended argument to prove the verity of spirit materialization. The mass of evidence in its favor crowding in from all parts of the country, likewise from England and Continental Europe, prove its unmistakable claim to a place among the genuine recorded phenomena attendant on the Spiritual Dispensation-notwithstanding the operations of some who in its name have descended to work fraudulently, which personages have ever received and will ever receive unqualified reprobation at our hands. Because some tares have been found mixed with the wheat, there is no reason for declaring the entirety of the materializing and form-manifesting phenomena to be false, neither is there reason for the cultivation of such a spirit of intense animosity among certain of the household of faith as would lead them to strike hands

It is not necessary, secondly, that we enter into any defence of the character or the mental Something being necessary to cover the barb of acumen of those who have investigated Spirituhis purpose, he does it deftly in a paragraph alism through its phenomenal media, and have setting forth that "With those who believe in been convinced of its reality. The head-roll of the learned and scientific, the wise and good of spirits, as a part of their religion, we have no Jearth, has yielded up a goodly percentage of becontroversy. It is nothing new in history for lievers in the spiritual dispensation, and ninetenths of these converts have been made by and through the evidence presented by these much despised (in certain quarters) séances for the demonstration of the presence of physically disembodied and intelligently operating power.

Beside pointing to the fact that the Commercial's article further embodies the spirit which have quoted above would pass almost beyond the the ecclesiastical priestcraft has ever displayed, bounds of human possibility. This astute writer, and which the modern medicos are now copying, if he really means what he says, and is not perst and which declares that the people are ignorant petrating a stupendous joke at the expense of in matters religious (or medical) and require laws to "protect" them, in other words to force them to partake either of the bolus perificus of the Church communion or the medical dispensatory that they may remain in moral or physical health, there seems no call at the present writing that we devote any further space to the showing up of the ignorance and bicotry to which this Delaware scribe gives vent. It is only necessary to put the document on record, leaving the whole matter under discussion, at least as far as the unjust aims of its author are concerned, to be righted by the sure and safe "appeal of Truth to

The hostility to Spiritualism takes many forms, inventing and adapting them as circumstances and conditions render it necessary. We meet penned-have no fear of the Philosophy of spirit! with expressions of it, from time to time, as variant with one another as possible, yet always trinal now-a-days to preach Spiritualism in Or- consistent in respect to the temper and the thodox sermons, provided the name itself is motive. Hatred of the agency that emancipates not mentioned,) but the phenomena have always the human mind from superstition and breaks been to them a stone of stumbling and animad. the bonds of bigotry accounts for it all. The version, since by the evidence afforded by these preacher and pulpitarian, who from his talk might be taken to be ready to welcome spiritual. reinforcement from whatever quarter, is generally the first to rave at Spiritualism, denouncing it the louder as he knows the least about it, and warning off others from a belief with the secret power of which he refuses to become acquainted. It suits his convenience to denounce and declaim, and he does it because he sees that as Spiritualism spreads and grows it

We have recently met with an instance in proof of what we state above in a paper called The Saturday, published in Indianapolis. The or who may attend, public spiritual séances, or writer prefixes the title "Persistent Folly" to who do so desire to attend such meetings with a his brief article, together with the meagre initial "J." A blue jay, we should guess, accordphenomenal evidence of the correctness of their | ing to the creed colors. This sapient and prespiritual belief are "idiots" and "imbeciles," to sumptuous "J." does not condescend to touch protect whose "pockets and persons" "against | Spiritualism on a single one of its established

ple against its "fascination." That is a new ous consciousness of every passing event had tack entirely. This writer has struck a novel vein. He says, "The strange thing has been courted and fondled with excited curlosity, and with a silent expectation that something wonderful would come out of it." Greater minds than his have given their best powers to its investigation, that are not wont to be satisfied either with "curiosity" or popularity.

· He proceeds to remark-"A deception from the beginning," (let him do then what has never yet been done, and demonstrate the deception,)
"It has carried along with it a multitude not it has carried along with it a multitude, not only of the credulous and ignorant, but many of the better and more educated class." How he mixes things. He makes persons of education as fond of being duped as the ignorant and credulous. What, then, is the good of education? But his trouble evidently is, as near as he dares express it, that Spiritualism is getting into the church. What does that show, if not that "education" inside of that institution is sadly incomplete? "Never," goes on this mouthing and thoughtless scribbler, "never has a senseless folly been so thoroughly exposed as Spiritualism." Then let us ask why it is that "the better and more educated class" persists in clinging to it? People of that stamp are not apt to be "fascinated" with what has been proved to be charlatanry. The silly "J." clearly does not know what he is talking about when he classes educated persons with fools.

For all the "exposure" and for all the education, he says, "it is a strange fact that a large number of persons are still given to it." Yes, and that is what troubles him. He is evidently a disappointed preacher, who cannot keep his own congregation. And as he sees it leaving mother have felt danger by being herself conhim to become receptive to heavenly truths coming through natural channels, he cries out "miserable humbug," and warns the "young and inexperienced " against the "most dangerous delusion." If it is indeed a delusion, he has but to most certainly not from the spirit of the dead bide his time and keep his temper; but until it is so proved, let him try to make it out by argument and proof, or, if he finds that impossible, let him take the hint and subside into appropri-

"The Intermediate World." Such is the title of a duodecimo of 250 pages, from the pen of the Rev. Dr. L. T. Townsend, Professor in Boston University. It is from the press of Lee & Shepard, and dedicated to the Hon. William Claffin. Dr. Townsend seems to believe in an intermediate state analogous to the purgatory of the Catholics. The theory is summed up as follows: "On the one hand is a place preliminary and temporal; on the other, a place permanent and eternal. Gehenna-Hades, beginning at death, ends at the Resurrection: Gebenna Proper, the hell of judicial punishment, beginning at the conclusion of the judgment, will last, according to the explicit statement of our Lord, forever."

To most Spiritualists all this will seem mere speculation; and it is speculation fortified by no psychological facts. And yet there are passages in Dr. Townsend's book, which would indicate that his psychological views are not antagonistic to Spiritualism. It is hard to reconcile these views with his speculative dogmas in regard to "the Resurrection and the Judgment." Where he can bring one passage from the Bible in support of those views we could bring ten against them. The following passage, containing nothing at variance with Spiritualism, will be found interesting.

"Two eminent German investigators, Fritsch and Hitzig, also Professor David Ferrier, of King's College, London, by certain curious experiments, have proved that the brain is but a keyboard upon which something distinct from the board must play in order to produce certain required and apparent results.

It is shown also that, though a defect in the physical organism may interfere with the per-formance, still the performer—the soul—may faultless trim to strike the keys, though the keyboard may be demolished before his fingers reach

Says Professor Ferrier: The development of the frontal lobes is greatest in men with the highest intellectual powers; and, taking one man with another, the greatest intellectual power is characteristic of the one with the greatest frontal development. The phrenologists have, I think, good grounds for localizing the reflective faculties in the frontal regions of the brain, and there is nothing inherently improbable in the view that frontal development in special regions may be indicative of power of concentration of thought and intellectual capacity in special di-

But supposing there is no frontal development, as in case of an idjot; even then the si ill and majesty of the soul may really be none the less; the soul in this instance is simply denied a suitable instrument upon which to display its artistic endowments.

In still another passage this same eminent Professor says:

The brain, as an organ of motion and sensation, or presentative consciousness, is a single organ composed of two halves; the brain as an organ of ideation, or re presentative conscious ness, is a dual-organ, each-hemisphere complete in itself. When one hemisphere is removed or destroyed by disease, motion and sensation are abolished unilaterally, but mental operations are still capable of being carried on in their complete ness through the agency of the one hemisphere. The individual who is paralyzed as to sensation and motion by disease of the opposite side of the brain (say the right), is not paralyzed mentally, for he can still feel, and will, and think, and inelligently comprehend with the one hemisphere. If these functions are not carried on with the same vigor as before, they at least do not appear

to suffer in respect of completeness.'
In this case it will be noticed that half the body is paralyzed, but the invisible soul continues in full all the same its mental operations. We thus approach, at least, the colossal physiological conclusion that the removal of the entire brain. tissue and cell, would not destroy nor hurt the invisible soul; it would simply take away the physical means of communication; as we cannot fully identify the musician unless giving him a perfect keyboard, with four banks or more, and

its half hundred stops.

We may still further fortify the foregoing conclusions by considering certain phenomena which are not uncommon among men. The activities which the soul displays in certain instances when losing partial or entire control of the body, are suggestive. The acuteness with which man hears, the clearness of his sight, the keenness of his perceptions, and the powers of his memory and conscience, all go to show that his conscious spiritual activity does not depend upon a healthy or normal, condition of the physical organism. Even when the union of soul and body is much disturbed, the living agent seems for the moment, in some instances, to be all the more pre-

ternaturally endowed. There are instances, likewise, where persons, to all outward appearances, have been They have remained thus for hours and days Not a pulse could be felt, not a breath was drawn; the lips were bloodless and eyes sunken. Afterwards they have recovered their animation, and in many cases have borne testimony that during all the time of this suspended animation though they had lost entire control over the body, as much so as if there had been a complete separation from it, yet a most perfect and vigor-

been maintained. Every preparation for burial was noted; every word spoken was heard and remembered.

While these cases of suspended animation do not demonstrate, they manifestly look in the di-rection of a certain independence of the soul, af-fording, therefore, a ground for holding to the conscious existence of the soul when its skillful fingers are removed beyond the reach of the key-

From these physiological we pass for a moment

A well-known illustration is found in the Life of Dr. Francis Wayland. When, on a certain occasion, he was expected home from New York, in the winter of 1814, Mrs. Wayland, his mother who was sitting with her husband, suddenly walked the room in great agitation, saying, 'Pray for my son; Francis is in danger.' So urgent was her request that her husband joined her in prayer for his deliverance from peril. At the expected time he arrived home. His mother at once asked, 'What has taken place?' It turned out that at the time of her alarm, while coming up the North River on a sloop, Francis had fallen overboard, and the sloop passed over him. Being an expert swimmer, he readily kept himself affoat until rescued.

A certain woman, the wife of a sea-captain, started from her sleep at midnight, and ex-claimed, 'Oh God! my husband is lost!' Subsequently it appeared that the ship on which her husband sailed went down in a storm, and at that very hour. We need not pause to multiply illustrations of

this kind.. Every household, almost, has its witness. The task before us is to asceble, the basis of these phenomena. The task before us is to ascertain, if possi-

We must at the outset confess that here is soulaction which passes beyond the range of ordinary sensation. Here appears to be a conscious activity of man, which depends in no way upon his hand, his ear, or his eye. May not Wayland's sciously near it? May not the wife who felt the loss of her husband have had a conscious activity hundreds of miles distant from her own physical

or recognized presence? are pertinent questions.
-The knowledge obtained in these cases was son coming to the mother, not from the spirit of the dead husband coming to his wife; but can we as confidently say that it was not obtained by the mother's own soul while visiting the boy in danger, or in death?

Does not the language of Paul go very far in proving the possibility of such an absent, conscious activity? 'I knew a man in Christ, above fourteen years ago, whether in the body I cannot tell, or whether out of the body I cannot tell;

such a one caught up to the third heaven.'

If it is admitted that the soul is capable of a conscious activity in one place, while the body is in another—and ten thousand incidents of ordinary life, and the facts of second-sight seeing, so far as they have any reliable basis, demand such admission—it follows that if such relations can exist for one moment, they may equally well exist for a day, or a year; nay, more: the bodily organism might be annihilated before the return of that absent activity, and the full play of its potential majesty might be still in an undisturbed existence. In this instance, while the musician is absent, somebody takes away the piano.

Thus, from experimental science and from vari-

ous phenomena of life, it is as clear as any demonstration can make subjects of this character that the soul which plays upon the physical and nervous mechanism is intact; that the 'dissolution of the brain is no more proof of the dissolution of the soul than the dissolution of the piano is proof of the dissolution of the musician who plays it;' and though Nature wisely and kindly provides that ordinarily the window through which consciousness looks shall be slightly dark ened at the moment when the soul and body part company, still it is evident, enough so at least to satisfy all save the utterly increduloussuch, we mean, as refuse belief in any statement excepting 'two times one are two'—that whilst death lays violent hands upon the physical organism, the spiritual inhabitant is not touched; and that without much delay the curtain will be drawn back, and, without knowing how or when the transition was accomplished, the soul will find itself out of one world and in another. Such are the slight interruptions and disturbances at

Aid for the Yellow Fever Sufferers! On our eighth page will be found the pathetic appeal issued from Washington for the granting of assistance to the inhabitants of the afflicted not be sick; precisely as the musician may be in. South. We hope all who may read it will yield to the promptings of their better nature-which we are sure the impassioned words of the instrument will arouse—and send in to the proper authorities such sums of money, or supplies, as it may be in their power to furnish. As we stated last week, whatever amounts the readers of the Banner of Light may feel to devote toward this noble work of charity, we will at once acknowledge in these columns, and hand the same to the Treasurer of the Citizens' Relief Committee of this city, to be by him transmitted to the Howard Association, or to any other relief organization they may designate. The list of donations received since our last report presents the subjoined show-

> Thos. R. Hazard, So. Portsmouth, R. I. \$50,00 Henry Fenner, Cold Brook, N. Y. 1,00 Geo. A. Shultz, Jamesburg, N. J.

Amount previously acknowledged,

It is said that the bad times in England appear to be growing worse, which is to be regretted. One of its main sources of revenue is the whiskey still, and when any government encourages immorality among its people solely for pecuniary gain, the inevitable result always is, sooner or later, disastrous to its welfare. Degradation and want come first, and then anarchy completes the sad picture. The moral law can never be tampered with with impunity, that is certain. A power beyond the mortal ken rights every wrong. The histories of the peoples of earth from the earliest records prove this solemn fact. The rise and fall of empires too truly tell the tale. This country sins in like manner, and punishment is sure to follow, unless its people combine at once to arrest the growing power of King Alcohol.

We hear through Bro. Peebles that Dr. A. P. Pierce, 41 East Newton street, Boston, is hale and healthy, and expects to deliver a course of scientific lectures on the Sunday evenings of the coming winter under the control of spirit intelligences. The Doctor is one of the most successful medical men in the field.

Three numbers of La Luz de Sion, of Bogota, New Granada, have just come to hand at this office. It is a pamphlet of thirty-two pages, with well-selected articles, and very much like the Madrid journal. The editor is Manuel J. Augarita.

Read the article entitled "The Telephone in the Dark Séance," which will be found on our third page. It is from the pen of an English gentleman of great learning and ability who is a civil engineer by profession.

The Woman's Annual Congress meets in Providence, R. I., October 9th, 10th and 11th, at Low's Opera House.

Another New Speaker in the Field.

We are informed that Mr. T. C. Buddington, of Springfield, Mass., intends to devote the future to lecturing upon the phenomena and the general principles of the Spiritual Philosophy. He is a cultured man, and highly mediumistic. Among other subjects he lectures upon:

I. The Reign of Law.

II. Evolution in the process of Creation. III. Dissolution, or the Philosophy of Death. Doy T SI Or Che O T I lo I he Fat I fe The

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1V. Mediumship and Scientific Demonstrations of Immortality.

V. Visible Manifestations of Invisible Person. alities.

VI. The Laws of Control. VII. The Realm of Intellectual Discovery. VIII. The Nature of Electricity.

IX. The Law of Dynamics. X. Absolute Knowledge in its Relation to Per-

sonal Character. XI. Spiritual Science and Christianity.

Dr. Peebles, listening to one of his lectures upon the Science and the Laws of Mediumistic Control, pronounced it one of the ablest and most satisfactory to which he had ever had the pleasure of listening. Employ him and other faithful workers.

Tent and Grove Meeting at Freeville, New York.

At Freeville, New York, at crossing of three railroads, forty miles south of Auburn, Saturday and Sunday, Sept. 28th and 29th, a meeting will be held in a great tent in a grove near the dépôt. Elder F. W. Evans, J. M. Peebles, Mrs. Middlebrook, or some lady, G. B. Stebbins and others, will speak. Special trains will run at reduced fares. A fee of ten cents for a ticket for each day to pay expenses. 'A large and important meeting of Spiritualists and Liberals is expected.

A Call from Ceylon.

In a letter recently received by Dr. Peebles from Doncarolis of Colombo, Ceylon, there appears an earnest appeal "for six young men, free from Christian taint, to come to Ceylonstudy the Pali and the Singhalese, and acquaint themselves with the doctrines of Buddha-that. returning to America, they may indoctrinate and evangelize the Christians." Are there not six wealthy Spiritualists in the country, asks Dr. P., who will send each a son to the East for this purpose?

Our Public Free Circles.

The Banner of Light Public Free Circles are held regularly on Tuesdays and Thursdays during this month, but none on Fridays.

On Sundays, Sept. 22d and 29th, free meetings wlli be held at 3 o'clock P. M. All are cordially invited to attend.

Prof. Alonzo Bond, Musical Director of the Boston Children's Progressive Lyceum, desires, now that the season has been inaugurated. to bring up the orchestra to a standard commensurate with the importance and usefulness of this worthy and well-known school. To do this a body of musicians numbering from ten to twelve is necessary; and as quite a large delegation of professional gentleman are interested in the children's cause, and will render their services on that account for a merely nominal sum, he hopes to be able, by aid of a generous public, to secure the amount of talent he requires. Persons feeling to subscribe to this good and practical object will find a subscription paper awaiting their names and donations at the Banner of Light Bookstore.

It is with a feeling of sadness that we-in common with many others in community-look upon the physical affliction which has, in his old age, fallen upon that brave pioneer in Spiritualism's early days, Dr. H. F. Gardner, of Boston. We called on him a short time since at his office so reduced by the continual action of care and the depressing nature of his malady-partial and increasing blindness—that he expressed himself as regarding no longer the concerns of time as one destined to their extended participation, but rather looking to that better country whither all are steadily marching. He has our deepest sympathy in this hour of his bodily affliction.

Spiritualism is rapidly gaining a permanent footing in every nation, and embraces among its adherents many of the learned men of the world. No wonder, when we take into consideration the fact that we possess evidence of the most conclusive character that our philosophy is of divine origin. It is indeed a blessed knowledge that we can and do commune with those of the higher life, with our dear ascended relatives and friends, even though this knowledge is transmitted through the most humble of human media, who are, every one of them; more \$83,00 or less martyrs, as was the lowly Nazarene.

The bigots of California, mindful of the early meeting of the Constitutional Convention of that State, and satisfied in their minds that the people there have "wandered far from the paths of the living God," have held a convocation in San Francisco, and drawn up an address which gravely proposes as a remedy, the dragging back of the stray sheep by the hand of law! The Gold Hill News in a recent issue shows up these clerical mummies in their true light. We shall advert to its ringing protest next week.

A New Orleans despatch to the daily press sets forth that a negro in that city prophesied last New Year's that a plague would come upon the city, equally fatal to whites and blacks, and would increase until the number of deaths equalled the degrees of the thermometer, when it would decline. The coincidence in the death-rate and the thermometer has existed for several days past, and the negroes are rejoicing, believing the climax of the disease has been reached.

Our issue for August 24th contained an article copied from The Spiritualist of the 2d ult., on the interlinking of two rings at a séance held in London in presence of Messrs. Herne, Williams, et als. We regret to state that information now reaches us from official sources which throws the gravest doubts upon the genuineness of this alleged phenomenon.

On our eighth page will be found the report of the closing exercises held at the Lake Pleasant Camp-Meeting. Like the others the. current season, this enterprise proved a decided success. Dr. Peebles delivered the last address on Sunday afternoon to an audience variously estimated from eight to ten thousand.

The editor of this paper is anxious to hear from Mrs. Lois Waisbrooker.

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BRIEF PARAGRAPHS.

Down the white road, slow-winding to the sea,
Through sunny Inland farms, where sleeping ile
Shadow-sw-pt fields of corn and golden rye;
Or where the summer wind mysterfously
Chants to the pines its sea-born melody;
Or where, from platns of stubble, brown and dry,
The lofty elins stand clear against the sky,
I lotter on, with cauchess step and free.
I hear the distant a cean breathing low,
Like some yest Titan wrapped in easy sleep;
Fanned by the strong wings of the freshening bree ze,
I feel new life through all my being flow,
The unworn healing of the mighty deep,
The solemn benediction of the seas. HAMPTON BEACH.

And then I hie me to the Ocean House, Where busy Yeaton feeds the hungry well; Then list awhile to crisp and cosy yarns Which mirthful Nason knows aright to tell.

in August was \$6.475.504.78. Preity strong evidence, not with standing the "hard times," that "Uncle Sam" is in good standing financially.

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

"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 howiers that are heard. Sensationalism is their stock in trade; but they invariably come to grief, as they

The Southern portion of our country has been sadly afflicted. First by war, and secondly by the vellow 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 fisherman may start off and forget their bait, or some of their tackle; but the quart bottle containing "medicine," 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 flies! says an exchange.

It is natural for pigs to grunt. The moral has

THE JAFFA AND JERUSALEM R. R. In three parts-Part I.

In three parts—Part I.

A little double iron track,
A station here, a station there,
A locomotive, tender, tank,
A coach with patent swinging chair,
A postal car and baggage toe,
A platform of the filler make,
With buffer, duffer, chain and spike,
And nobby automatic brake—
Such is the pride of Orient Kings,
And Syria's brightest modern gem—
The railicad train that smalls along
From Jaffa to Jerusalem.

He sighed for a glance of her rye, 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 Anstrians, smarting over their re-cent 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 docite animals. The whip hurts, and this is why horses are skittish and nervous.

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

Under the title of "New Greece," Messrs. Cassell, Petter & Galpin, No. 596 Broadway, New York, will shortly issue a volume by Mr. Lewis Sargeant, 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. 3d, 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 not in the wide world a pleasure so sweet. As to sit near the window and tilt up your feet! || Pull away at the Cuba, whose flavor just suits, || And caze 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 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 Banged hair means idiocy. 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

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 r. 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 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 whipping-post, that relic of barbarism, for minor was supposed to exert a changeful and salvatory introduced by the Massachusetts. Is not the same introduced 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 changeful and salvatory in the same whipping-post, that relic of Darparisin, for initior offences, into Massachusetts. Is n't this 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, not with standing the "hard times," that since Christope and individually in the mass count of the public debt in their lives from their unbelieving fellows—since Christope and individually in the mass count of the public debt in their lives from their unbelieving fellows—since Christope and individually in the mass count of the public debt in their lives from their unbelieving fellows—since Christope and individually in the mass count of the public debt in their lives from their unbelieving fellows—since Christope and individually in the mass count of the public debt in their lives from their unbelieving fellows—since Christope and individually in the mass count of the public debt in their lives from their unbelieving fellows—since Christope and individually in the mass count of the professors of religion, as popularly understood, were in no way different in their lives from their unbelieving fellows—since Christope and the second of the professors of religion, as popularly understood, were in no way different in their lives from their unbelieving fellows—since Christope and the professors of religion, as popularly understood, were in no way different in their lives from their unbelieving fellows—since Christope and the professors of religion, as popularly understood, were in no way different in their lives from their unbelieving fellows—since Christope and the professors of religion, as popularly understood, were in no way different in their lives from the professors of religion, as popularly understood, were in no way different in their lives from the professors of religion, as popularly understood, were in no way different in their lives from the professors of religion and the professors of religion. against each other, and individually in the mass take every advantage of one another as before "conversion" was experienced by them—it fol-lowed, since they could not be distinguished from the non-converted, that the religion they "experienced" at the revival was not the true article, 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. ways 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 theology. "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 outline cambile of being extended and slightly to be a standard and s line, 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 outreachings which afforded creedalism its lever to work for human acceptation, though disappointment of the end hoped for by the convert was sure of being experienced after entering the church fold; the thinker had poplace there; when he began to think, he might be a more religious man, but he ceased to be a true creedalist, and drew near to that most unpardonable sin known to the church polity, viz: heresy.
All 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 harps and heavenly joys laid up for the believer only), or the cowardly senti-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).

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 admittance into endless joy, 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 averages. The church he could obtain at another's expense. The church called upon man, if he ever reduced his belief to practice (and all honest clergymen claimed that the object of the church was to make men betthe object of the church was to make men better), to do good not for good's sake but for God's or Christ's sake. Eighteen hundred years of preaching the vicarious atonement had produced to what was understood to be religion, viz, creedalism and its relations to daily life, which views experience proved to be fearfully distorted. As one instance of the difference between the heart whose impulses were the true religion, ever aiming 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 Isabel, ia of Spain, the convictions of whose mind caused her to endorse Torquemada and his heretic consuming fires at the same time that her heart prompted her to fit out Columbus to discover a prompted her to fit out Columbus to discover a prompted to the case of Isabel. prompted her to fit out Columbus to discover a new world, and led her to establish the first known and regular military hospital system 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 re-ferred to various notable instances of accidents by steamboat and railway train, whereby engineers and firemen had sealed their devotion to their duty with life itself; no minister standing by their mangled forms would have dared in the ace of a civilized community to condemn their souls to hell; why then should a clergyman pre-sume to utter this condemnation upon them while they were yet alive, and filled with the grand principle which caused them to make of themeelves a willing sacrifice for others' good? To the speaker's mind neither Dr. Watts, nor any other creedal hymnast, had ever written a grander embodiment of the true religious sentiment than Hay's "Jim Bloodsoe." The true religion, of which that coal-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 that lay between; the true at Sparta thrilled in mortal hearts to-day the world over in the struggle for the advancement of human rights. The American Indian, firm n his remembrance of favors shown, and his strict adherence to his plighted word, clasped hands in one family with those who among the civilized ranks of life felt the kindred throb of civilized ranks of life felt the kindred throb of heartfelt fidelity—the spur of the true religious sentiment. That true religion was to-day mani-festing itself with divine glory on the fever-stricken plains of the South, where delicate women, and untiring Slaters of Mercy, and self-sacrificing physicians, and fear-spurning citizens were uniting with the gallant hearted volunteer aid which came from happier districts in fighting at 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 throng would move to the soft voice of resplendent harpstrings, 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 original with himself, 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 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."

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 tessolely attached to fruitless speculations.— Veda.

timonial 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

tures 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 bears the date of Saturday. Their notices, therefore, to insure prompt insertion must be forwarded to this 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 Tyerman 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,

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. 22d; Ravenna, Portage Co., Ohio, Sunday,

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

Stephen Young informs us that Mr. J. II. 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 Zamacona, held at Hershey Hall, Chicago, Sept. 5th, by that organization.

Spiritualist Meetings in Boston. AMORY HALL, Children's Progressive Lyceum No. holds its sessions every Sunday morning at this hall, correr West and Washington streets, commencing at 10% clock. The public cordially invited. J. B. Hatch, Con-

metor.

PYTHIAN HALL.—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pythian Hall, 176 Tremont street. Services every Sunday morning and afternoon. Good mediums and speakers always present. NASSAU HALL, corner Washington and Com-mon streets.—Spiritual Meetings for speaking and tests every Sunday at 104 A. M., and 22 and 7% P. M. Excellent quartette singing provided.

It is the intention of the management to make this an interesting and instructive school for the young, to which end we need the coöperation 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 fall 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.

Puthian Hall .- The meetings at this place were very harmonious and interesting last Sunday, The morning service was mostly devoted to heal-

ing.
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 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 them selves 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 receno the sentiment of all those who have been participators in the ministrations from our platform.

MRS. LAURA KENDRICK will speak in Investigator Hall, Paine Memorial Building, next Sunday evening, at 7½ 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 very desirous to establish a permanent Sunday evening meeting in Investigator Hall for the promotion of all reformatory movements, she deserves the patronage and encouragement of the spiritual and liberal public."

Maine. To the Editor of the Banner of Light:

The Etna (Me.,) Camp Meeting was a grea 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 DR. H. P. FAIRFIELD. and winter. DR. H. P. FAIRFIEI Greenwich Village, Mass., Sept. 4th, 1878.

considered in the light of a complimentary tes- solely attached to fruitless speculations. - Veda.

For Sale at this Office:

THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published, weekly in Chicago, Ill. Prices contsper copy. \$3,15 per year.
VOICE OF ANGELS. A Semi-Monthly Spiritualistic Journal, Published in Boston. \$1,65 per annum. Single copies 8 cents.
THENTIFITYAL OFFERING, A Monthly Magazine, published in Springfield, Mo. Perannum, \$2,00; 8'x months, \$4,100. Single copies, 20 cents.
THE SPIRITUALIST: A Weekly Journal of Psychological Science, London, Eng. Price 8 cents per copy. \$3,00 per year, postage \$4,00.

ternoon, "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 lee.

The Republished Monthly Journal of Zolstic Science and Intelligence. Published in London. Price 25 cents per copy. \$3,00 per year, postage 25 cents.

The Republished Monthly Journal of Zolstic Science and Intelligence. Published monthly in New York. Price 10 cents. CONTR. Published monthly in New York, The Evolution, Published monthly in New York, Price 15 cents per copy, \$1.50 per year,

Spiritualist Meetings in New York. THE FIRST SOCIETY OF SPIRITUALISTS of New York hold their meetings overy Sunday morning and evening at Republican Hall, No. 55 West 33d street, near Broadway. Lyceum meets at 2½ r. M.

Spiritualist Meetings in Philadelphia. THE REYSTONE ASSOCIATION OF SPIRIT-UALISTS meets every Sanda, at a c. w., at Taylor Hall, No. 2305, North Ninth Street, Philadelphia, Pa.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first, and diffeen 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. ** Electrotypes 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 Clairvoy-Give name, age and sex. Address Mrs. C. M. Morrison, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. . Au 10.

Dr. F. L. H. Willis.

Dr. Willis may be addressed until further notice at his summer residence, Glenora, Yates Co., Au 17.

MRS. NELLIE M. FLINT, Electrician, and Healing and Developing, office 200 Joralemon street, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4.

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

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

To Invalids.

S. B. BRITTAN, 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 Subtile Agents in the cure of chronic diseases. Dr. Brittan has had twenty years' experience and eminent success in treating the infirmities peculiar to the female tonstitution, by the use of paintess 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. eow.Jy 6.

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. 57 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: cure for all those painful complaints and weaknesses peculiar to women. Sold by all Druggists at \$1,00 per bottle, 14 doz. for \$5,00, sent by express. Sent by mail in th form of Lozenges at \$1.00 per box. Address MRS, LYD1A E. PINKHAM, 233 Western avenue, Lynn, Mass June 16. for pamphlet.

NOTICE TO OUR ENGLISH PATRONS.
J. J. MORSE, the well-known English lecturer, will act as our agent, and receive-adscriptions for the Banner of Light at fifteen shillings per year. Parties desiring to so at beer be can address Mr. Morse at his residence, Em Tree Terrace, Uttoxeter Road, Derby, England, Mr. Morse also keeps for sale the Spiritual and Reform Works published by us.

College & Rich.

PHILADELPHIA BOOK DEPOT.

DR. J. H. RHODES, 325 North Ninth street, Philadelphia, Pa., has been appointed agent for the Basiner of Light, and will take orders for all of Colby & Rich's Publications. Spiritual and Liberal Books on sale as above & Academy Hall, No. 810 Spring Garden street, and at all the Spiritual meetings. Parties in Philadelphia, Pa., 1981ring to advertise in the Banner of Light, can consult DR. Butodes.

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

MRS. M.J. REGAN, 800. ROOK DEPOT.
Mo., keeps constantly for sale the Banner of Light, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

WANHINGTON HOOK DEPOT.
RICHARD ROBERTS, Booksoller, No. 1010 Sevent.
street, alove New Yorkavenue, Washington, D. C., keeps:
constantly forsalethe BANNER OF LIGHT, and a full amply
of the Npiriumland Reform Works published by
Colby & Rich.

HARTFORD, CONN., BOOK DEPOT.
E. M. ROSE, 56 Trumbull street, Hartford, Conn., keepsonstandy forsale the Banner of Light and a full supply of the Spiritual and Reform Works published by Colby & Rich.

ROCHESTER, N. Y., HOOK DEPOT.
WELD & JACKSUN, Booksollers, Arcade Hall, Rochester, N. Y., keep for sale the Npiritual and Reform
Works published by Colby & Rich.

BALTIMORE, MD., BOOK DEPOT. WASH, A. DANSKIN, 70% Saratoga street, Baltimore, Md., keeps for sale the Banner of Light, and the Neir-itual and Reform Works published by Colby & Rich.

NEW YORK PERIODICAL DEPOT.

S. M. HOWARD, Agent, Booksoller, 51 East Twelfth street, New York City, keeps constantly for sale the Ranner of Light.

NEW YORK BOOK DEPOT.

D. M. BENNETT, Publisher and Bookseller, 141 Eighth street, New York City, keeps for sale the **Spiritus!** and **Beform 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 Books pub-lished by Colby & Rich, at Republican Hall, 55 West 33d

Street.

SAN FRANCINCO, CAL., BOOK DEPOT,
At No. 319 Kearney street (up stairs) may be found on sale the BANNER OF LIGHT, and a general variety of Npiritualist and Beform Books, at Eastern prices. Also Adams & Co. 8 Golden Pens, Planchettes, Npence's Positive and Negative Powders. Orion's Anti-Tohacco Preparations. Dr. Storer's Nutritive Compound, etc. Catalogues and Circulars mailed free. See Remittances in U. S. currency and powtage stamps received at par. Address, HERMAN SNOW, P.O. box 117, 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.
LEES'S BAZAR, 16 Woodland avenue, Cleveland, O.
Circulating Library and dept for all the Sufritual and
Liberal Books and Papers published by Colby & Rich.

ROCHENTER, N. Y., BOOK DEPOT. WIELLAMSON & ULGREE, Booksellers, 62 West Main WHILLAMSON & HITCHEE, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the Spiritual and Heform Works published at the BANNER OF LIGHT

LONDON, ENG., ROOK DEPOT.

W. H. HARRISON, No. 33 Great Russell street, London, Eng., Reeps for sale the Banner of Light, and a full line of Spiritual and Reformatory Works published by Colby & Rich. He also receives subscriptions for the Banner.

LONDON, ENG., BOOK DEPOT.

J. BURNS, 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., TERRY, No. 84 (Buse) fisterst, Melbourne, Australia, Tas for safe all the works on spiritualism. LHERAL, AND REFORM WORKS, published by Colby & Rich, Boston, U. S., may at all times be found there.

ADVERTISEMENTS.

COLBY & RICH,

Publishers and Booksellers No. 9 MONTGOMERY PLACE, BOSTON,

KEEP A COMPLETE ASSORTMENT OF Spiritual, Progressive, Reform

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E Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order.

Any Book published in England or America, Lot or, of print, will be sent by mail or express.

Cutalogues of Books Published and For by Colby & Bleb sent free. JUST PUBLISHED.

The Ethics of Spiritualism;

A System of Moral Philosophy, founded on Evo-intion and Continuity of Man's Existence beyond the Grave, BY HUDSON TUTTLE,

thor of "Arcana of Nature," "Antiquity of Man," Career of the God-Idea in History," "Career of Re-ligious Ideas," "Arcana of Splritnalism," etc.

Ingious Ideas, ""Areana of Spiritualism," etc.

The following list comprises some of the principal subjects treated:

The Individual: The Genesis and Evolution of Spirit:
The Individual: The Genesis and Evolution of Spirit:
The Laws of Moral Government: Analyses of Mind ta
Reference to Ethies; The Appetite: The Propensities;
Love: Wildom; Consideration of Rights of the Individial, of Society; Consideration of Duties and Objects,
Daties of the Individual; to God; of Self-Cutture; Duties
of Society; Marriage, its Foundation and Responsibility.

The "Ethies of Spiritualism," while running in the
columns of the Religio-Philosophical Journal, was wheley
noticed and commended by the public and the press. From
the various published ourses we quote a few, as so low:
"Contains matter of much interest to libra minds,"
"Hudson Tuttle's Ethies of Spiritualism, now being
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** We congraturate our brother of Chicago on his securing these vain the contributions. No enests of: Egoahhed to treat the subsect lateritivelgandsphilosofficially. Sec. a. 18 Such a work has long Been deed of, and never more so than at this time. . . To me the crowing glory of Spirituall in is its ethical system, its pure and refect code of morals. . . I am protounally grateful to Mr. Portle, that he has indertaken the work. "Who, E. Coleman.

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Message Department.

The Spirit Messages given at the Banner of Light Public The Spirit assesses given an incommon various from Free-Circle Meetings, through the mediumship of Mrs. JENNESS, Rubb, are reported verbatim and published each week in this Department.

We also publish on this page reports of spirit Messages given each week in Badimere, old, through the mediumship of Mis. Sauah A. Danskin.

These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond, whether for good or exil consequency these who pass from the earth-sphere in an analypoped state, eventually progress to a higher condition.

We ask the reason that does not conject with his or her reason. An express as much of truth as they perceive—

attria, would be a the taver to inform us attem, what fed and direct proof of the usla non-sweet d'at the els facces are often pro-sass and ag the deliferen. These tead to Objectes by the Congrunan, are sent in

Lewis H. Wilkow, Chairman.

REPORTS OF SPIRIT MESSAGES GIVES THROUGH THE SO DIESE HIP OF MRN. JENNIE S. RUDD.

Invocation.

Down it to the fathouse sydepths, up into the highest heavens we look, still we behold thee there, oh God, our Father and Mother. Visiting the green forests, we find thy voice speaking to us; standing by old ocean's shore, we hear thy whispers; we ascend the Lighest peaks of the mountains, and the breeze brings to us an inspiring breath. We know then art the Great Infinite, the Positive and Negatives: We recognized thee as the parent of all that is beautiful and grand. We place our head, as it were, in thy lap spiritually, and ask thee to bless and guide us. Oh, thou Great Father of all, keep us in the pathway thou wouldst have us go, and as we return to earth may we lead thy chaldren of earth infopaths of thought that shall garry them still higher, oh Father, still nearer to the a-

Questions and Answers.

CONTROLLING SPIRIT - Welare ready for your. ascertain who the intelligence is, and whether there is more than one working in repeat with

Ass. The only way for the individual is to study, well human nature, to understand the workings of the law significand then the spiritnaheommun jeation given to him or her will show what kird of individual life is for the time being in refject with him. It he does not do this he stands a change to be imposed upon by every individual, that cores, from the spiritual world. Every moment of time some spirit comes to spirit Some are erade, some are spiritual, some are half spiritual, some are developed up to the highest degree of life. We can only send them back to earth to gain instruction. Wherever back to earth to gain instruction. Wherever they find a mediumistic individual (whether called a "modum" or not), and they are able to attach themselves to them, they live their lives, as it were, over again. Now do not be as lives, as it were, over again. Now do not be as tounded; do not feel that tels is transmigration, or a second life. You all have an aura, and into that peculiar aura or spiritual brinciple spirite san come. If they find it acceptable, they can stay days, weeks, months, and in fact years. They can make you a receptacle of their thoughts -you may be hilluenced to do their work. You have only to try the spirits, and know whereof they are try them honestly try them truly then you can know what kind of spirits encompass you, and not before.

Q. - Are there periods when fasting is beneficial

to both patient and healer?

A.-As in the days of old, they fasted and prayed, and then thought that the sperit of the Lord came about them when it was only a spiritual is fluence from the world above, so today fasting may in some instances pave the way for spiritual central. If it is necessary for ivon to become negative by fasting, then fast fiving, are beyond my previous conceptions, the the change called death. Whether this conviction differs materially from the belief of ancient through eating, then eat. Whatever brings you reternal life. The light shines in effulgent rays, nearest to the spiritual, to the great beyond, the waters roll and tumble, and their eddies give will believe for the Judge referred to to decide dition, the that do. Be assured that you who live the nearest to the spiritual will enjoy the most of life both here and bereafter." Best assured that you who care nothing for the spiritual, believe nothing in it, will provide nothing for it, and you in your turn will have to learn the A B C of life before you can progre s. mind, we can abide out time while you go on but temember that you have got to learn from A to Z before you can understand the alphabet of the Spiritual Philosophy.

Dr. Edward Simpson

I think I shall have to receive a little instruction in regard to this matter, for I know very little of its working... I've only been gone a short time I think I've only been gone since about the eleventh of this month. That's not a long time eleventh of this month. That is not a long time for a man- to get into new clothes, is it. My name is Edward Simpson. I fixed in Dedham. I was about fifty years old. I have filled various positions in life. I am a physician. I was attracted here by a council of physicians. Dr. Kitzedge, Dr. Cochey, Dr. Maton, and several other are invited one council of physicians. ers, invited me to come and control. I laughed at them to day when they first spoke to me about it. It seemed nonsense to think I could com-municate, but when I stood here and put my hand on the lady's head it seemed almost as if I could talk myself, yet I don't find I can give peculiar ideas of my own unadulterated through another. I have eften given a message to a how to carry to some body and found he never delivered it "right, end foremost." I suppose that will be the case with me now. I shallgive my message through this medium and you will not get it right side up. If you don't, I don't know as I can help it. I am very glad to be able to come, even in this imperfect manner. I have traveled through Europe, I have been to various places in our own country. I have heard very many times of your Spiritualism. I have been sometimes a little interested in thought about it, and have railroad friends-to the friends who were of my If you doubt it, go somewhere where you can comtalk and think at the same time. I have a great many things I would like to speak of now if I | fied and uneducated mind do with them?

Mr. Chairman, I am pleased that I can even speak a word. I realize all they did for me, all their kindness at the time of my birth into the spiritual life—what they call "death." I knew of the arrangements for the funeral, although they could not realize it, and I thank them for everything. Maybe when I have been in spiritlonger I shall understand matters more clearly. The spiritual is very heautiful. I enjoy it, and would speak of it, but what is the use for me to repeat what others have said? I might as well keep still. Since the short time I have been gone I have found out that most of the earth-people act like fools in regard to the facts of spirit communion. People of my profession look at the dead body, and wonder why they don't know more about the spirit. They will learn one of these days why they don't know more. This is a grand era. Don't be fright-

ened at the manifestations that will be made. tope this platform will always remain free. I think I 've said all I can now. I would ask the privilege of coming again six months from toPryor Kirk.

Again, with pleasure, friends, I stand upon your platform, and wait'my turn to speak just a few words to let you know that there is a spiritual return. You will accommodate me by saying that Pryor Kirk, of Cincinnati, has placed his name upon the list of those who have come from the summer-land. No matter what darkness may come, God bless you, God bless the institution that allows us, as a people, to communicate with earth! Please say that I desire to communicate as soon as possible nearer home. They can do as they like, but if they do not wish me to talk at home I shall come here again, with the permission of those-who govern this Institu-June 20.

Addie M. Vernon.

I am Addie M. Vernon. I came here from Charleston, S. C. My folks used to live up North, once, (I do n't know where, exactly, but I believe they live in Springfield, Mass...) but they went down there a long time ago. Thave been gone a good while; I was a little girl when I went away-twelve years old. I have an Aunt Anna who lives way out in Toledo. I've got a triend that used to be a little girl with me, and she has gone away off to Richmond, Va. thought perhaps my father and mother would come here. I thought perhaps I might reach frighds of mine by the names of Ira and Sarah Humphrey. They are at the North, somewhere, Don't you suppose it is possible for me to get no letter to them, even if I don't know where they are? (They may see it in the Benner, or hear of it) Somebody will carry it to them, won't they! [Very likely] I do wish I could send word to my friends here, that they may know, because I've got some friends up here my mother and father, that I'd like to know something about, and I can't find 'em There's grandpa and grandma, and I can't find 'em to save my life. Do you s'pose when I go away from here I shall know any more? The Indian, Big Beaver, fold me if I'd come here I'd get a new pair of moceasins, and then I could travel round better. Can I come and tell you if I find my folks? [Yes.] - June 20.

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

Explanatory-By Wash. A. Danskin.

Persons not familiar, I presume, with the subjects of spirit control, write to Mrs. Danskin, asking that she will get communications from certain of their spirit rigids. From the number of such requests I infer an increasing interest in source of happiness to us to see even one living soul seeking light from the spirit-world. But she has no power to designate the spirit. that, may use her organs of speech. They come of their own accord, or under the guidance of other spirits, and she is the passive, no conscious instrument. Urough which they speak, their thoughts. I write as the words are uttered, and send to the booker whatever may be given.

Sometimes when friends of the splitt communicating send verifications of such messages to the editor, they state that a name of person or place is mispelled. This arises from the fact that I spell the name as pronounced by the or as my ear catches the sound. 161 should in terrust the flow of words to ask whether I had spelled correctly or no, it would probably either break the control or produce unpleasant sensations to the medium

All such letters when received are placed upon our table, and if the magnetism of the letter at-tracts the spirit whom the writer calls for, the message is sent to the Briver of Light.

Elmira Coddington. --

I died at Newport, Rhode Island, and was buried from Trinlty Church, West Twenty Fifth

street, New York City.

In viewing death the mind naturally asks, where is the spint where has it gone what is its occupation is there any individuality after the body is placed in the ground? These are subjects which offtimes occupied my mind, and I full well know it must be so with others. Death is consistent; we are ushered into spirit-lite under natural and legitimate law that belongs not to invselt alone, but to all-for each one is the handiwork of the Creator. I am enmusic to the ear, the birds sing, the flowers bloom, and all things-tell of a home of plenti-

I did not seek death, but it came, and I tonight 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 how gladly do we accept it for-at one glimpse, just as we are passing slowly from earth, the spiritual vision becomes opened, and we see the land and the angels, though power of specch is gane ?

From this conversation, which is a positive reabity, those whom I have left behind will find am contented and happy in that land called the spirit world. Every thought thrown off from an angel's mind is a sparkling diamond on from an angers many is a spacking at among to myself, for in it there is wisdom, knowledge and understanding. So I, with others, will say, blessed are they who die, for in death they have found life. I will depart, with my mind calm, peaceful and contented:

My name is Elmira Coddington, and I was the

wife of William Coddington.

Henry Montague

There is quite an interest in Spiritualism out in San Francisco, and as I died out there, I feel it 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 society. I figured not proudly, and for that I am quite thankful. I worked with Nature and her aws, 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 affured to their old haunts. Whether they be in little interested in thought about it, and have wondered whether there was anything in it or not. I have come here with due deliberation to proclaim that I am still alive, and to say to my all the requisites for life. We are strengthened by the good deeds of an earthly existence. Many profession, my business friends-that I do live, are here standing in the courts, with the sur shining beautifully around them, to whom I municate with me, and I assure you it can be have ofttimes given alms - that which would made manifest that I still live. Now it is very feed them and clothe them-and now they greet hard work to control a medium, to hold on, to talk and think at the same time. I have a great these are stubborn facts. What will the unqualime among the insane, or call the one through whem 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. There is a vacancy when one passes out of life, but oh, how soon that void is filled! No blame to the one who fills it; it is right, when the home-

stead 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. Gone, but can return, and with a spirit eye can see. With a spirit-heart can feel, and with a spirit voice can speak. This is truth enough for

Charles Nassau.

I died in Trenton, N. J., in the seventy-fifth year of my age, and was buried from the Pres-byterian 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

to find channels through which they may send

messages to their friends.

I was not an advocate L was not a believer but 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

The truest way for a man to become spiritualized is to work for the good of others; this is the motto that now lies before me. Friends and kindred, or all those who may take 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 gone to a more beautiful home, where he awaits the coming of each.

MESSAGES TO BE PUBLISHED:

GIVES THROUGH THE MEDIUMSHIP OF MRS. JENNIE'S, RUDD. Charles D. Willis, Daniel C. Smith; John D. Mears; Feltx Murray, Lewis B. Richards, Joseph M. Shields; Hannah W. Shaw; Mamle Drew; John; Hannah

HVES THROUGH THE MEDIUMSHIP OF MRS. GARARIA, PASSINA Garrett Adrian; Rachel Hicks; John Ludiam; Magdalen Meterde, SARAH A. DANSKIN.

DANDELION GHOSTS.

The common flower that children love All other common flowers above, The dandelion bloom, alas, No longer stars the road-ide grass But folds away its yellow robest. And now a myriad gauzy globes, Gray gessamer ghosts, float everywhere, Like bubbles blown along the air. Dear homelike if ower, which cheers alway The dusty path of every day, Even death is kind to thee and brings Twin gitts of liberty and wings. Oh, peer of butterflies and bees, Fair playmate of the wandering breeze, Methinks I would rejoice to be A free, unfettered ghost like thee I No spectre, bringing wee and dread

To blanch from timid lips the red, But such a gentle ghost as might, Unchallenged, come in fair daylight, Unsoiled by dust, unwet by dew, In fearless freedom strange and new, To sail serenely through the air, Uncaught, unhindered, everywhere. No fate were happier than to be

An evanescent ghost like thee, A mild returner from the dead, Which few would note, 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 smilest through three bright days of sun and dew, And then, when time decrees thy doom, Risest anew in rarer bloom, As soft as air, as still as light, Leaving these earthly damps of ours To seek, perhaps, the heaven of flowers! Earsabeth Akers Alon, in Synday Afternoon for Sentember for Sentember. -

Original Essays.

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 Lam inclined to think the majority of believers will agree with me that the only essential doctrine of Modern Spiritualism is the conviction that, though mankind 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 convic. spirit control than the wild Arab knows of civilwill 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 or part of a face. I have seen only one side of risible 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 hove 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 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 perfectly so by its own refined senses; such an organization, in fine, as clairvoyants testify sur-

There is therefore, I conceive, no necessity nor any advantage in assuming an independent

vives the change called death.

*Prof. Wm. Crookes in Nineteenth Century for July, 1577, p. 877.

rather a lively business to see the spirits wafting critity called consciousness (see "Radical Fallathemselves over the elements of nature, trying cy of Materialism," Bannen 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

> Matter is conceivable as an inert entity, having extension but no definite form, though capable of taking definite and permanent forms when pervaded by energy.

Energy and matter, then, stand related as agent and object, and the result of the action of the agent upon the object is conscious existence; but the character of this conscious existence depends on the nature of the organization produced. It may exist in some degree even in the flowers and grasses of the field, and in the trees of the forest, and we distinctly trace the indications of it through the various grades of the animal creation up to man.

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 theologian who contends that at some time in the long 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 findependent 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 mat J. E. HENDRICKS.

Des Moines, lowa.

TREATMENT OF MEDIUMS.

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 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 snirit 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 wiseacres exclaim, We have caught the medium, and the whole thing is a delusien, a fraud, and should be put down: to persecute the poor medium still more, the secular press receho the exposé, and the news is proclaimed broadcast throughout the land, when the truth is, they know no more concerning the modus operandi of

I have been often placed in a clairyovant dition, that I might witness the process of materialization. # In every instance I have seen the spirit come from and return to the medium. It is quite often the case that spirits can only manifest portions of themselves, such as a hand, arm, the face of a well-known friend in spirit-life, but it was the best he could do at that time through the medium. I have seen five hands issue from the form of one medium, while his own hands were tied and sealed with wax.

When spirit manifestations are better understood by those who would dictate or lead in Spiritualism, I feel sure they will allow the spirit-world to manifest as they think best, and allow each one to be his or her own judge as to the truth or falsity of the manifestations.

Spiritualism can be, and doubtless often is, counterfeited at certain times by those who sell their gifts for money, especially when conditions are unfavorable for spirits to manifest. If one phase of mediumship is subjected to test trial, all should be. Suppose those who favor test conditions for others, were to be subjected to the caprice and whims of an outside committee to sit in judgment upon their qualifications and decide how much was spirit and how much belonged to the medium, would the community be any better satisfied with their wisdom? The mind of such test-dictating persons, in my opinion, partakes largely of that spirit which declared that the primitive mediums in the day of Pentecost were drunk, and that Jesus was possessed of a devil; and the same unholy spirit manifested itself in Massachusetts in the days of Salem witchcraft. If this feeling of persecution is not checked, it will rekindle the fires of Smithfield and burn martyrs at the stake. Away then with this ungrounded pretension to leadership, and let each one be his own judge as to what is true or false in the teachings and manifestations of Spiritualism. Yours for all truth.

Adrian, Mich. M. L. SHERMAN.

Why Do Medical Men Cling to Vaccination? That vaccination is a source of danger to hu-

man beings has been proved thousands of times. but let us glance for a moment at what the high est medical authorities have recently said as

this important national question. The latest hue and cry of certain of the medical profession is for "pure calf lymph." These doctors feel, and rightly, that their "craft is in danger." The "pure lymph" from human arms is the only thing the government of Great Britain has to offer. This is the only article kept in stock at the government shop, or "dépôt," as it is politely called; and those who want calf lymph must not go to the government for it, but to a shop in Oxford street. Now, why this outcry about pure "calf lymph"? The father, the originator, the "beneficent discoverer" of vaccination, the "immortal Jenner," vaccinated dogs, he vaccinated donkeys, he vaccinated monkeys; out, say these modern calf-lymph gentlemen there is nothing like the calf for the genuine article." These gentlemen say, as Sir Thos.

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. Senton, the chief nedical mouthpiece, as to this question, which medical mouthpiece, as to this question, which the British government has to speak through, says, "The vilest of all diseases, syphilis, may, and does, come from your calf: 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 containing the falleging that we are supprised. tamination is so fallacious, that we are surprised to see an eminent doctor reproduce it."

to see an eminent doctor reproduce u.

How, 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.

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 unan-swerable form—in the most complete and scientific method possible; it is established beyond the doubt of any doctor living, but vaccination is—alas! alas! not given up.

It is not unknown in East Suffolk that a doc.

tor should pray to Almighty God with his pa. tient, before commencing a surgical operation. Let us ask such an one if he ever prays before the operation called vaccination? because these punctures in the human body made by vaccina. tion, and into which holes or punctures the vaccine poison is put, may communicate disease of the filthiest physical and moral nature—a disease put into a perfectly healthy child by the opera-tion called vaccination, which may by this oper-ation communicate its foul taint, cating away body, flesh, and bones to unknown generations. In the name of justice we ask, why do medical men cling to vaccination?—London Medium and

Spiritualistic Meeting in Ohio. To the Editor of the Banner of Light:

We held our Sixth Annual Grove Meeting in Antwerp, Aug. 17 h and 18th, near the home of our venerable and esteemed friend Thos, Wentworth, Mrs. L. A. Pearsall, E. V. Wilson and M. K. Wilson were our speakers. At eleven A. M., Saturday, a fair audience of the faithful had assembled, who were addressed by M. K. Wilson on "Infidelity," the discourse being well received. E. V. Wilson gave a séance in the evening to a full house. Thirty-seven te-ts were given, and thirty-four of them acknowledged to

be correct. Sunday morning looked very unpremising and gloomy, but by ten o'clock we recalred to the grove, where a large andience had assembled to listen to the grand and elevating thoughts presented by our speakers, Mr. Wilson's efforts being chiefly to show the contrast between the prevailing beliefs of the day, viz.: Christianity, Atheism and Spiritualism. Mrs. Pearsall made an appeal to humanity to come up higher: first, through a better parentage; second, through an equality of the sexes; third, an unblased education; and lastly, that we comprehend our relations and duties in life, accepting Paul'sidea: "First the natural, then the spiritual,"

In the evening E. V. Wilson gave another scance, where he met "Prof. Starr," (an exposer,) who came, as he thought, after the meeting had closed, so as to take advantage of unsuspecting media. His first request was that he might be introduced to all the mediums, to which our friends readily assented, insisting that he should see E. V. Wilson. At the close of the seance Wilson gave liberty for questions to be a ked, and our friends urged Starr to ask questions, or make any remarks he might see fit to make, which he did very reluctantly. His position was very much like that of a schoolboy in the presence of a shreved professor. He said he was not exposing true Spir-Itualism, but frauds; that it was the money he was working for; that in a community of Free-Thinkers, Materialists or Spiritualists he did not receive patronage; that where the churches held away over the minds of the people there his business was good. Mr. Wilson offered to meet him on his \$5000 proposition; also asked him to duplicate what he had seen him do that night. Starr said he could, but he must have time. Mr. Wilson said, "I ask no time nor accomplices; I am ready to-night, or on Tuesday night, at Hicksville, Ohio, where I bave an appointment." We have not heard from the "Prof." since Wilson's discourse at Hicksville, which was a masterly effort.

Amid all the present bickerings, strifes, jealousies and fault-findings, let us hope the good work may go on; and if we err let it be on the side of mercy.

A. J. CHAMPION.

Passed to Spirit-Life:

From Dundee, Yates Co., N. Y., August 27th, Mrs. Elizabeth Rapalee, widow of Daniel Rapalee, aged 79 years 7 months 8 days.

7 months 8 days.

The subject of this notice was born in New Jersey, but when about nine years of age removed into Yates County, N. Y., where she have daying the confidence and respect of all who knew her. About twenty-live years ago she became a Spiritualist, and never show that then her, he have to within to design. second may earsigo see became a Spiritualist, and never since that time has he been known to "shun to declare" her faith and knowledge of this great, con-oling and comforting truth to those by whom she was surrounded. The moral and spiritual light that constantly show from her words and deeds, so lluminated her household that her chitdren also became Spiritualists—five sens and two daughters yet surviving, to reflect the honor, the noblenoes, the benevolence and pure love of their ascended and now glorified mother.

Previous to her birth into the higher life, she made all the arrangements as to the burial of her earth form, requesting that Bro her J. H. Harter, of Anburn, N. Y., be obtained to give an address on the ceasion; and among other things, to statedistic city that she lived and passed on as a Spiritualist. Her lineral was attended, August 29 h, by a large concourse of people, when Bro, Harter (Melated, being alded in the services by Dr. F. L. H. Willis, of Glenora, N. Y.—Com.

From Boston Highlands, August 11th, Dr. Joel Shaw,

aged 78 years.

Mr. Shaw was one of nature's noblemen, his life being devoted to doing good to humanity by benevolent and charitable acts. He was beloved and respected by all who knew him, and it can be truly said that a good man has gone to his spirit home. The doctor was for some time engaged as sunday-School teacher in Charlestown State Prison.

engaged as Sunday-School teacher in Charlestown State Prison.

Many years ago he embraced the Second Adventist doctrine, but not being satisfied with it, ten years ago he investigated Modern Spiritualism, and soon became fully satisfied of its-truthfulness, having his own spirit vision opened to behold the spirit spheres, thus giving him great comfort and consolation.

He left a beloved companion and several children who will miss his genial carth-presence, but without question he will be ready to welcome them in his new home when their time of departure comes. Rev. Joseph Barry (Unitarian) preached a funeral sermon, which was in full harmony with the Spiritual Philosophy.

From his residence in Saylorsville, Polk Co., Iowa, on

citizen of the township, at the age of 58 years.

Possessed of an intelligent and liberal mind, he early became interested in Spiritualism, and was one of its earliest ploneers in this county. He commenced the investigation of the subject such after the advent of the "knocklings" at liydesville, and became convinced of the truth of Spiritualism, and never wavered to the last. He was ever zealous in his end-avors to impart the knowledge he possessed toothers. Some of the earliest spiritual circles were held at his residence.

On Sunday afternoon a large concourse of relatives and friends gathered at his late residence and listened to the funeral address delivered by Mr. S. A. Kelsey, of Des Moines, an able exponent of the "New Disponsation." Mr. Beeson leaves a wife and a large femily. citizen of the township, at the age of 58 years.

From Sunapee, N. H., Aug. 28th, Mrs. Eivira L. Colly. wife of George W. Colby, aged 49 years and 3 months. wife of George W. Colby, aged 49 years and 3 months, With a kind heart and ready hand, she made herself useful, doing whatever she could to help and benefit those around her. She will be greatly missed in her home and among her fri-mis and neighbors.

Funeral services (by the writer) in the church at the Harbor, where a large number of rirends manifested love and sympathy for the departed and the family, whose lives are saddened by this event.

Tenderly and tearfully we laid the body in its narrow bed on the green hillside, but the angels have taught us that beyond all is life, and soon we shall meet and know each other there.

ADDIE M. STEVENS.

Obstuary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required. A line of again

PUBLIC MEETINGS, ETC.

UDE ADECAGES LED WOTHE.

The Spiritual Camp-Heeting.

The Spiritualists of Western New York will hold their Annual Camp-Meeting at Lily Dale, on the island in Casadaga Lake, on the Dunkirk and Warren Raltroad, in Chantaqua Co., N. Y., commencing Friday, Sept 6th, and continuing ten days. Speakers, engaged for the term: Mrs. Waisen, Tilusville, Pa.; Mrs. Pearsall, of the West; Mr. O. P. Kellogs, of Onio; Judge McCormick, of Pa.; Geo. W. Taylor, and others. We expect a materializing medium from Olio, and other test mediums will be in attendance. Arrangements to meet expenses have been made by taking a fee of encents admission daily to the grounds.

Per Order Committee Arrangements.

Basket Meeting.

There will be a Basket Meeting at Brown's Hall, in Georgetown, Madison Co. N. Y., Sept. 21st and 22d, commencing at 1 P. M. on the first day. Good speakers will be in attendance, and a social time is anticipated, and we trust great advancement in spiritual truths.

I. HILL.
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BALTIMORE ADVERTISEMENT. SARAH A. DANSKIN

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July 6.

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Roston, Mass.

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Jan. 5.

Jan. 5. PATENT OFFICE,

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Aug. 31.

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July 20.—13w*

MRS. E. A. CUTTING has taken rooms at 52 Willage street, Hoston, where she will continue her business as Healing Medium. She has been very successful in her specialities. Ladles suffering from nervousness and general debility will do well to consult her and learn her mode of freatment and its favoratic results. Mrs. Cutting gives Vapor and Medicated Baths at her house or at the residences of patients.

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Spiritual and Physical Healing, 65 Clarendon street.
Aug. 2i.-4w*

SAMUEL GROVER, HEALING MEDIUM, No. 40 Dwight st. Dr. G. will attend funerals if requested. Aug. 31.

CLARA A. FIELD, Magnetic Physician, Inspirational Speaker, Pollet, Test and Business Medium, 7 Montgomery Place, Boston, Mass. March 23.

MRS. M. A. CARNES, Test, Business and Medical Sittings, 103 Shawmut avenue, Hotel Windsor, Room 2, Beston.

MRS. LIZZIE HOPKINS, Trance, Business, and Medican Medium, 17 South Russoll Street, Boston, Sept. 14,-1v.

THE CHRISTIAN INDEX.

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Aug. 24.—iw

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A MONTHLY EPITOME of the TRANSACTIONS OF SPIRITUAL AND PSYCHOLOGICAL SOUIE-TIES, and Auxiliary to the SPIRIT CHROLE, the MEDIUM and the LECTURER, and containing Articles and Reviews by experienced writers, with concise reports of proceedings, brief Notes of the month, programme of arrangements of societies and mediums, and other interesting information for reference purposes.

Published on the first of each month. Price twopence. Annual subscription 2s. 6d., of E.W. ALLEN, II Ave Maria Lane, London, E. C., England. Orders can also be sent through Mess's. COLBY & RICH, Banner of Light Office, Boston. Annual subscription, 75 cents, postage free. Aug. 24.—11

California Sea Moss.

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The precise nature of this author's "Philosophic Ideas" may be inferred from his highly satisfactory explanation of Newton's law of gravitation. "Why," he asks, "does matter tend to approach other matter? and why should it approach it with constantly accelerating speed?" And his answer is: "This action is the necessary suttlew of the Deffic attributes essential to matter. Its love and intelligence are shown in approximating so that it can mutually impart and receive more of each other's beautiful and pleasing varieties of motion by sympathetic retion." And so on.—Popular Science Monthly, April, 1873.

In the course of his work, among much matter of profit, he gives advice as to the best method of eccaping from a desire for intoxicating beverages; holds out as an axim for young people (and old ones too, for that matter.) "Keep the mind chaste and the body will follow sult," and incul cutes the highest order of unselfishness, translating the old sentence, "Fait Justitia," ac., with the n w rendering, "Do your best for others if the leavens fail." The work is one of interest alike to the student and the active were free with the knotted and gnarled problems of life, and should have a wide sale.—Banner of hight.

The author starts out with the contral idea of Panthelstic Deism—all is God, God is all It has been sald "Knowledge is power." More correctly, Being or Love is power. Knowledge is guidance; the two combined—Wisdom. . . . Motion is the first element in change—the essence of variety. Love, the unity, and motion, the variety, constitute all existence. Love in motion is harmony, Harmony is the development of Love—love unfolded, progressed, and over progressing. . . . Learn all, and teach no less. Let your best lessons be examples. Live well; learn well; toach well; and love well. Well mate and well educate. Retrue philosophers now and forevermore.—Refligio-Philosophical Journal.

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On Sunday, Sept, 1st, the early morning was rainy, but the skies brightened at 9 o'clock, and some 6000 people visited the grounds. The plat form at the speaker's stand was beautifully adorned with flowers from the garden of Mr. H. C. Haskell of Deerfield, Capt. H. H. Brown gave, the morning address, and it was one of great power and eloquence. The subject was the "Chemistry of Character." We have not space to do justice to the brilliant rhetoric or the forceful arguments presented all along the dis-His main point was that men became ripened through growth. All men, he said, are different; no two grains of sand are exactly alike, and no two men are alike. There is no deviation in or from Nature's law. Nature made a Nero, a Caligula, a Milton, a Washington. The mothers of these men mainly shaped their life careers. It was the law of internatal life, and the effect of the environment subsequent to birth which shaped the individual and gave him that instinctive tend ney toward good, or its reverse which was so mark doin community. One man is born eruel, the other, kind, one a robber, the other a statesman. But after all, we should study men as a growth, since after conditions exercised a modifying or restrictive influence.

. Intelligent force works in everything from crystal to man. All Nature is controlled by torce. Some call this torce sprit, others Gol. The thing is the same. It is one intelligent power working through organisms and controlling them. What makes the organism? The speaker saw men with different eyes, faces and features, and as they were not to blame for these variacould not see that they were so irrevos cably to blame for the moral differences which ey made apparent in every day life

The speaker behaved thoroughly in the law of heredity transmission. The mother was the moder of man's destiny. It is do who molds for eternal good, or for years of earth-life for evil, each child she brings into the world. I stand before the mother as no devotee on earth stands. She has the only controlling power of this world. She determines what the next centhry shall be in America. We are responsible that we do not curse, the world with, badly born The organism being once formed can challen. The organism being once formed can to ver be changed. It can only grow on that the How long sha'l it take you to outgrow be bad conditions? Life only can determine! on are what you are because you have the

Parentage you have He believed also in the law of variety which unde its effects manifest in the combination or the entering in of elements in the child, which profite d'a result entirely different from either parent. Woro, it was suid, was made eruel, by a dream of his mother. Napoleon became a warrior for use his mother was surrounded by martial conditions at the critical period. Cain was made as he was by the pre-natal condition of his mother. Jesus, the great spiritual light of his age; was made so because his mother was overshad-ewed by the noble ange's of the upper spheres. Evolution means development of the individuality in obedience to the environment

The speaker reterred to the fact of individual responsibility in the mass of society, and that a change of conditions from worse to better was the 'rue reformatory work, and that Spiritualists of all others should make their belief practical by endeavoting to remedy the status of the unfortunate ones in gociety, and that of the criminal classes. Cap' Brown's address was enthusiastically received, and the great audience sponded with loud applause at the close of his brilliant peroration

In the afternoon Dr. J. M. Peebles entertained and instructed the people for an hour with a dis-course which placed, the religions of the world in contrast with Christianity, and presented many important suggestions to the people. He had seen more wenderful things done in the East than had occurred in presence of any spiritual mediums in this country. The oldest Bible, he said, was the book of Nature - It needed no emendation - The oldest printed Bible in the world was the Vedas.

Man, he said, was a dual being, composed of oul of all thing We all proceeded from God. The immortal soul came from God. Should be condemn us, his children, after the manner of the church doctrine, Just so much of God would be damned. He preferred to retain the liberty of cherishing and exerciing his highest and most uplitting thought, to clinging desperately to any antiquited form below. A creed, or a declaration of faith which claymed to be a finality, and incapable of change for the better, became in a brief time a prison house for the minds and souls of men. In that sense the Methodist Church, for instance, once alive with spiritual fire, had now crystallized, and was losing its hold on human appreciation. He could not sympathize with anything looking oward the anchoring of Spiritualism to any proposition which was imbied with a denial of the

possibility of future progress under added light. make man so honest, pure and good and Christlike as this ministry of angels. During the day beautiful songs were rendered

by Charles W. Sullivan, Mr. Vandercook, C. P.

Longley and the choir. The Bilgrim made his appearance at Lake Preasant Aug. 30th. He was most cordially welcomed by a large circle of intimate friends.

At half-past ten A. M. he delivered an able address. The writer improved the first opportuni-ty and invited the Palgrim to take a stroll through the camp, during which the following conversation took place:

THE CONVERSATION.

Ques -Are you glad to be with your Ameri-

can triends again, Mr. Peebles?

ANS —Yes, I am very happy to meet once more the dear friends who have been so kind to me in days agone.

Q. -Have you "readoup" the columns of the Brower of Light since your return?

A -Of course I have. While abroad I always

improved every opportunity of perusing files of all the spiritual papers whenever I could do so. One must read the journals devoted to Spiritual ism in order to properly understand the movement. I love the Bacaer of Light. Its dignified tone reflects credit upon Spiritualism, while its freedom from waspish and insulting personalities is highly commendable in this age of sensational journalism.

CAMP-MEETINGS. Q -What do you think of our Eastern camp-

meetings? & A .- I am happily disappointed. These gath-A.—I am mapping disappointed. These gatherings are more orderly, systematic, and possess more of the religious spirit than I expected to see. English Spiritualists should emulate such efforts. President Beals is a superb chairman. And the audiences—how large and intelligent they are! I have also listened with pleasure to the music of the Fitchburg Band. The Luke Pleasant meeting must exercise a great influ-

THE CONDITION OF THINGS.

Q -You have had great experience as an itinerant in the spiritual vineyard, Mr Peebles? A.—Yes, for many years I have been "on the ing" And it is a blessed labor of love to spread a knowledge of Spiritualism to mankind. Q -What is your impression of the condition

tent mediumistic-who travel the country more for the purpose of making a living than to help

Q -What is the need of the hour? A.—The need of the hour is enthusiasm, self-denial, consecration, organization, and general concert of action with all liberal movements.

Q.—You speak of organization. Now, do you believe the great of the second of the speak of the second believe in a creed?. A.-I do.

Q.—But, my dear friend, I hope you do not wish Spiritualists to organize on a creedal basis?
A.—Don't be in a hurry, young man. I will tell you what I mean if you will give me a chance. Do not misunderstand me My belief is my creed. Every man's belief is his creed. But I would not enforce my belief on others. Spiritualism must have the fullest scope for investiga-tion; no more fixed creeds. Spiritualism needs scientific investigation, broad generalization and a deep devotion to the highest and truest interests of humanity.

HUDSON TUTTLE'S LAST WORK CRITICISED. Q. -Have you read Hudson Tuttle's "Ethics

of Spirituali-m A .- 1 always read Mr. Tuttle's writings. He

is a very dear personal friend of mine.
. Q —Well, what do you think of his last work? A. -1 am in full sympathy with most of Mr. Tuttle's writings; but his latest books show that he has become unctured with materialism. makes the material the real, and bases his ethics on matter and force.

Q -Can you specify any passage that you regard as unphilosphical:

A.—Yes, many of them. Take for instance, the following, (page 20.) "If there is an immortal spirit, it must be originated and sustained by natural laws."

Now, to me, such a proposition is absurd. Law is simply an orderly method of operation, and not a casual intelligent force. The action of a piston in a steam-engine proceeds according to law, but no philosophic mind would substitute the regularity in the movement for the real causs of the movement. In this case, the cause of the law was the designing mind of Fulton -plus the nature of steam. Balls on a billiard table, soldiers in a well-ordered battle move according to law, but to substitute that law for the cause of these motions is little more than chiblish bubble and so, for a thinker to substitute the laws of Nature for intelligent, causative force, is neither the language of science nor common sense. Law origin ites nothing, much less the consclous human spirit.
Q -Why cannot a system of ethics be based on

matter and force?

A .- A man might as well attempt to heat an oven with snowledls, as to get a system of mor-ality out of matter and force. And for this reason—there is no morality in either of them. But just so far as Mr. Tuttle puts life, conscious-ness and moral intelligence into either matter or force, so far he gives up his position and steps Any attempt to build a system of "moral philos without a recognition of God, or the Christ principle of purity and holiness, will prove to be nothing more than a baseless, disjointed

FAITH IN HUMANITY.

-Do your travels tend to increase your reguid for and trust in human nature? $\mathbf{A} = \mathbf{Y} \circ \mathbf{s}$, a thousand times yes. And I believe that Spiritualism, based in divine truth as it is, will become, when properly interpreted, the positive religion of the world. It will be Cathoe in spirit—a leavening power to stimulate the religious emotions and spiritualize the masses. KESHUB CHUNDER SEX.

Q -Tell me, if you please, something about Sen, of the church of the Brahmo Somaj? A.—He is a reformed Hindoo. He denies the infallibility of the Vedas and all other Bibles. His own soul is his authority. Brahmanism, in its older forms, is decaying. Bad Inism is a newer, fresher religious system.

MR. POOLE AND A. J. DAVIS. Q -What do you think of Mr. C. O Poole's articles

A .- I have attentively read that gentleman's recent articles in the Binner of Light and here let me say I am glad they were published in that journal, for we want to hear from all sides - and I will be frank, and say that I dissent from many of his con lusions. I cannot accept him as an

Q. Go on, please. What do you think of Mr. Poore's statement that A. J. Davis can "comprehend the effects of all causes"? A -1 don't know; I cannot understand It!

Some remarkable claims are being made. Tregard Mr. Davis very highly. He has done a great work; but I do not think his clairvoyance is perfect,
O - Does Mr. Davis claim perfection?
Howaign

A -I never suppose I he did. Here is a re-statement, however, which can be found in Davis's tourth lecture on "Human Magnetism," published in 1845. He says:

I possess the power of extending my vision throughout cover can see things past, present and to come. I have arrived to the highest degree of knowledge which the constitutions capable of a quitting.

Now that, to say the least, is a remarkable declaration. Speaking of the clairvoyant powers of Mr. Dayis, let me tell you a circumstance that curred in England. While visiting William and Mary Howitt several years ago, in London, I was speaking in very culogistic terms of Mr. Davis's clairvoyant powers, when Mr. Howitt broke in upon the conversation rather abruptly, with these words: "I have no faith in his clair voyance." I naturally inquired, "Why not? be fightly of thillre progress under added light.

No gospel which has ever come to earth could. In reply Mr. H. and his estimable lady referred ake man so honest, pure and good and Christ, une to Mr. Davis's account of his clairvoyant visit to their house, as recorded in "Memoranda of Events." Mrs. Howitt had kept for years a daily diary, and she pronounced Mr. Davis's written account about the "sick lady," and the whole descriptions near by, "a sad mistake"; while Mr. Howitt, with more bluntness, ex-"It was an egregious blunder! claimed. honor Mr. Davis; his works I highly prize; but I do not believe his clairvoyance to be perfect, nor his writings infallible.

ADIEU.

At this juncture the conversation was interrupted, and the Pilgrim walked off with a party of friends, not forgetting, however, to say to the knight of the note-book (who had been his duty in securing interesting matter for the army of readers of the Binner of Light,) "1 bid you, my young friend, an affectionate bid adieu!"

A Seance with the Holmes Mediums the Editor of the Banner of Light:

I have just returned from a scance for materialization given by Mr. and Mrs. Holmes, 8 Davis street, where many excellent manifestations occurred, among others one that John King, the presiding spirit, said was given for the purpose of proving to us the little futility of testing the mediums or spirits by physical appli ances. There was a cage securely fastened by nalling on the outside, and secured by a padlock, also on the outside. Mr. Holmes took his seat in the cabinet, outside this cage, no one entering it but himself, and directly on the curtain being closed we heard quite a noise within the cabinet John King came some time afterward, and told us that he had done something to prove the futility of testing mediums, at the same time throw ing a key on the table before us. After the se ance Mr. Holmes was found securely locked in the cage, which was turned completely round, bringing the door against a partition, so that it could not be opened until the cage was moved away. Of course if the spirits could thus lock the medium in the cage, they could release him in the same way, and again relock him in after the manifestations were through with.

T. R. HAZARD. Aug. 27th, 1878.

It is said that if dogs take toads in their mouth they become poisoned, froth at the mouth and show symptoms similar to those of the first sof the "field"?

A -I observe that many tares have grown up among the wheat. There appears to be great indifference on the part of many Spiritualists whose experience covers many years. Then there is a class of impostors—possibly to some experience.

Watkins Free-thinkers' Convention.

[CONTINUED] The Free-thinkers' Convention at Watkins opened the second day under a cloudless sky.

The people came into the Conference with sunny faces. The ten-minute speeches were pithy and soul-stirring. The scene half resembled an oldfashioned Methodist love-feast-minus the amens.

The three addresses of the morning were delivered by G. B. Stebbins, Mrs. P. R. Lawrence, and Elder F. W. Evans. They were all excellent, and two of them masterly efforts. It is impossible in a sketchy report to do them justice. Mr. Stebbins

"The world would grow either to Spiritualism or Materialism, and gave cogent reasoning in behalf of the Spiritual Phil sophy. He dwelt upon the indwelling spirit in man, God, duty, moral odig dions and immortality. He contended that natural religion, the blee of God and eternal life would grow in beauty and power as creeds died and dogmas decayed. To transmute into a higher life on earth the truths of the past, to cultivate fraternity, to learn self-poise and serventy, the Nirvana of the Buddhists, is the work of the hour." The earnest and thoughtful attention of the

audience was held to the close of his address.

Mrs. Lawrence succeeded Mr. Stebbins. She is an easy and graceful speaker. The discourse was upon the "Education of Children and the Baneful Influences of Superstition."

A song from Prof Hudson's choir, eliciting

great applause, was followed by Elder F. W Evans. He had but a short time. One of the com mittee told me that they put him on last, to hold the audience, because everybody wished to hear him, and they did hear him, though the dinnerbells began to Jingle just as he commenced speak-ing. His lecture was a rich treat, historical, argumentative, unique and odd with potent eccentrici ties. After arraigning Church and State, Orthodox theology, and landed monopolies, he said: " am a Christian, and live my Christianity; I am a Spiritualist, and live my Spiritualism; I am a Shaker, and lire my Shakerism. Primitive Christianity, true Spiritualism and Shakerism by the law of cycles are one. They constitute truth, and you have all got to come to this truth in this world or the next, and you had better be getting your-selves about it now." There was frequent ap-

The afternoon session was occupied by able The arternoon session was occupied by able addresses from W. S. Bell, of New Bedford, Laura Kendrick, of Boston, and the Rev. J. S. Alcott, a liberal Presbyterian minister of Ohio. Mr. Bell in a style stirring and scholarly, impeached the Christianity of the past and the present. Mrs. Kendrick appealed in a most impassioned manner for the govality of the seyes. passioned manner for the equality of the sexes, the generation of a better race, more humanity toward woman by woman herself, and the exacting of the same purity on the part of young mer as young women.

The Rev. Mr. Alcott's sermon-and that he had previously delivered before the members of sown church-was logical and absolutely grand in thought. His subject might be named, "The Spirituality of Religious Law, and its Relations to Mental Liberty." It created a marked sensa-tion, and elicited such remarks as this: "Well, if that's Orthodox theology, it's a good ways ahead of Materialism." And again—"Of the two, I should prefer the modernize I hell of progressive theologians to the annihilation notions of Materialists." Such ringing echoes pointed to the general sympathy of the meeting. More than half, probably two thirds present, were Spiritualists.

The evening was principally occupied by the Rev. W. E. Copeland, a Unitarian minister from Nebraska. The meeting was held in the Opera House. It was crowded. The able and eloquent discourse of Mr. Copeland was followed by a social dance, a large number participating,
Third Day's Session. - Weather still delightful.

The first thing on the programme this morning was a steamboat exercsion to North Hector There were two or three hundred promptly aboard—a folly crew! Seeing them off I returned to my quiet, cosy room in the hospitable residence of Dr. E. W. Lewis, one of the first among the Spiritualists of America.

Long before the return of the excursionists of the excursion of the excursionists of the excursion o

large number had assembled in the Park, Giles B. Stebbins, E.q., in the chair. The exercises consisted of experiences, resolutions and discussions. Pretty much everything was introduced and why not? It was a free-thinkers' and a free-talkers' Convention. During the four days everything was discussed, from worm-germs up woman --from grasshoppers up to God! Mrs. Tillotson, of Vineland, gave a sound, sen-

ible talk on dress reform-her own dress being a practical exhibition of her philosophy. All that heard speak against it were women. could not conscientiously pronounce it beautiful; but then, beauty should pale away before the no absolute standard. It is the caprice of a day -the creature of education—the phantom that often dazzles to blind! Personally, I consider some sort of a Bloomer dress infinitely preferable to long, switching trains, catching on to splint-ers, mopping up the dirt and rolling over the filthy tobacco quids that dot and line the side walks in our cities.

The morning conference was spicy in the extreme. Many, and among them some strangers, took an active part.

The Saturday afternoon programme was somewhat varied, to give the Rev. E. W. Abbey a Presbyterian minister of Terre Haute, Ind., Ar opportunity to be heard. The discourse was an earnest, and I must say a masterly defence of the Bible and Christianity. Of course I could not accept his conclusions, but his ingenuity and way of putting things called out the admiration of the freest of the Free-Thinkers He was brave even to boldness; and his showing up of the contradictions of scientists was a

amusing as instructive.

Taking his seat, Mr Toohey, on the spur of the moment, replied to the Rev. Mr. Abbey's sermon in a most clear, positive and exhaustive manner. Though unpremeditated and unstudied it was not only a creditable but a crushing answer to this clergyman, and Mr. Toohey won

many laurels by the effort.

Just after Mr. Toohey's address the Hutchin sons male their appearance and gave the people

a grand, soul-stirring song.

After Mr. Copeland's address in the Opera House, Friday evening, Dr. Brown, the President, Mrs. Coleman, Mr. Truesdell, of Elmira, and Horace Seaver, of Boston, made short speeches. Mr. Seaver is a pleasant and solid speaker—solid as far as he goes. But he's dread ful shy of getting too near the borderlands of

immortality.

Another materialist mourning over the credulity
of Spiritualists, capped a climax of eloquence by saying, "I do not even hope for a future state of existence." It was to me a stranger existence." It was to me a strange assertion. Thinking it over I feel to say that the individual who is sufficiently stupid to lie down for a night's sleep with no wish, no desire to wake in the morning for useful labor and mental improve ment can be considered only a sluggard tottering even upon the verge of brutality. To me it seems that the man is only such in shape who has no desires, no noble aspirations to consciously live on "over there," to widen the scope of usefulness, and more fully develop the potencies of his divine nature. Materialists to the contrary, man is not all mud, nor did his spirit

originate in the mud-slime of the oldest se There was a small newspaper published in Wat kins during the Convention called the Daily Free Thinker. Some of the lectures were published the day after delivery. Among these was Dr. T. B. Taylor's. The following is an extract: "My position is, scienc', philosophy and metaphysic utterly fall to give us any satisfactory evidence on this

utterly fall to give us any satisfactory evidence on this God question."

"And I, for one, do not hesitate to say, in the presence of this Convention, and were thousands of representatives of both the Crossand Crescent present, I should not hesitate to say the same thing, to wit: If there be a G si in the universe, who manages the details of the same, he is as malevient, to say the least, as he is benevolent."

"And so far as skill and contrivance are concerned, I see quite as much of these in a rose cancer as I do in the rose without the cancer, but I fall to see the benevolence. I can see just as much of skill and contrivance in the construction of the sting of a wasp, as I do in the structure of the human eye, or ear, but I fall to see the wisdom or benevolence of it. The structure of vile serpents and stinging in sects is just as complex as the structure of man—"for they are all on the same plan, and after the same model," says Mr. Huxley. But who can see the wisdom and goodness of the former, while admiring the latter."

This may be the Spiritualism of Dr. Taylor.

This may be the Spiritualism of Dr. Taylor,

but it is not the Spiritualism of Stebbins, Sargent, Brittan, Davis and Crowell touching the

God-question.' Saturday evening Mr. James Parton, a magazinist, an author of note, and one of the contrib-utors to the expenses of the forthcoming trial of the parties arrested for the sale of "obscene literature," delivered an address in the Opera House on "The Coming Man's Religion. was a fine essay, read from manuscript. In the reading much of the real spirit, much of the mag-netic force, was lost. The old command was 'Go ye into all the world and preach," not read " the Gospel."

After spenking of the beauty of and the necessity for a religion, Mr. Parton spoke directly of the Coming Man's religion, which must, he said, "inculcate and actually produce a genuine and high morality. Much more is requisite, but this is preliminary and indispensable. The practice of the homely moralities is the first condition of all welfare and all excellence. For my part, I avow my conviction that the most blind and bigoled religionist. Cutholic or Protestant, who per-forms with conscientious loyalty and cheerful diligence the duties of his sphere and home, is not only a better man, but, in truth, is a more intelligent man, than the philosopher who does not.

"Nor will the Coming Man be content with the homelier moralities. I think he will adopt the principle not to enjoy luxuries while one honest man within his reach cannot get necessaries. He will have no Bridget who cannot sit at the same table." [Tumultuous cheering.]

Mr. Parton further said the Coming Man's religion will have an awful hell in it—many hells—as many as Dante's Inferno, because no religion and no life can succeed that has not the requisite ingredient of terror: "Hell?" said the speaker, "We are all in hell now. Are we not, every one of us, every hour, expiating the sins committed by our ancestors from the beginning of time? And do we not most of us go on committing sins which our descendants, alas! will have to explate in agony and shame?

"The coming religion will have its heaven also; most of us are enjoying a portion of it at the present time, for all the happiness in the world is the consequence and reward of past virtue,
"The Coming Man will have a Bible also

What a Bible! The sum of human wisdom! The sound and high part of every literature! All the deepest, all the truest, all things the heart of man ever uttered; all that is loveliest in poetry; all that is demonstrated in science, all that is noblest in intuition; what ever rebukes, suggests, inspires, consoles, warns and strengthens; the golden words, of which there are a few in every language, to which every century contributes a few, which utter human wisdom so as to make it available for the daily use of anxious and toil worn men." The coming religion will have its ceremonials, also. us help ourselves and one another, and that is the whole of the Coming Man's religion"

Sunday forenoon was allotted to the writer, Elizur Wright, of Boston, and Mr. Leland, of New York. The weather was forbidding, dark, and rainy, and yet the capacious hall was crowded. I only occupied twenty-seven minutes of the hour set apart for me, preferring to have the remainder of the time filled by Elder F. W. Evans. He had not had a full hearing, and the people were hungry to hear him. He was followed by Elizur Wright, who read a most admirable discourse, and Prof. Leland read another upon the necessity of organization. I wish that every non-organization-believing Spiritualist in the land could have listened to it. All good, sincere Liberalists ought to unite upon a broad common platform for effective work. Union and concert of action are indispensable to carry on successfully any great movement. Considering the signs of the times, as well as from a sense of duty, I urged and reurged this upon the Con-

The Hon. G. W. Julien occupied the most of the afternoon. The themes treated of were a new political party, hard money, an honest civil service, entire separation of Church and State, and cvolution, differing decidedly with Herbert

Spencer. The paper, a very lengthy one, will be published in the North American Review.

Several short speeches succeeded Mr. Julien's, the most noted of which was Mr. Toohey's relating to the differences between the Harmonial Philosophy and the teachings of Spiritualism— the way and method of Mr. Davis's obtaining his knowledge, &c. He held up to the audience Mr. Davis's "Four Lectures on Human Magnetism," published in 1845 -a pamphlet that I had never seen. Confession of ignorance is always in order

Previous to the day's adjournment Mr. H. L. Green was the happy recipient of a magnificent painting of Col. Ingersoll; Mrs. J. H. Harter, of Auburn, was the artist. The presentation speech was made by Dr. Brown, the President, to which ing manner.

The closing lecture Sunday evening was by Mrs. Neyman, of New York. Then followed the reading and a discussion of the resolutions. Mr. Mills, of Syracuse, protested against some of them with a most sterling earnestness. Others felt more than he expressed, but the hour was get ting late, the people were weary, all were anxious to get to their hotels or more quiet homes.

GENERAL REMARKS.

This Watkins Convention was a unique one-Materialism, Spiritualism, Shakerism and Orthodoxy meeting together upon the same platform! Generally speaking, the lecturers were tolerant and the people exceedingly good natured.' The crowd was not of such immense proportions as expected. It could not have greatly exceeded two thousand at any one time, and this was during the delivery of the Hon. Mr. Julien's

Amidst the great variety of opinions much was said of value and lasting interest. The materialistic element largely preponderated upon the platform; but not so in the audience. Doubtless a large majority of the people present were Spiritualists. There was not always such quietness and order as there should have been. No Quaker would have felt at home on the platform. Under such influences the highest inspiration and the finest feeling could not be reached, neither could the soul be moved and uplifted to its loftiest heights. Those accustomed to the sublime teachings of the Spiritual Philosophy missed the fervor religious feeling, the clearness of intuitive thought, and the depth of perception of interior realities that constitute the make up of our best spiritual meetings. Give the spiritual idea the emphasis as the central and inspiring thought of a meeting, and then give liberty of speech to al noble, well-matured opinions, and a public meeting reaches its height of power and usefulness. So it is well and wise for us, while fraternal in spirit, with free thought meetings, while working heart and hand with all shades of Liberalists, having in view the good of humanity, to keep up and to increase our own great gatherings. It is the different notes and the different instruments of music in the orchestra that increase to ecstasy the general harmony. J. M. PEEBLES.

Cleveland Notes.

A correspondent writes: "After two months vacation the First Religious Society of Spiritualists reassembled Sunday, Sept. 1st, and opened their meetings with Dr. D. P. Kaynor, of St. Charles, Ill., as lecturer for the month of September. The Doctor comes highly recommended as a lecturer, clairvoyant and man, and we anticipate both pleasure and instruction during his (first appearance) stay with us.

The Children's Progressive Lyceum, which has also indulged in a two months' vacation, rallied at a picnic to Coit's Grove on Monday, Aug. 29th. This was the signal for our recommencement, and for a first Sunday we had a good session. The Lyceum is still under the able Conductorship of Mr. Thomas Lees, with Miss Sara A. Sage as Guardian, to which the children of all Spiritualists and Liberalists are invited to attend -as well as the public generally."

When a rider is thrown over a horse's head, the horse becomes the power behind the thrown.

AN APPEAL FOR AID, The Necessity for a Comprehensive System of Relief Set Forth-The Situation in the Pest. Ridden South - 108,000 Persons in Actual Want.

Relief Set Forth-The Situation in the PeatRidden South – 108,000 Persons in Actual
Want.
Washington. D. C., Sept. 8th.—To the Chambers of
Commerce and chari able of the chief cities of the Union
—The cry of anguish from the stricken cities and the people of the South has been answered by a noble burst or
charity from the cities and people of the whole country.
Contributions, great and small, have been extended to the
sufferers. The Secretary of War 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, the
necessity is yet greater, and the sums subscribed are yet
inadequate to the wants of the suffering. In New Orleans, Vicksburg and Memphis, as well as in the smaller
rowns of Holly Spring, Grenada. Port Gibson, Canton,
Greenville, Brownsville, Baton Rouge and Delhi, business
is entirely suspended. It is estimated that, in the suspension of business on the Sitsishaped River over fifty steamsloats are tied up and their craws discharged. "Longshoremen, gangs of stevedores and other laborers are without
employment, and Gour great these of railroads are paralyzed
and their employs a like. Nearly every place of
business
in their employs a like. Nearly every place of
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in their temploys and their labor for support. It is estimated that of these unemployed men there are no smaller towns 2000, making a total of 7,000 dischool in
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smaller total population of not le s than one hundred enresent a total population of not le s than one hundred enresent a total population of not le s than one hundred enessent fity days, for there will be no stay of the pestiones,
no resumption of business, until there is a frost. Averaging the support of each individual at twenty cents per day,
which is to reast ses

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60, 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 installment is the vehicle of several excellent maps, having for their topics 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 SPEC to ZUMB, and the concluding number (61) contains a fine pronouncing vocabulary of English and foreign proper names, etc., characterized by orthogoic pecultarities or difficulties-this tabulated list having been specially prepared for Zell's ENCYCLOPEDIA. As is usual throughout the series, the installment before us is replete with engravings of a high order of merit, and which ably assist the letter-press in making the subjects treated more clear to the comprehension of the reader Some idea of the range of these pictorial commentators may be gleaned by mention of a few which the eye encounters in casually glancing along the teeming pages: a drawing of the spectroscope, front elevation of the Strasburg Cathedral, growth of the Sorghum plant, Swedish costumes, Tilghman's and Mörse's sand-blast processes, view of Tobolsk, plans of the nautical torpedo, outlines of fortification, Victoria Regia, birthplace of Daniel Web ster (with portrait,) etc., etc. The work, as now com-pleted, contains one hundred and fifty thousand articles, three thousand wood engravings, thirty-five splendid new colored maps, and is a mine of information, a library complete of itself, a friend and counselor whose presence will be deemed at once indispensable upon forming its acquaintance. It deserves a place in the household of every thinker in the land. Parties destring to know the particulars regarding the Encyclopedia can address T. Eliwood Zeli, Davis & Co., Palladelphia, Pa. A specimen part with map will be sent to any address by these gentlemen, on receipt of twenty, the cents. celpt of twenty-five cents.

The Watkins Convention-Money Required to

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 seven dollars and forty-nine 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 the unpaid expenses above mentioned. If more than \$207,49 shall be paid in, I will put the balance into the bauds of the Treasurer of the New York State Free Thinkers' Association.

Every contributor will please mane the Liberal paper he

Every contributor will please name the Liberal paper he or she may desire to have their centribution acknowledged in.

11. L. GREKN.

Cor. Sec. N. Y. State F. A.

P. S.—As a Committee of Arrangements has been appointed for the next Annual Convention, I hope the details will be much better ordered than I was able to make them this year.

this year.
Salamanca, N. Y., Aug. 29th, 1878. Spiritualist Convention in Vermont.

Spiritualist Convention in Vermont.

The Vermont State Spiritualist Association will hold their Quarterly Convention at Hyde Park Sept. 27d., 28th. and 29th. A cordint invitation is extended to all speakers and mediums in the State, and Spiritualists and Liberals generally. In addition to the array of home talent that may reasonably be expected, the services of Capt. II. H. Brown and Mr. M. C. Vandercook, of Michigan, but more recently from Lake Pleasant Camp-Meeting, have been secured, which cannot tail of adding great interest to the occasion. Hyde Park is the shire town of Lamole County, twenty inless northeast from Waterbury, and is accessible from the north and south via. the Central Vermont Railroad to Waterbury, thence by stage-ceach, over a sphendid road, through a beautiful and picturesque portion of the State. The Portland & Ogdensburg Railroad passes directly through the town:

It is confidently hoped and expected that all Spiritualists throughout the State, who consistently can, will avail themselves of this opportunity to reciprocate the kindness of our Northern friends in the past. There is a commoditions hotel, at which all guests can be accommodated at a liberal rate. Half fare will be granted by the different Railroads.

Z. GLAZIER, Sec.

Gouldsville, Vt., Sept. 2d, 1878.

To Correspondents.

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 used. A. C. W .- "What Constitutes a Free Platform?" is on

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