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The Rostrum.

JOHN KING AND HIS WORK IN SPIRIT-LIFE. ecture Delivered through the Medianiship of

MR. J. WILLIAM FLETCHER, At Steinway Hall, London.

(Reported for the Banner of Light.)

Our subject for this evening is "John King and His Work in Spirit Life." We do not intend or desire to speak of John King simply because of his own special experiences, but rather because those experiences are representative of the great spiritual work that has been carried on in the past, and is now unfolding itself in your midst. John King, as a man, or as a spirit, may be of no interest to us; but when we consider what he has done, the great and glorious work he has accomplished, we perceive him to be a representative spirit, one to be studied, loved, and held in honor for the good that has been achieved through his agency. There are those among you, perchance, who would say," Who is this John King of whom you speak?" There may be others again who do not at all realize his relation to this life. Let us make all clear.

There are in this world many persons possessed of the power called physical mediumship, through which the presence, the tangible presence, of the spirit is made manifest; and, under certain conditions, and through the exercise of this power, the spirit steps down from its higher life to mingle once more in this

And so fully and clearly does it restore that life of its own, and manifest its existence among you, that all ho look upon the spirit, and who perceive the manifestation, are made to understand its distinct relation to this life. Each physical medium is possessed of one guide under whose control all these manifestations take place. And such a guide is John King. In the life of the spirit-world he has been called to this work, and his presence has been made known, and the result of his labors made manifest, ever since the voice of the spirit was first heard in this age. We know of no spirit of whose work we can speak with greater pride and happiness.

John King would have addressed you this evening through his own efforts, had the conditions permitted: but the ideas to which we shall give expression will be influenced by him, through the band of spirits who have spoken on previous occasions. He bimself is present with you in spirit this night, and the words we speak and shall speak are words chiefly of bis dicta-

In a period of your history which has long passed away there was a band of so-called outlaws-outlawed from society, from their homes, from their friends and their country. Their only home was the broad ocean, and they held that what all men possessed and the world contained was free to them. They were outlawed from society because they had violated the laws of society; and yet there are many who conscientiously violate certain laws which society has made by following out a law which they find within themselves, which seems to run counter to the accepted laws of the world. And when you draw a hard line and say: These are the conditions of the world-these are the outlaws of society whom God will punish-is it not possible that when each one stands at that bar of judgment which awaits all men, society, also, will be on trial, and perhaps not acquitted? For we dare say that a large number of the criminals and outlaws now found in the world are the product of the present system of social life. That society, instead of reforming them, often produces them and increases their numbers, in its treatment of their first mistakes.

John King, one of those liberty-loving natures, was the leader of a band of sympathetic comrades, and felt himself free to take whatever came in his way. Seeing on the one hand wealth and selfishness, and on the other poverty and misery, he conceived that he was right in taking from those who had more than enough, and dividing their possessions among his own followers. For many years he pursued this course of life, until one day, in a last engagement at sea, he and his crew were suddenly called away from this life of earth. They had attacked and boarded a passing vessel, and in the fray they were vanguished, and their lives sent forth into the realms of the unknown, to begin the life of the spirit of which they had so little dreamed.

As John King struck down his opponent, he gazed into his face and remembered a friend of early days, and, arrested in the act by the thought, his own life was taken, and hand-in-hand with the wrong he had done he entered the spirit world.

With his earth-life you have little in common; it is with the impressions made upon his spirit afterwards that we have to deal. He entered the spirit world in company with that friend: Before him stood the teachers of a higher and better life, who saw the large nature this man possessed, and its possibilities; saw that his heart was quick to be moved by high and true impulses, but prone to evil under wrong impressions. At the feet of these new guides John King learned the lessons which his after life has demonstrated. He learned what has been-known to the few in all times the principles of materialization, or of the spirit taking again upon itself the form it once held. So was it

so also is it recognized through the power of modern mediumship, as you well know. And as John King gained more and more of the knowledge his teachers had to give him, his heart was drawn toward the home of his early days -to the friends left behind whom he loved so well, and, feeling a strong need for the influence of that home, he was taken back to the scene of his early days, to see, his child grown to womanhood and the one that had long borne him company drawing nearer each day to the life beyond. And the desire within him grew stronger that they should realize his presence, and as he came nearer he felt the attraction they possessed, the influence of their lives upon him, and gradually he gained power, gathered from the atmosphere and from their own surroundings, for him self, and stood in visible form in their midst. It was that law of attraction, possessed by few in this world which made it possible for him to cause his presence to be known. They felt and thought that they had seen his spirit, that it had returned to bring them tidings of the other life. The truth was, that the child of John King, now grown to womanhood, possessed mediumistic power so strong that it attracted him from the first, from the spirit-world, and enabled him to draw near them and make his presence known.

So many have asked, and are now asking, how is i that one possesses this power and not another, and why those dear to us, whom we long for come not, while we learn the lessons of life beyond from strangers, that we must try to answer them. If you take a magnet and set it before a needle, the needle is responsive; but if you remove the magnet and put in its place a lump of lead or a block of wood, the needle neither moves nor is affected, because the magnetic power is not present. So also there are those who possess that peculiar magnetic quality which serves to at tract a spirit, and through which power the spirit is able to manifest itself. Affection has little or nothing to do with it. It is simply a capacity of the individual which the spirit is able to use, and through the capaci ty of this child of his John King first manifested him self. He then watched the changes of time, and saw the steps of his dear ones nearing the eternal city, and when by and-by their arms were folded, and their eyes closed in death, it was he who welcomed them, his voice that sounded first in their ears. With this experience, then, John King gathered about him, by the law of attraction, all those who had been his follower: on earth, and as he had learned this great possibility of materialization, so he taught them from the knowl edge he possessed, and showed them how they might return to the world, and how affect those who dwell

It is objected against the evidence that has thus been given, that one spirit cannot be in two different places at the same time. Our answer is, that there is a band of spirits, under the control of this one spirit whom you call, let us say, John King; that these spirits have the power of materializing, and that to them is given a certain wish to do so. You may chance to find one of these spirits before you, and on putting the question, "Who are you?" receive the answer "John King," for he is their teacher and guide, and his name they assume and are permitted to give. There is one John King, and many take his name, for it suits their purpose in carrying forward their work. We would ask the skeptical world to explain the manifestations, rather than complain of the way in which they may take place. With this spirit-band, then, aglow with the great facts their master had taught them, the up from the world as it liad never done be fore, "What of the hereafter?" For of every reli- to demonstrate the truth actuate your life. The eye of gious dispensation that has ever come to the world it the world will watch you well, happy if it can find has been asked, "After death, what? When the body is laid in the grave and is no more seen, where, where is the spirit?" Nay, it has been asked in these days, "Is there one?" And this earnest cry went up to the gates of Heaven, and John King received from the higher spirits beyond him a commission to return to the world and give a demonstration of what that unseen life was. He sought everywhere for mediums through whom he could manifest himself, and was obliged to seek those who had similarity of spirit with himself, and who were in some way like him in disposition and organization, and then he began the work of making his presence known.

There are many who find fault with and complain of the shortcomings of mediums, saying they are wayward, ignorant of their own minds, swayed by every influence. But do you ever remember that what you complain of causes their mediumship? It is, in truth the effect-the explanation of the powers they possess. They are not amenable to the same laws as other men They live largely in a world by themselves, a world of unseen influences of which the outward observer can know and understand but little. What wonder, then, that they are sometimes carried down into the valley and that you are not always willing to follow them and

bring them back again! Finding these persons who were impressible, who could receive the influence of this hand of spirits. John King thought how happy the world would be if he could tell them the truth. "I shall bring them," he said, 'such glad tidings! I shall tell them of the life beyond, and make them realize, as they have never realized be fore, that there is indeed no death!" But when he came, he found there was at first little chance for him to demonstrate any of the higher truths; that the spiritual condition of the world was so low that lower spirits than himself were obliged to produce the mani festations according to a law of much inferior order, that certain spirits must come to prepare the way for better things, and to accommodate themselves to the opposing influences the world sent forth. And the manifestations were weak-the thuy rap, the movement of the table, of some small article or hand, were all the evidence that could be given of the presence of the spirit. But there came one who aspired for something better, and finally a circle was formed with a desire for higher and better manifestations—who felt that these things were not all, and endeavors were made to improve the conditions, that higher spirits manifest themselves, and do more even than that. There are those who have realized the joy of a first spirit-materialization. After sitting for a time, gazing with earnest eyes into the darkness—one day to be no more needed the shadows paled, and there, with face aglow, in a gentle and unearthly light, and in the long flowing robes which clothe the spirit, stood John King. Human eyes saw him; human fingers could touch him

human ears could hear the words that fell from his lips What did the first materialization mean? what was its deep import to our race? In that moment was accomplished freedom for the human soul, and a new era born in religion. The death-knell of spiritual bigotry and skeptical doubt was sounded; the terror of death was removed; hope was brought to the sorrowing, comfort to the downcast, and the priceless knowledge that beyond the grave was life-life eternal. And if no other manifestation had ever taken place, this was enough to have settled the vexed question of immortal

John King comes not back to you for the mere sake known in some ancient lands, so is it held as a power | of producing manifestations which excite your wonder;

also among the Rosicrucians of the present day, and | but, bearing a grand and giorious commission from the throne of God, he comes to let the light of heaven in upon this world of yours, to show you that all your treasures are kept by loving hands, that those you hold most dear are waiting for you in the lame of our Fa-ther on high. Other spirits have come since then, and produced varied manifestations; but John King is to Spiritualism what the prophets of the past were to the ancient world. John King showed by his return and appearing before us the grand possibilities of all life, and in that blessed hope and knowledge the world can rest and be happy. The influence of his spirit now rests over the world, and each day he is climbing the silver ladder that leads to the higher spheres, and ere long his spiritual work here on earth will have ceased forever. He would have us express his grafttude to those who are present whom he never knew in earth-life, but whom as a spirit he has learned to know and love, and he would say, Lo, I am with you! we who have struggled together. I have led and you have followed, and I hold, in my hands, not my own truth, but the truth God gave unto me. You who are in the world, who see and realize that blessed truth, bear it every-

> While we speak, there comes up from your midst mestionings regarding materialization. We cannot onight enter into a scientific explanation of the law of materialization, but will try to answer those questions as they come along. When a circle is formed, and the medium sits in the midst, it is to the medium that the spirit is able to first come. By strength of will and carnest endeavor he is able to gather from the circle those elements necessary to give outward form and ex-

> How is it, then, if these spirits are able to take on physical conditions of strength, that they always shudder so when touched? There has been-scarcely such a thing as the appearance of the inner spirit in any séance. The forms which you see are not the inner spirit forms. There may be an arm materialized, a face, or the outward form in part, but the abundant drapery that you see, which hangs about the form, is simply used by the spirit to protect it from physical influences and enable it to retain its identity; and contact with a body of any kind disturbs the materialization and causes acute suffering to the spirit. Is the process of materialization painful to the spirit? That depends very much upon circumstances. If the circle is harmonious, the spirits are made happy and suffer nothing; but if there is discord, great mental and bodiy suffering ensues, both to spirit and medium. How is it that at times the spirits bear such a strong resemblance to the medium? The fewer elements which the spirit can take from the circle, the more he is forced to absorb from the medium. And in many cases the spirit is absolutely clothed with the physical elements of the medium, and then, of course, looks exactly like him. Other questions arise which we are unable to deal with to night, but we would impress upon you that if you lack the presence you ask for, you have but to approach in the right spirit, put all outside influences away, go to the scance perfectly disinterested save with a desire for the highest, and you shall receive that

> for which you seek, John King stands by my side for a moment and says, Give this message to my earthly workers in the cause of truth and life eternal. I would say to every medium, trust in God. Let the world say what it may, let enemies beset you, friends advise, but be ye true to the principle of right which God has implanted in your hearts and your guides teach to the world. " Have your work clearly before you; let no thought but the desire some excuse to hurlits condemnation upon you; but with your lives pure and true, in the highest sense of the word-true to the great cause you should have so firmly at heart-then, when shadows are upon you, when enemies attack and friends forsake you, come with great reloiding. Ask, While the angels are Joi

> me, who can prevail against me? Be humble and trutbful; remember you are bearing to the world a truth it is not ready for. Be patient and loving, and God will give you the reward of the faithful. John King's spirit pours out his love upon you May each receive it, is his desire. May every medium feel strengthened, and every Spiritualist feel more joy In his sweet faith, while every inquirer is encouraged to go on seeking for that truth which will make the world free indeed.

Written for the Banner of Light. GETHSEMANE.

BY MRS. E. M. HICKOK.

Depth of anguish! well I know How its waves the soul o'erflow; How with blinding pain inwrought, Comes each lonely, bitter thought.

Depth of anguish! God alone Hears the weary spirit's moan; Pitving, hears it mournfully Pleading-pleading to be free! Depth of anguish! can it bring Strength for all the suffering? Can the heavy, chastening rod Bring us nearer still to God?

Will the trying flood and fire Give more wisdom, lead us higher? Could we not the grand heights gain, Only through such cruel pain?

Depth of anguish! hard to bear, Bringeth peace, through trust and prayer. If the Father had not led, We might well be crushed instead

Depth of anguish Christ endured! All temptation's arts withstood; In the lonely midnight hour Proved his mighty spirit's power

Depth of auguish-speak it low; Calm the tempest of thy woe; Hear a voice say, "Peace, be still, Soul, rebel not—'t is His will."

At Mrs. Billing's circle, the other evening. Mrs. Burns was impressed to sing a verse of a song, "She has gone from my gaze." This song song, "She has gone from my gaze." This seng was a great favorite with her mother when on earth. No sooner did she commence singing than a spirit, in a powerful feminine voice, accompanied her, and continued to do so correctly throughout. At the close, Mr. Burns exclaimed, "Why, that is like your mother's voice!" "Of course it is my voice," said the spirit, and she continued to chat away and give just such evidence of her identity as any person would in the flesh. This is the perfection of spirit communion. At recent scances, the success in this munion. At recent seances, the success in this direction has been most satisfactory.—The London Medium and Daybreak for September 12th.

"I have a love-letter," said the servant-girl to her mistress. "Will ve rade it to me? And here is some cotton wudye stuff in yer ears wholle ye rade it?"

Free Chought.

SCIENTIFIC SPIRITUALISM. To the Editor of the Banner of Light :

A correspondent in the Banner of Light, who signs himself "A Spiritualist since 1817," has somewhat to say about "Scientific Spiritualism," and while he pretends to do so, does not answer the question as to method. I propounded to Bro. Hudson Tuttle. I do not now wish to discuss the issue involved, but write this chiefly to make a correction. The writer says: "Mr. Cook objects to the notion that there can be any such thing as a 'scientific Spiritualism.' This is the more surprising in him, since, according to the views of science which he has expressed in the Chicago Times, science is not demonstrated truth, but a fluctuating hypothesis of truth, with its 'shifting sands.'" Now I wish to say that I have never in my life expressed an opinion as to the province of science, through

he columns of the Times.

There is a paper published in this city the hief aim of which appears to be to discredit spiritual phenomena. This paper it is known as the Religio-Philosophical Journal-has within the past month enjoyed a one-sided controversy with the Times. It referred in no less than eight different articles to "our critic of the Times," and broadly intimated that the authorship was not to be questioned. While it did not call me by name, it plainly indicated that I was the offending party. So long as the mistake" was confined to the limits of the Religio-Philosophical Journal, it was simply a source of amusement to me; but since it threatens to give me a false record, I am compelled herewith to openly disclaim its authorship. More than this: It entirely misstated my position. I believe fully with "A Spiritualist since 1847," that "science is not science till it is established beyond a risk of change," and would only add until the laws by reason of which it

exists are already demonstrated. By the way, Mr. Editor, I have a very black row to pick with one of your compositors. In the conclusion of "Is Anything Settled?" he makes me say, "You wish to be recognized as you are recognized, because you will express to perfection all the distinctive peculiarities by which magnetism is established." To me this sentence is utterly bewildering, as it has no doubt been to the reader. I think I meant to say something like this; "You wish to be recognized, and you are recognized, because you will express to perfection all the distinctive peculiarities by which recognition is established." There are a few minor mistakes, but I will not trouble you to correct them. Speaking as a professional, I take pleasure in saying that as a rule the proof-reading on the Banner of Light is among the very best to be found in connection with the weekly press of the coun-FREDERICK F. COOK. try.

CAN SPIRITUALISTS AGREE TO WORK TOGETHER?

To the Editor of the Banner of Light:

The Harmonial Philosophy is on trial, with the votaries of superstitions religions on one side, and the devotees of the sciences on the other, with the Spiritualists divided, contending for what they think is right among all parties, with a zeal that is unsurpassed, and a hope of salvation that is without a doubt; because they know the angels of heaven are back of them with all their love and power, and all are working under a law of nature's God that has no variation or shadow of turning.

And there is no doubt that spirit communications justify all their different opinions, because there is a scintillation of truth in them; or the spirits wish to create a confusion among Spiritualists until they learn to separate truth from falsehood by carefully-considered observations and experiments on moral and social questions. All the sciences have been established by reasonable deductions from facts thus obtained. And all people and societies who adopt this plan have made a peace arrangement without proclaiming it to the world by a peace conference or convention.

The thoughtful, intelligent Spiritualists are better prepared to investigate the claims of mental, moral and social questions than aux other people. Their quiet, thorough way of investigating and observing mesmeric and spirit phenomena prepares them especially for this work. It is a little less than forty years ago that I first became acquainted with Dr. J. R. Buchanan. He was then engaged in teaching phrenology; soon after he commenced his mesmeric experiments in connection with phrenol ogy. I was present at that time, and noted the critical accuracy of his observations on the phenomena that occurred. Since then his name has become familiar to many people in all parts of the world because of his discoveries in the mental, magnetic and spiritual sciences, and in the religious elements that are native to the human soul. He may be considered the leader of hundreds of Spiritualists who have been making similar observations and experiments, and agree with him about the facts discovered and philosophy established by them.

But there is great difference of opinion regarding the religion that naturally grows out of these mental and spiritual facts. Prof. Buchan an thinks the best sentiments of the Bible are sustained by the facts of science, and the worst parts, such as make "a God of hate and of short-sighted folly," are not. He thinks the two great commandments upon which the Bible says 'hang all the law and the prophets," are correct in sentiment, the purest legal and moral standard. Here commences the division among Spiritualists, which ends in all kinds of unchar-

itable expressions toward each other. The first commandment says, "Thou shalt love the Lord thy God with all thy heart," &c. Now what is the character of the God we are called upon to love? Isit the Bible God of hate and folly, or is it the God that a person images in his own mind? This command was to the Jews, and bade them to love the Bible God, or to all people, and bade them to love their imaginary God. So there is a constant dispute about the character of the

God we are commanded to love.

The second commandment - Thou shalt love thy neighbor as thyself." Is self a good standard to be governed by? Some people do not seem to have any love for themselves, or any other person; and all persons are more or less inconstant and unreliable in their love, and this command makes many professional lovers, who are really haters of their neighbors! The commandments of the material and spiritual scientists are very different; the first is, you shall love to learn the laws of the God of natura and spirit with all your heart; and second, you shall love yourself and your neighbor, as directed by the laws of this God. No scientist wants a student who has no heart in his work, or, one who will not obey a well known law of this God that will benefit mankind. These commands make persons working lovers for their neighbors as well as for themselves; it puts works in the place of professions, and facts in the place of theology.

Any religion that is not based and built on vell-established facts cannot harmonize the intelligent people of this age. Spiritualism is ilently growing in the minds and acts of the people, because it is founded on facts and philosophy; tests upon tests prove it true.

The highest laws man can make in one age become the lowest in a succeeding age; and the highest law a person can write in his most enlightened moments, he cannot equal in his ordinary state of mind; and this law becomes the educator of himself and others, and prepare him to accept the higher law, when experiment has proved it true.

The great questions are: Were the basic princides of just laws and gospels proclaimed as well eighteen hundred years ago as they were one hundred years ago? and are any that have been proclaimed as good as can be laid before the people in this age?

Prof. Buchanan has given us his new laws and religion with the old basis. I give the best new basis I can conceive. Now, Spiritualists, shall we work together to adopt the best religion from base to summit that can be reached in this enlightened age? H. S. BROWN, M. D. 527 Milwankee street, Milwankee, Wis.

TOLERATION.

To the Editor of the Banner of Light:

As I grow older- and I hope wiser-I become nore tolerant, especially to the church, which as Dr. Buchanan says, "one single church does more practical good than all the Spiritualists but together." There must be a cause for this, if we could only find it. We have no devil, it is true, neither have the most of the churches now; but some of us have what is worse-"evil spirits." Even A. J. Davis believes in the "diabolical." I do not ; but I find no fault with Davis for expressing the truth as he sees it. These spiritual truths cannot be expressed in our language, cannot be comprehended by us, and never will be until we live them in the spiritworld.

The old problem how to explain the origin of evil is as far from elucidation to day as it was four thousand years ago; but this we do knowthat the good will ultimately overcome the evil, because we see it gradually doing so now. If Swedenborg saw the hells and Davis sees the diakka, there must have been some purpose in the teaching-for such I hold both to be from the spirit-world. We are not yet entirely free from old traditions, and must concede that the fear of the devil, as yet taught in the Catholic churches, is a restraining power, greater than the Golden Rule which has been taught for four thousand years with but little or no appreciable effect. Culture has done something for us, and until that culture has developed us up to that point where we can appreciate the Golden Rule, it is of no value in itself, but is a sortof mile-stone showing us how far we have trav-

Moses taught "Blood for blood": Jesus, "Love one another"; Modern Spiritualism teaches that we are "Incarnate Gods." The advance from the first is great; and yet how few among us have reached that water that ever quencheth the thirst. Did we all realize that we are Gods, evil would be inpossible. Just imagine a God bicking another God's pocket! And as soon as this teaching is realized by humanity, evil is at an end, and we may then see that evil was a sort of school-book, by which we have been taught the higher truth that we are Gods, and, when reached, the existence of evil becomes one of the myths, of which we have laid down many. A. MILTENBERGER.

CONNECTICUT CAMP-MEETINGS.

To the Editor of the Banner of Light:

Three years ago, at the meeting of the State Association held at Bridgeport, the subject of holding camp-meetings in Connecticut was somewhat discussed and favorably decided upon; but, owing to the project being new, some further developments were considered essential. The question now is, has the time arrived for such a trial? I learn the matter came up before the Convention at New Haven, but without much definite action. Had it not been for the illness of my son at that time, who has since passed over, I should have attended the Convention and urged the propriety of establishing a camp meeting in Connecticut. Hav-

ing attended camp-meetings the past four years. an experience has been had of their utility and benefits, and also of some of their improprieties. Lam satisfied that a vast amount of good may be accomplished in well-regulated camp needs: ings, and I think it is better that they should not be too large. While the one at Lake Pleasant, is very prosperous, and the best of intentions pervade the hearts of those who manage it, there is danger that sordid expectations may be the captivating feature which tends largely to draw the multitude. It is well to have modest, moderate pleasure and easy sociability; but an unguarded boseness, whereby the highest moral standard is not maintained, will surely meet with the disaster and defeat it deserves. When a camp meeting becomes immense, too many attend solely for the dollar. A spirituality should be the basis of these meetings. It will not do to i make that secondary. If we cannot flourish with that, as paramount to all else, we had better stay at home.

I if ink the Connecticut people would make

it pleasurable and profitable, in a spiritual sense, to establish one of these meetings in then own State. It would be no interference to any other meeting, situated, as it probably would be, a hundred miles or more from any now established. Somewhere on the line of railroad between New London and New Haven, on the shore of Long Island; Sound, would be easy and near of a seess to Hartford, New Haven, Middletown, Bridgerott, Norwick, New London, and Providence, R. L. and I as how of the equinion that Niantie is the best place, but e am not some. I invite persons from any fort of our State to correst and with me in recard to this marries, and if I wait to be us got a Countit tee whom its Waller grounds fouthing only one and by resource we may be under to do no much this could need of all insure the eart metal of a campages so by to be held in Connectional in the gume resident to the Gra. W. Burantania

Spiritual Phenomena.

An Illuminated Spirit-Form at Mrs. Bliss's Materializing Circle Manifestations Demonstrative and Satis-

By White of the render of Sec to gitte I directed a keep to be in Mayor Bligg, Mr. Phylodelete buy at 34 Harry M. Street, News York. They bede don apperfect along a strong who which will be said

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the solor it is not forest during the county of In Middletowng Conn. I was segmalled to come spirits again. I left my seat and stood directly In front of the custains A conforming a strong der to me, I of been summaned from his seat by

and I should in the operation of a white is had angel; brilliant in her own filliming ion; this life in New England, for the last thirty years or pearance; the whole countenant is was a flow. Over, and did much to establish the well-carned with intelligence and beauty.

white dress, and, them the other forms they had died." preceded this one were clad in winter the diess, dower limbs, my rather from the doubliers, which was exceedingly graneful and artistic Every portion of the spirit form was ill min ved inadequate to describe.

twenty-six years ago - then an infant nine istence. Carrie was all aglew with the loving within him the warmest sympathy. smile of welcome to me, but she could not speak, when I called her name she bowed a loving recognition. At this time the curtain closed upon the scene.

In a short interval-scarcely exceeding one minute-the curtain again slowly unfolded and ino male nor female. And so, to ameliorate the the same angelic presence was before me. This time she had gained strength to say "Father." This was said faintly but distinctly. With what inexpressible delight did I receive that word of recognition and greeting! Thus I stood face to face with my spirit daughter-not two could not come in nearer contact, as shejslightly retreated as I bent forward for a kiss.

tion, which she gave by touching it with her

Here is another surprise, another of the sublime mysteries of spiritual intercourse; this anzel visitant at the Blisscircle was able to bring with her all the brightness of her character and surroundings in spirit-life, expressing these in quate description.

I am especially gratified to learn that Mrs. Bliss is to remain in New York City for several weeks. I expect-nay, I do not doubt -- that our spirit daughter, with whom I have long been in nels, will again and again appear in material-; their discretion to their inevitable discomfiture,

fixed form at the Bliss and other spirit circles. And this communication to the Bonner of Light will, I am told, prove only introductory to manifestations of Zreat' importance to the cause of Spiritualism that are to follow.

East New York, N. Y. CHAS, R. MILLER.

A Scance with W. H. Powell. To the Editor of the Banner of Light:

On Thursday afternoon, Oct. 2d, we were favored with a visit from Mr. W. H. Powell, the celebrated slate writing medium of Philadelable in company with his wife and Mrs. Thaver. the flower medium of Boston. In the evening Mr. Powell held one of his remarkable séances at the hall at 247 Broadway, to a large audience. of ladies and gentlemen; the manifestations were truly marvelous and striking during the

While Mr. Powell was under the control of the Indian chief "Tecumseh," he took hold of the fingers of Several Lobes and gentlemen, and wrote with them in the same manner as with his wn finger, and, while writing, an independent line would form or appear a quarter of an inch below the other line.

During the evening excellent tests were given.

Mr. Powell's hand was then fied up in a hand kerebut, and by wrote just as well, to the astonishment of all present. The crowning event of the evening hywever, took the following form: Mr. 15 well extended his lands one to a lady on his left, the other to a gentleman on his rights and then arose with them from his seat, and the control called for a "biz write," meaning a slate. tome was handed him, and under a brilliant light. from a chandelier of four burners a communicarion was written. The control left, but instants ty howas controlled by an Indian squaw by the parter of Wysma, and, in view of all be held his hand three or four inches above the sinface of the state, and thou ished his tinger as if drawing in the air; nothing was visible on the top of the slate, beits on thruing it over there appeared a clove drawing of a flower, the slate baying been held by In Smith all the while. can held by In. Smith all the white. A state of have kept, and shall send to my

Ashein I'wast. William Flet her, in Irmilens. Towards live t cash the scientists if they can explain this wonderful phenomenon?

No. 19 May A. H. Werster.

P. S. The Colombia morning while Mrs. They was sitting at the riting, and Mid-Powell and herself we be energed in gonvers to on, a showor Chower children the propagatiof which were getready fresh. All of the same day, while we weighent distribute and beginnelis of the converted formulation of the plant will a very time plant. A captar star All this street is bound day is also repulsion. Mys. The eye is a trick a wonderful suggest in her row A. H. W.

The Late Reuben M. Ober.

in of entate the federal field in of in the siddle and arranged Mr. Oban, though at the abar a thiof almost seperate diversions so not unly the carrier of Scinituality but every roof.

Begin among the sugged, hills of the Granite. Stitle, in du tibs mity like the little springs. out to one located at the expression and was a Court To which decision the one and detector had rocks, for important to be suffered to the following the process of the process of the continuent of the process of the a down to the sea, has whole life from boxhood, when, one of a numerous family, he lett his tion as will as read then.

Leaving hopeon foot while yet a youth, he

dea, the we ched first, in an iron foundry; and After an integral of an Lagrage (i) Late during that the good of this contract without back to his which topic [1] of seem a decay district test and the first peaks. boye in Washington, are my the highest peaks than like the present time.

Subsequently his father, with several of the whildren, removed to Ohio, where, as years went the court Bong shart of the circle, and sto dart, on they became farmers's settling so near tomy right desirate to go, add and infall view of arther that, in 1818, when my second antithe beying and brillian scene that I am new slavery mission was performed in that State, I remember Overille as one of the neighborhoods. where I delivered becomes against slavery.

Mr. Reuben Ober, however, spent most of his countenance was bright and benegicing the more his headquarters being Boston. He was form was that of a young woman, which in any early a partner in the firm of Movey, Smith & respectability of that still prosperous and wide This form type arrayed lings successfully little by the windows He was in its service when he

Successful in business while a partner in of this spirit was bed put in its white nesse the strade, he was in time able to render valuable entire form was visible, from the Lead to the and to whatever enterptise commended itself to his notice and heart. Earliest, and most devotsed to the cause of temperance, he was not less ready por less faithful when Mr. Garrison (born, with the brightness that I am describing but and dving in the same year, and a man after his which, in fact, any language at my command is fown heart, found him among his most constant, preaching "as the New England phrase is. His manearliest condittors in the work of Emancipa-At the first sight I knew that I was standing tion. The Cause of Peace, surely, never had a in the presence of my spirit daughter Carrie, who more devoted, friend than Reuben II. Ober: 'while that of the hunfed, scattered and outmonths old-passed from mortal to angelic extraged remnant of the Indian tribes wakened

Against capital punishment his whole nature though moving her lips in an effort to do so; and being ever protested. To him human life was emanation from and sacred as the life of God. And with him human equality knew no distinction of race, complexion, nor sex. To him were no high nor low; no great nor small; whole condition, as well as to secure equality of rights to Woman and to Labor, were part, and a most important part, of his lofty-aspiration

And when at length the cause of Spiritualism feet of space separating us. I saw that she tention and respect, Mr. Ober with characteristic readiness gave it his ear, and subsequently his heart and hand; he was drawn to it at first There were three intervals and three curtain by the opposition it everywhere met, even beopenings. Just at the close of the last inter- fore he had had time to investigate and prove business career-sure to win respect. view I presented my open hand for a saluta-, its wondrous origin and mission to the human race. The conviction of its truths once established in his own mind, the Evangel of Spiritualism became his faith, his hope, his joy, his assurance of immortality forevermore!

I think the present acting generation could hardly appreciate the character of Mr. Ober the narrowest theological creed, his native independwere it ever so accurately and wisely drawn. As lines of beauty and in manifestations of power | husband, father and friend I never knew his suthat completely transcend my ability for ade- perior. As man of business, every patron he ever had, East or West, would testify that he was honor, integrity, uprightness personified. As reformer, though ever at the front, always by the side of the most radical (even at times espousing the cause of those whose zeal outran familiar intercourse through mediumistic chan- their knowledge, whose courage overtorped

to give them fair hearing and opportunity), he still preserved his serenity, maintained his equanimity, never faltering one hair's breadth in his principles, every one of which he could bravely defend with the fewest words and least show of resistance of any man I ever saw; and I do not believe he ever had one personal enemy in his life. It is not in human nature to refuse reverence to such a character, so soon as

In his charities Mr. Ober was as unostentatious as he was generous; and that is high compliment enough. None, I think, ever saw his name in the newspapers with a hundred or two hundred dollars appended, to be paid within the year. But those who best knew him give assurance that with a sublime discrimination he yet bestowed annually for many a year sums that, if made public, would place his name high in the registry of the most benevolent men or women of our time. I think you, Mr. Editor, can certify that he was carnest in endeavors to procure subscribers to your valuable paper. So might other conductors of reformatory journals. If he saw that the Liberator was needed and would do good in a family he sent it, and paid often for it himself, if the family were poor, or if he thought that only better acquaintance with its doctrines was needed to ensure its subsequent continuance as welcome and willingly-supported visitor. And what he did for the Liberator while slavery continued, that he did for other reform papers which he approved, to the end of, his life. This was but one form of his numerous and generally wiselydirected charities.

Some twenty years ago be purchased a valuable farm in Newbury, Ohio, where his father and the family removed at the first, and where his father, mother and several brothers, if not sisters, who constituted Oberril's, lived and diety intending there to live his own last wears with Agreed that to a prosperous goal the two made even his only daughter and child, wife of Mr. Darius M. Allen. But in this he was to be disappointed. He died very suddenly, by accident, up Where crossed the roads, a mile away, opened the arrony his native. New Homeshire hills, on the Farmers' lim. among his native. New Hampshire hills, on the 23th of September last, leaving a sorrowing widow in feeble health, and nearly blind, and his daughter and family to mourn a loss more serious and severe than often falls to the lot of mortals, where the departed one had reached so tipe an age. But their by and rejoicing are that their loss is his far greater gain. Nor, to them, is there any less. To them

"There is no death", the stars go down To rise upon some faver shore; And bright under even's jewelled grown They share forevery sile !"

Рупкии Рильнику. Property Describerral.

Mr. Reuben H. Ober.

Who died on September with at South Sutton, N. H. from mist do to the mergense be had taken, was a man well worthy of having attention called to likelife and And pull them up, or plow them in, the ground will electricites as an expent less othe visities and as a tribute to the memory of one who find cornestly and most in selfisidy to leave the world better than be found it. He was a devoted striperfer of Mr. Garilgon, whose de ath his own so soon followed , and no non gave himself more unostentiationsly to the task of awake ing discussion of the questions to which his great leader's The was alven. Beingst met lete as a poor farmer's son, Le wolled from New Hat police to South Boston. wor led a se ison in the treat femalities there, and then walked all the way lack force, that he might give every promy be lead carmed to his father. This beginning was a sample of the troless labor and the exact honesty of his life. For many years a partner in the obj firm of Smith & Morey, 14s, share of the business was to soficit orders and supply customers in New Partand and the West. No matter what rivals, in handle native out the was worthy of adjitra. Out for growns of fifty years of business, filed forom Fifteenth Annual Convention of the rete with him such was his well known and trusted integrity that purchasers waited long for his coming, ent well a section of the generally to the relief of white left in A is whole wardrobe no bigs, since of the nest honest burgain and faithful service at this bands and in all the victs itudes of the last fifty years he was visitant enough to guard against any re-

Though he never had lefsure for much book learn of Hallsborough County, saving all his earnings ing, still the native vigor of his mind was enough to are the Cheer the Chee Dr. Telk every legge 'd' and beginny them over to his different whose master the legithar questions of the day and to hold 3th admixto 1 f. 6, no who, wow are hear treether desearly and storile heres were hardly equal to, his own in elseussing them. Many years of his life the say port of a numerous family, even in those," were passed as sutary travel, and in those long four up to the explaint. Lightly designed to the velace of thrift, prudence and becomen, so un-neverte had the almost his bleas and principles with striking distinctors. The arguments, therefore had a rare freshiess and originality. Often a single question would startle the leaver to thought, and the more be meditated the broader the view presented seemed to

open before him. In those years when men sought to starve radicals Auto-silence and submission by ceasing to trade with them. Mr. Ober's unquestioned fairness saved him largely from this soil of persecution, though, like the sturdiest Puritan, he would have starved before qualifying his speech or denying the least tota of his princtples. But though from in the assertion of these-his year always yea and his nay a resolute and unmistakable may excepted only were lifts manners gental and courteons, but le was theral in judging others; more tolerand in judging offers than in judging himself, for his own standard of dury was always the highest.

Prosperous in Unimess and hardly ever suffering from hard times, he was one who could never be rich. Every appeal to his beautimet a wilding hearing. Not only did be stone liberally of his means with those less successful but he gave tayishly to advance his favorte aleas. He often sent his friends a reform fournul for a year or two, until the principles advocated grew such tayondes with the readers that the parties would then selves nosist on "paying for their own ner of 'presenting les' ideas was free from all self-con-cent or harsbrees. What the unbending rectitude of his chatacter commended to any one's attention, the speaker's carnest sincerity, unaffected heartiness and gentlemanly bearing were sure to impress and gain lasting welcome for. He was by nature conservative. No trace of self-conceit or erratic recklessness tainfed his sound common sense. In solidity of judgment, sterling worth, modest estimate of himself and a certain robust good sense, he strongly resembled Mr. Francis Jackson, one of the noblest men the anti-slavery cause brought into notice. Like him, his habits of life were extremely plain, and self-denying. But they both spared, that their hands might be fuller to help-Like Mr. Jackson, Ober was a man of few words, but those spoken were weighty and sure to impress the hearer. Like Jackson, Ober's courage and willingness to stand in any breach never failed. Both were instances, how much native strength, and a firm purpose will make a man's life widely influential, no began to assert its high claim to the public at- matter what be the round of one's business or how narrow it seems.

His was not a life which, having failed in business sagacity, takes refuge in a sort of noisy and idle discussion. But he brought to his advocacy of new and unpopular opinions the background of a successful

Unassuming, pure minded, simple in his habits, plain in dress and beating, a man of few words, still no one could be an hour in his company without discovering his sterling worth and the originality of his character; and his career is an honor to the New England stock from which he came, and the New England training which gave form and direction to his life. Bred in ence of thought early broke the shackles and placed him in the forefront of free thought.

He never held office and never sought public recognition. But laundreds will, for many years to come, miss him-the friend whose generous aid they could count on in every difficulty; the strong arm always willfugly stretched out to shield the widow and fatherless. the featless thinker ready to champion every sound, however unpopular, reform. He resis from his labors, but his works will long follow him.

WEEDS.

That cabin rude of rotting logs, whose door its hinges lacks; Before it stand two starveling curs, a brush-heap and an ax; Behind it, ranged in crooked rows, is maize of varying

height;
One side, some stunted cabbages, that sore the slug-worms smile;
A broken worm-fence round the place, which much repairing needs; Where in the corners densely grow the rankest noxious

weeds— That has been William Elkin's home, if home should be the name Of any place where folk reside with idleness and shame.

And yonder house across the road, low-roofed and spreading wide;
A well-kept lawn before the door, its owner's honest pride : The wood shed filled, the stables trim, the fowls in yard

The kennel snug where Bose for years alternate watched and dozed; The long, straight rows of deep green maize; the gar-den filled with all

the toothsome plants in thrifty growth, from early spring to fall;
The fruit trees in the angles of the weedless zig-zag Budd Martin closes there a life of well-earned com-

I quite remember when they came-I was of age that

year; 'T was nothing but a wilderness when those two settled here. Each took a quarter section as a homestead—land was free; Each built a cabin, and attacked with vigor rock and

But Elkin coming first secured the choicer piece of land, A gently sloping knoll that had a brook on either hand: While Martin got a piece of ground more broken and less rich, With fourteen acres lying low, that he must drain or

Both labored long and labored well, and broke and cleared the ground; And field on field was put in tlith, and all looked well And hence here was present the strength around.
The viegin soil gave heavy crops, sweet grass and

golden grain Filled hay-mow high, and corn-crib full, while creaked And all the settlers far and near in passing by the pace ; And all was well till Barton came, and he, his bread to

A pleasant man was Barton, and be kept a pleasant And bore a look of welcome in his round and jolly face; And Elkin, twice a week or so, to taste "the line old

Would samiter out to Barton's there; but Martin be "His farm engaged his mind too much;" "he had no time to spare."
But Elkin only laughed at that, and mocked his quiet

And numicked all he said so well that Barton and the rest Declared of all droll fellows 'round, Bill Elkin was the

They bore all this to Martin, "Well," he said, "be means no harm, But every weed grown in a man brings thousands to his farm.
I've many here to trouble me; clean culture's hard to win; But, as with those that spring from earth, I try to plow

them in. Bad habits are rank growing weeds, yet, if you persoon be clear;
But he who waits, and lets them grow, and bloom, and
come to seed.
Will have to harvest in the end a fearful crop indeed."

And so the weeds in Elkin's life, and weeds on Elkin's farm, trew both apace, and in the end brought farm and

man to harm. While Martin throve, and found his ground its yearly erop increase.

And won his way to competence, and happiness, and

Poor Elkin's farm and Elkin's self-went down in every Until the mortgage which he gave has been foreclosed

all his wretched family, homeless, and scant of friends,
Are pensioners on Marthi now—and so my story ends.
— (Thos. Dunn English, In the N. Y. Ledger.

Connecticut Association of Spiritual-

TReported for the Banner of Light.

Pursuant to call, our Fifteenth Annual Convention assembled at "Loomis's Hall," New Haven, Sept. 26th, 1879, at 10490 A. M., President E. R. Whiting in the chair. After reading of the call, it was voted to suspend the ordinary exercises and to open as Conference, Remarks of a general character were made by Bros, Doubleday, Combey, Winsdow and Beckwith, when the Convention adjourned to met at 2 o'check, p. M.

chair. After trading of the call, if was voted to susseem the ordinary exercises and to open as Conference, Remarks of a ceneral character were made by Bros. Doubleday, Coonley, Winstow and beckwith, when the Convention adjourned to me et at 2 o'clock P. M. The afternoon session opened by the appointment of the following committees: for nonmaring officers, J. Winstow, Mrs. Berger, Mrs. Lounis, Amos Doubleday, Mrs. Reed; on Finance, Mrs. Chamberlain, J. Winstow, Mrs. Humphery; on Exercises, Mrs. Johnson, E. R. Whiting, Mrs. Carpenter; on Resolutions, F. A. Hermance, L. K. Coonley, L. Robinson, Mrs. Carpenter, Mrs. L. F. Johnson.

The nonmating committee presented the following named persons for officers for the ensuing year: Presidents, Mrs. L. F. Johnson of New Haven; Yre-Presidents, Mrs. L. F. Johnson of Reiden, John Winstow of Bristol, F. A. Hermance of New Haven; Treasurer, A. T. Robinson of Rivides; Secretary, Lester Robinson of New Haven; Trustees, Amos G. Doubleday of Willimantle, Joseph Wilson of Bridgeport, Mrs. F. A. Loonis of Meriden, Geo. L. Smith of Plainville, Mrs. F. A. Loonis of Harlford, The President and Secretary made very urent appeals that their manes should be left out the list of candidates—the first because he was personally acquainted with so lew of the Association that it made it more difficult to thin to discease the duties of the office satisfactorily to himself or others. The Secretary thought it at after five years' service, he should be permitted to impose and take a rest. The Convention thought it at after five years' service, he should be permitted to impose and take a rest. The Convention thought it at after five years' service, he should be permitted to impose and paper and the precious columns of the Romer, of the man of the permitted to the service of the heart—see and promise to the service of the heart—see and promise to the serv

monght.

Mrs. Hope Whitple opened the exercises of the afternoon with a somewhat humorous address on "Social Bankeuptey." She said the whole social machinery haderystalized hotorings; there were rings in the family, rings in the churches, times in the courts, rings in Congenerous aid they could he strong arm always will the widow and fatherless; o champion every sound, the rests from his labors, Jaim.

The evening session was enlivened with excellent music and a fine audience. The exercises commenced with the recitation of an original poem by Mrs. T. B. Carpenter, of New Haven entitled, "There's Music in the Air." The poem excels in beauty and pathos, and is an honor to the ady who wrote it.

A. A. Wheelock followed with a wide-awake lecture.

A. A. Wheelock followed with a wide-awake lecture. Mrs. Middlebrook responded, wondering how Bro. Wheelock got so much of the "holy ghost" white gathering truth from Christian or from heathen lands.

At the Sunday morning session one hour was devoted to conference. After some discussion A. T. Robinson, of Bristol, spoke of the necessity of looking more sharply after the interests of the State Association, and he thought that to meet more frequently would result in good; it was therefore voted to accept the invitation of our Meriden fitens, and hold a quarterly convention in that city on the 3d and 4th of January 1880.

The Children of the "Ethical Union," under the auspics of the "Free Lecture Association," gathered in the hall at one o'clock, and devoted an hour to the presenting of the lessons they had learned concerning the higher and nobler moral sentiments as connected with every-day life and duty. Many of the large andlence were association that moral truths could be so simplified as to come within the scope of the infant mind.

every-day life and duty. Many of the large andlenee were astonished that moral truths could be so simplified as to come within the scope of the infant mind.

The afternoon exercises commenced with an address by Mr. Wheelock, followed with short speeches by Mrs. Hayes, Mrs. Whipple and Dr. Coonley.

At the Sunday evening session, and the last of the series, there was a lecture by Mrs. Whipple on the future of Spiritualism and the human race. Mrs. L. F. Johnson, of New Haven, followed with an original poem, entitled "Woman's Mission—1s. Home the True or only Sphere of Woman's Mission—1s Home the True or only Sphere of Woman's Mission—1s Home the True or only Sphere of Woman's Mission—as the true that this lady is fearless and faithful in her convictions, that we as Liberals and Spiritualists owe much to her superior intellect for the literature of our songs and hymns used in our Circle, you can judge of the strength and vigor of the article presented. An address by Mrs. Middlebrook closed the exercises of the Convention.

Thanks were voted for the music, also for the fine entertainment by the Free Lecture Association; also instructing Bro. J. Winslow to lodge a petition with the Secretary of State for a charter to the "Connecticut Association of Spiritualists."

The lof owing resolutions were adopted by the Convention and ordered to be uninted with the report of

Secretary of State for a charter to the "Connecticut" Association of Spiritualists."

— The tof owing resolutions were adopted by the Convention, and ordered to be printed with the report of the Secretary:

Resolved, That we detest and ablied any attempt at the intringenent of the liberthes obtain a forms by the adoption of the Declaration of Independence and Bill of Rights for the people of the United States,

Resolved, That the homisoment of D. M. Bennett in the Penticutary of New York is such an infilingement, and therefore we extend to the said lemnett and his family our hearty synnya by and regards for his efforts to free the people toon reagious bjorty and singerstition.

Resolved, That it is the duty of Spirimalists to let the world know what we believe, and why we believe it, on all su able occasions, in our polic deliberations as well as in our private convertsation.

The three days exercises here closed by a vote of

The three days exercises here closed by a vote of thanks to the press for their full and impartial reports of our proceedings.
Attest: Lester Robinson, Secretary.

Vermont State Spiritualist Associa-

tion.

[Reported for the Banner of Light.]

The Quarterly Session was held at Dauby, Sept. 26th. 27th, 28th, 1879. The first day the Convention was called to order by the President, Mr. Harvey Howes, of North Rennington. The session was devoted to singing and general remarks. Voted to limit the time of speaking in conference to ten minutes. Mr. E. V. Wilson, of Lombard, Ill., made some powerful and timely remarks. The session closed with music.

Evening Session.—Convention was called to order at 7 o'clock. The Secretary's report of the last Convention was read, after which it was voted that the

Evening Session.—Convention was called to order at 7 o'chock. The Secretary's report of the last Convention was read, after which it was voted that the chair appoint the finance and business committees, which is resulted in the appointment of P. T. Griffith of Dauly, Mrs. A. S. Adams of Cuttingsville, and Dr. Gould of West Randolph, as Business Committee; Wm. Pierce of Dauly, Mrs. D. W. Rodgers of Dauly, and John D. Powers of Woodstock, as Finance Committee. After music, the Convention was addressed by E. V. Wilson, the seer, for an hour, closing with several delineations of character, all of which were pronounced correct. After a song, Mrs. Abble W. Tamner, of Montpiler, closed the speaking for the session.

Second Day.—Convention assembled at 9 o'clock. Song by the choir. E. V. Wilson occupied an hour in a public scance, describing spirits, reading character and mentioning important periods in the lives of those how was delineating. After music, a half hour was devoted to conference, during which remarks were made by Mrs. Albertson, Dr. Gould, Mr. Baker, Mr. Cheeney, Mr. Boardman and Mr. Nichols, followed by an address by A. F. Hubbard, of Plymouth, on the "Basic Principles of Modern Spiritualism." Music. Three subjects were presented, and Mrs. Nelle J. Kenyon, of Woodstock, delivered a charming address, touching upon them all: Closed with music.

Afternoon Session.—Remarks were made during the time of conference by Mr. Webster and E. V. Wilson, after which Mr. Howes proceeded to give a brief listory of the Association from the time of the first convention on the subject of "Ancient and Modern Music." After song, Mrs. Albertson spoke on "The Meeting of Extremes and Individual Rights," which was bestened to with great hierest. Adjourned.

Evening Session.—Conterience for half an hour. Remarks were made by Mrs. Jackson, Dr. Gould, Mr. Hubbard and Mr. Wilder. After music, Mrs. Sarah A. Wiley, of Rockingham, gave the first lecture of the evening. E. V. Wilson closed with a stirring address on "Contrasts."

Last D they ever heard from this talented speaker. Closed with music.

with music.

Aftermon's Session. — Opened in conference at 2 o'chock. Remarks were made by Geo. Baker, Mrs. Albertson, Mrs. Kenyon, Mr. Webster, Mr. A. S. Baker, Mr. P. T. Griffilli and Dr. Holden. At the close of the conference hour, Mrs. Wiley made a few general remarks, followed by E. V. Wilson in a grand and strring lecture. It was an avalanche of eloquence. Session closed with nusic.

List Session — Mrs. Tanner was given a certificate of ordination, constituting her a minister of the gospel. Remarks were made in conference by Dr. Gould, Mr. Sawyer and Mr. Baker. After music, the remainder of the evening was devoted to fifteen minute sneeches by

Remarks were made in conference by Dr. Gould, Mr. Sawyer and Mr. Baker. After music, the remainder of the evening was devoted to fifteen-minute speeches by the mediums. The first speaker was Mrs, Albertson, followed by Mrs. Tanner, Dr. Holden, Mrs. Kenyon, Mrs. Wiley and Mrs. Jewett. The speaking closed by remarks by Fannie Davis Smith. A vote of thanks was then passed to the people of Danby for their very liberal entertainment and hospitality during the Convention, and to all the speakers and mediums. Mr. Wilson made a few parting remarks. A vote of thanks was then extended the Congregational minister, Rev. Mr. Meers—in whose church the Convention was held—for his attendance and courtesy to all members of the Association. Also votes of thanks to the President and singers, and the different railroad companies, for their hearty esperation. The Convention then closed with an excellent song. The people of Danby may feel that the Convention was a success, and the members of the Association may well feel proud of the people of Danby.

W. H. WILKINS, Sceretary.

Spiritual Convention in Western

New York. [Reported for the Banner of Light,]

The Bannar has been so completely filled with interesting reports of camp meetings, that this feeble notice of our good Convention held-in Lockport, Sept. 13th and 14th, could not ere this have found room in your over crowded columns. My intention is to give only a very short sketch—as the value and the spirit of these meetings cannot be expressed in feeble words.

The meeting suffered a loss in not seeing the gental countenances and feeling the warm, magnetic influences from our ever-active co-workers, J. W. Scaver and G. W. Taylor, both being prevented from attending.

ing.
F. N. Albright was chosen chairman; Mrs. Fellows,
We Harding and Mr. Isaac Allen, committee on order

Ing.
F. N. Albright was chosen chairman; Mrs. Fellows, Mr. Harding and Mr. Isaac Allen, committee on order of busines.
The several hours set apart for Conference were occupied by short speeches from the Chairman. Mrs. Taylor, Mr. Clark, Mr. Harding, Mrs. Fellows, Mrs. Parknurst, Mrs. Carrie E. S. Twing, Mrs. Buckland, Rev. Mr. Bayley, of Alcott, and others, who gave interest to the meeting on the varied topics elucidated.
An address was given by Mrs. Emma Taylor, on "The Religion of Spiritualism." That religion was not a belief in creeds or articles of faith, but pure love to God; an implicit trust in Infinite justice and love; a just, unseffish love toward man.
Mrs. Watson's first address was on questions given from the andience: First, Origin of Consciousness, its Beginning and Ending. Second, How are we to Determine between Right and Wrong? Third, "The Poccasset Tragedy"; was it instigated by the Infinite Spirit, as with Abraham of old, or was it from Mr. Freeman's own mind? The above questions were clearly and logically defined.
On Sunday morning Mrs. Watson again spoke for over an hour on "The Cause and Cure of Crime, or the Science of Life." It was a very eloquent and lucid discourse.
Mrs. Twing occupied nearly the afternoon with gly-

discourse.

Mrs, Twing occupied nearly the afternoon with giv-

Mrs. Iwing occupied nearry the arternoon with giv-ing remarkable and convincing tests, from the ros-trum, to believers and skeptics alike astounding, hold-ing the andience innearled for nearly two hours with proof of spirit power and intelligence.

The Convention was enriched and harmonized by

Ranner Correspondence.

Massachusetts.

POCASSET - Mrs. S. A. Smith, of Athol. Mass., bas been spending a few weeks in Pocasset, and we hope not without a good result. Though Spiritualism is a new thing to the people here, and there are not more than half a dozen confirmed Spiritualists in the place, an interest has been awakened in some by attending and hearing from Onset Bay Camp-Meeting. It was there we first met Mrs. Smith, and prevailed on her to visit our place. Her genial ways and unexceptional method of reaching the people and reasoning upon her subjects, together with the many satisfactory tests given to strangers through her mediumship, render her one of the best we know of for laboring among such as are comparative strangers to the phenomena and philosophy of Spiritualism. Her answers to questions are unique and satisfactory. Eittle Nina, the Indian control, who takes a large part in the test circles, is not only pleasant and amusing, but very intelligent and accurate, and together with her controlling guide, we believe must accomplish much good for the cause. On Friday evening, Sept. 19th, Mrs. Smith lectured in Liberty Hall, West Sandwich, her subject being "Lights and Shadows of Time." Though the audience was not large, it consisted of the most intelligent part of the community, and gave universal satisfaction. We earnestly hope the seed sown may not be unfruitful.

BOSTON.—A. S. Hayward writes: "As the readers not without a good result. Though Spiritualism is a

BOSTON .- A. S. Hayward writes: "As the readers of the Banner of Light are anxious to know all there is of interest going on in spiritual manifestations, I will say that I spent Sunday, Oct. 5th, at East Milton,

is of Interest going on in spiritual manifestations, I will say that I spent Sunday, Oct. 5th, at East Milton, Mass., and learned that there has been much interest created in that town in regard to Spiritualism, and that meditums are sought for by many of its citizens. J. Wesley Martin and wife seem to be the most prominent ones engaged in procuring mediums, and are interested in spreading the grand truths of the spiritual philosophy. This couple employed Mrs. Hatch, the flower medium, to give the second scance at their residence, which proved as equally successful as the first one. Over two hundred flowers, shrubs, &c., were brought and distributed among those composing the scance. Mrs. Hatch did not go through a crucial test examination, for it was thought by those present that there was no possible chance of her having any of those things secreted about her person, as no fragrance was discovered from any flowers until after the blossoms were distributed. It is not an easy thing to confine the fragrance of flowers in a room, even if it were possible to hide the flowers: therefore the conclusion was that the bringing of the flowers is far bey ond their finite comprehension, and there it rests.

Mr. Martin engaged Mrs. Cushman, the musical medium, to visit them and hold a scance. She arrived about half past five in the afternoon, unexpected to them, the letter of engagement being mislaid. On her arrival invitations to a scance were extended, and the house was well filled with auxious inquirers. The manifestations were so satisfactory that she was reengaged to give two more scances, one of which was to be held in Braintree. In her scances there does not seem to be the least chance for deception, as the instrument is in sight when being played on, and the musical manifestations are admitted by all who witness them to be done by a power outside of Mrs. Cushman, but how it is accomplished none except Spiritualists can give a satisfactory answer; those who do not recognize intelligent spirit forces are mystified at

ROCKLAND .- A correspondent writes: "It may be of interest to your readers to know that the Progressive Lyceum of this place is still living. The meetings are interesting, and a source of improvement to all are interesting, and a source of improvement to all who take part in them. A series of lectures has been inaugurated for the autumn and coming winter—or a part of the winter, at least. We commenced with a fecture by Mrs. Townsend Wood, of Newton, of whom nothing need be said. All radical reformers, including Spiritualists, have long understood that she is able to instruct and entertain her audiences, wherever she may meet them. We next had J. Frank Baxter, who thrills everybody with his almost matchless singing, his cloquent lectures and his marvelous tests. Following him was W. J. Colville, who gave us such discourses and answered questions upon knotty subjects in such a manner as no one clse we have ever seen can equal. He brought with him a young friend by the name of Thornton, who entertained the audience with some very fine singing.

name of Thornton, who entertained the audience with some very fine singing.
Sunday evening, Oct. 5th, we had Rey. Norwood Danion, of Boston, who gave us an extraordinary lecture, entitled, 'Has Spiritualism Added Anything to the Previous Proofs of Immortality?' It was logic and rhetoric, fine sentiment and elocution combined. It is a pity that every Spiritualist—nay, every man and woman in the land—could not hear it. We understand he has several other fectures just as good, and we hope to be able to listen to them at some time in the future."

BOSTON.-Abbot Walker writes: "Relatively few realize how many cases given up by regular physicians are relieved or cured by medical mediums. More cures would be performed by M. D.s. could they oftener locate the disease, not being able to clairvoyantly examine their patients, they frequently make an erroneous diagnosis, and prescribe the wrong medicine, the sick thus having to contend with both drugs and discrete the manufacture.

Mrs. Maggie Folsom-whose office is at No. 6 Hamil-Mirs, Maggle Folsom—whose office is at No. 6 Hamilton Place—is very successful in mediumistically curing obstinate chronic cases, and is often visited by prominent persons who seek relief from their ills, but will not, when cured, have their names mentioned. Doctors sometimes get the credit of healing patients that were cured through mediums, for the reason that the sick one has not firmness enough to discharge the family physician, though receiving help elsewhere. Lately this medium has cured a Quincy lady of a spinal affection which noted physicians could not reach. The details might be given of a remarkable cure of a resident of Canada, were it advisable. I have for a number of years suffered from a disease which has bailled many or cannon, were it auvisable. I have for a number of years suffered from a disease which has bailted many supposed remedies. In a skeptical frame of mind I called on Mrs. Folsom, when her controlling spirit gave a perfect description of my feelings and prescribed medicine which made me, in less than a week, feel like a new man." a new man.

New York.

PERU .- S. K. Smith writes: "Mrs. H. Morse, of New Haven, Conn.. commences a lecturing tour the second week of November, at: Ballston; will go on through

week of November, at Ballston; will go on through Vermont at all available points to Burlington, crossing the lake to Plattsburgh, returning on the west side of said lake by Peru, Keeseville, Essex, Port Henry, Crown Point and other available localities.

Mrs. Morse speaks in a semi-conscious condition, and will treat upon any theme chosen by the audience. She has traveled extensively in the Western, Middle and Eastern States, and uniformly received commendations from the secular press. She is regarded by the friends of the cause as one of its best advocates.

The following certificate, which she received from the partiles whose names are given, bears witness to the value of at least one portion of her labors during the past summer:

Auttrondack Independent Religious Association.

the value of at least one portion of her labors during the past summer:

**Adirondack Independent Religious Association, }

So. Schroon, N. Y., Sept. 27th, 1879.

During our protracted stay at Lake View Point CampMeeting, the public exercises have been of a high order and fraught with great and unflagging interest throughout. The addresses were uniformly excellent, and the orators and lecturers are all first-class speakers, and have given general satisfaction. Prominent among them stands Mrs. II. Morse, of New Haven, Conn., who has delivered several extremely able, interesting and instructive addresses on this occasion—terse, concise, genial, and at the same time powerful, persuasive and effective. We have great pleasure in recommending Mrs. Morse to all interested, as a speaker of extraordinary powers and ability, and a lady in the highest sense of that comprehensive term.

L. R. Locke.

Sec'y of Adirondack Independent Religious Asso'n.

S. H. BEVINS.

Vice President and Acting President.

(F. TAYLOUR, Prudential Committee, C. THURMAN BUCK, Viceno' of the Press.')

Illinois.

PONTIAC .- W. B. Fyfe writes: "I do not care about the mistakes of Moses, or the swallowing of Jonah, or the walls of Jerleho falling down at the sound of a trumpet; these statements may be false or true. One thing is sure: the Sermon on the Mount contains the words of eternal life. My salvation does not hang on Adam, Jonah, Moses or Gabriel, but it does on the grand priciples of love to God and man. We must live and act in the realm of Grand Principles. It is not with the treatment of Grand Principles. what we profess, but how we act, which stamps our characters."

Ohio.

PORTSMOUTH .- C. W. Cotton writes: "I am succeeding beyond my expectation in disposing of the papers sent me. Our little society is proving a success as the interest is increasing, after nearly a year of existence.'

CLEVELAND .- A correspondent requests that we copy the subjoined, from the columns of the Cleveland Horaid for Oct. 6th, as an evidence that free thought on the Sunday-keeping question has no fear of showing its existence in that part of the country:

"BEAUTIFUL AND USEFUL.—Nothing is more beautiful these autumn days than the vineyards loaded with ripe grapes, and nowhere do they come to greater perfection than along the ridges of Lake Erle. The father of the grape and wine business at Kelley Island is Louis Harines, who made the first success. He is one of the best class of Germans. Long experience and a liberal education has made

him an expert in the grape business. Finding the ridge east of Cleveland the best locality for grap-raising, he removed from Kelley Island to Euclid onte year slace. On the beautiful ridge at Euclid he has within a rew years created a paradise. Every Sunday hundreds of the educated and refined Germans with the graunds. They are beginning to be known to others notating pure air and rest. O hers living in the same healtry panted vineyards, until the whole country between Cleveland and Willoughty is a vineyard. Among others are H. Averles, Hon. H. M. Chapman, the two Vorces, and many others. Cleveland is now the centre of a very large and fast-increasing grape interest."

Children's Department.

BABY'S WALKING MATCH.

BY GEORGE COOPER.

Hurrah! Baby's on the track! Got the word to "Go!" Strength of limb he doesn't lack, Todding to and fro.

Mother is the judge so true; There's no doubt be'll win. See the pretty belt of blue Round his waist to pin.

Many strides he has to take, In the shade and sun; Many miles he has to make Ere the match be won.

Bravo t Up and down he goes, Holding fast to chairs; Rosy fingers, rosy toes, Pretty little airs,

This is but the first wee match, Just his speed to try; A much better galt be 'Il catch, a Walking by-and-by.

Here be comes, the proud, wee chap, Beating all the others! Now he takes his final lap; But that lap is mother's! —{The Independent.

A FLOATING GROCERY STORE.

BY A. F. LAWRENCE.

"My goodness, mamma! Do you believe it?" Do you think it's true?" cried my little sister Sarah as she rushed into the sitting-room all out

Sarah as she rushed into the sitting-room all out of breath

"Why, my dear child," said the mother, in a quiet voice, "how excited you are. You should never let yourself become so excited that you have to say 'my goodness;' it isn't a nice thing to say. Besides, how can I answer your questions when I have n't the remotest idea of what you are talking about?"

"Well, anyway, I think I ought to be excited, mamma. Peter's just been down stairs an' told me an' Lottie that yest'day when he was down on the river rowing he seen—"

"Saw," said mother, with a smile.

on the river rowing he seen—"
"Saw," said mother, with a smile,
"Saw," said mother, with a smile,
"Saw, I mean," continued Sarah, "a grocery
store, with baskets of peaches, and potatoes, and
pears, and a man and a little boy a-floating down
the river. Now, what do you think of that?"
"It is rather as onishing, I admit," said mother. "But perhaps Peter" (here she turned to me)
"will explain to us what he meant."
So I told them the following story, which very
likely may interest some of you. But first I
must tell you that I live on the Hudson River.
It is a large and beautiful river, so beautiful that
the scenery along its banks has been compared
to that of the Rhine, the famous river of Germany. There are a great many sailing vessels many. There are a great many sailing vessels and pleasure boats and steamboats on the Hud-

watering one or two of the fraces we started for our row. The water was smooth, but the sun was hot, and I soon became very warm, for, although Frank was rowing, she didn't do any good; girls can't row much, anyway."

"Why, Peter, how you do taik!" said mother with a grieved air. "I'm sure Frank rows very nicely."

'Nevertheless," said I, "I got tired, and was about to stop to rest, when I saw a long tow of canal-boats coming up the river."
"Well, where's your grocery store?" inter-

rupted Sarah again.
"I thought it would be interesting," I continued, without paying attention to her interrupned, without paying attention to her interruption, "to row alongside the canal-boats and make an examination. And we did find it interesting. The canal-boatman's family, you see, live on the boat with him in a little cabin, so that really the boat is a floating house. On one boat we saw the washing of the family dangling from a clothes-line on deck and fluttering and drying in the breeze, while a woman, probably the Captain's wife, was hard at work at her washtub. From another boat the blue, curling smoke was rising from a stoyenine in the cabin smoke was rising from a stovepipe in the cabin roof, which led me to think that dinner was rook, which led me to think that dinner was cooking. On still another I saw, under an awning made of an old sail, a little baby curled up fast asleep in a homemade, or rather boatmade, canvas hammock. On some of the boats, in the cabin windows, there were pretty pots of flowers and bits of curtains, while other boats were dingy, dirty and disagreeable-looking; just as on shore, you know, Sarah, you find that some little girls keep their rooms tidy and some little girls don't."

I'm not sure what Sarah said to this, but it

I'm not sure what Sarah said to this, but it sounded like "Humph!"
"But," I continued, "as we were leaving the

canal boats, to row home, I suddenly heard the sound of a tin horn, and, immediately after, a

man shouting:
"'Here you are, now, nice, fresh pears, five cents a quart!' If it had not been for the river surroundings I could have imagined that we were in the streets of New York, and that a were in the streets of New York, and that a licensed vender was dinning his morning call in our ears. But, on looking around, I found, not a vegetable eart, but a long, red, flat-bottomed boat, filled with bushel-baskets of peaches and onions, potatoes and pears, barrels, boxes, and baskets of everything that would be found in a corner grocery. A man and a little boy were in charge of the boat; and that's the grocery-store I saw."

'Ho !" said Sarah, "nothing but a row-boat. I do n't think that's very wonderful. I thought you meant a real grocery store, with a roof and walls and windows.

walls and windows."

"I watched the grocery boat some time," I continued, turning now to mother, "to see how the man who was in it did his work. He would let his boat drift up to the side of a barge, and, while the little boy threw a rone up to the deck above, and the men there made it fast, he would blow his horn and shout his cry of 'Here you are!' After selling all he could to the occupants of that boat, he would drift on to the next one, and go through the same operation. We rowed up to his grocery hoat and purchased two quarts of pears, while the men on deck above looked down with the greatest curiosity at us. During the time that we were fast to his boat, making our purchases, he sold everything imaginable, from a pint of peanuts to the captain's smallest boy up to a quart of vinegar to the smallest boy up to a quart of vinegar to the captain's wife. You see, mother, it's the only way the canal-boat people can trade. They can't go to the stores. Accordingly the stores come to them. Do n't you think it is a curious method of shopping?"

"Very curious," said my mother.

"Very curious," said my mother.
"I do n't," said Sarah.—Christian Union.

The Reviewer.

RECOLLECTIONS OF OLDEN TIMES.-This volume of nearly three hundred pages is one which merits more than the passing allusion which we made to it at the time of its publication. As we then stated, it is a collection of historical and legendary matter, embracing also the genealogical records of the Robinson, Hazard. and Sweet families of Rhode Island, arranged and commented upon in a truly interesting manner by Hon. Thomas R. Hazard, of Vaucluse; a sketch of the Hazards of the Middle States being appended by Willis P. Hazard, of Westchester. Pa. Those who have read the articles on various topics which from time to time have appeared in the columns of the Banner of Light over Mr. T. R. Hazard's signature, need not be told by us that he is a writer of marked power, his style indicating close research and an exercise of the gift of perspleuity in full degree; and these characteristics do not leave him when, turning from a description of spiritual phenomena, or a discussion of hyglenic or other questions, he fixes his attention upon and devotes his pen to the portrayal of the by past experiences of the celebrated line of Rhode Islanders from whom he obtims extraction. Readers of this book, on laying it down, will, we feel assured, certainly recebo the following words with which Mr. Hazard introduces its nineteenth chapter (save that the expression "harmless vanity" will be by them expunged: "'When,' says Gibbon, somewhere in his 'Rise and Fall'-1 write without the book-'we see a long line of ancestors so ancient that they have no beginning, so worthy that they ought to have no end, we feel an interest in all their fortunes; nor can we blame the generous enthuslasm or harmless vanity of those who are allied to the

honors of the name,'" In the book Willis P. sets forth that "the Hazard family take their name, we think, from the two words, has, high, and ard, nature, meaning of high disposition, proud, independent." The pronunciation is supposed to have changed the original spelling to Hazard, but the characteristics meant to be typified by it have descended in unbroken order from link to link in the family chain (one member) at least having suffered martyrdom in the Low Countries rather than renounce his convictions regarding religion); and in no case in a clearer degree have they been shown to our mind than in that of T. R. Hazard himself, who, scorning all opposers, has for years stood out in the face of the bigoted public opinion of his State and elsewhere, and has devoted some of the best portions of his wonderful life to an uncompromising defence of the spiritual dispensation and its chosen ínedla.

As one instance among many, to be found scattered throughout the pages of the volume, of the hearty hatred possessed by the members of this family for cant and bypocrisy, the following may be cited, the moral of which is just as applicable at the present day as when the righteous verdlet of the old physician was rendered in favor of progress in medicine. Speaking of one branch of the family, the writer says:

of one branch of the family, the writer says:

"All the sons were Hazards of the true 'snip' breed, and did their own thinking, in morals, religion and polities. Dr. Enoch, who was surpassed in his day by no other physician in the State in the successful treatment of disease, was once solicited to unite with his medical brethren in putting down quacks! 'Quacks!' he indipantity exclaimed, 'all we have ever learned of medicine has been from quacks!'

[The origin of the peculiar name which attaches to

The origin of the perman rame were not decided in the case of the filter blank of the becoming her husband, left her (on finding his hopes of pecuniary gain lost through her father's continued displeasure) in direct want, and clasped in the arms of a mortal sickness; her sad return to her former home, borne on a litter; the weird and solemn beauty of the day; the long halt on the hill top, made at her request that she might behold for "the last time" the scenery which had so gladdened her childhood hours; her heart-breaking, dellrious calls for the recreant (whom she still loved) on the night before her decease; the clairvoyant nurse who saw "the angels" above her bed; the little dog who gazed alternately upon the falling girl and then in the air above her, as if some apparition appeared to him, "so like his mistress that the loving animal found it difficult to decide to which her proper identity belonged," (the pet afterward died of grief at the gateway of her tomb.) unite to present the clements of a picture whose influence upon human sympathy the most sombre colorings of the painter or the lescriptive inspirations of poet or novelist could not heighten-but of which plain truth is really the artist: Truth, whose work is indeed "stranger than fiction." Want of space forbids pursuing the matter further; and we reluctantly close the present notice, taking occasion, however, to reurge this book upon the attention of those desirons of perusing a really entertaining and attractive publication, which is alike an honor to its author and an unmistakable index of the mental power with which his increasing years of earth-life are

* These two words are of the ancient British or Welsh ian-ruage, spoken and written by the people of that name, and more nearly allied to the Gallic than the Tentonic.

that day, in closing the record of the Hazard family, a most appropriate though brief notice of an ancestor who preferred death to a recantation of his religion. The record is found the 45th page of Samuel Smiles's "The Huggmon's; their Settlements, Churches and Industries in England and Ire Jand Vandy tank reads that

land, "and reads thus:
"IAZARD or HASAERT, Peter. A refugee in England
from the persecutions in the Low Countries under the Duchess of Parma. Returning on a visit to his native land, he
was selzed and burner alive in 1568. His descendants stiff
survive in England and Ireland under the name of Hassard."

Cleveland (O.) Notes.

To the Editor of the Banner of Light:

As a kind of antidote to the Moody and San key virus now being scattered round this city by these two "orthodox" celebrities, Parker Pillsbury held forth before the Spiritualists Sunday morning and evening, Oct. 12th, the morning lecture being particularly appropriate, and entitled, "Spiritualism a Work and a Warfare, not Visions and Dreams." Age, so far, has touched this earnest worker very lightly, and his words still burn with the eloquence of yore; he has completed his labors West for the present, and returned to his home in Concord, N. H., after a busy season, and putting in good work at the Alliance and Cincinnati Conventions.

The Conductor of the Lyceum, Charles Collier, has formed a dramatic club, and contemplates opening this winter's sociables with a drama of his own production, probably early next month, in which the talent of the Lyceum will be fully displayed.

The West Side Society, under the auspices of the Ladies' Sewing Society, gave a very successful sociable and oyster supper at their hall, 3493 Pearl street, two weeks ago, adding considera-

bly to their Treasury. They intend, the coming winter, I believe, to alternate their sociables with those held semi-monthly by the friends on this side of the river. It pays to furnish rational amusement for our young folks.

Negotiations are now pending with E. V. Wilson, the celebrated lecturer and test medium, to open the regular course of Jectures this winter. Thos. Lies.

CLEVELAND (0.) SPIRITUAL SOCIETY. At a postponed meeting held last Sunday, Oct. 12th, the First Religious Society of Progressive Spiritualists elected the following officers to fill vacancies; Thos. Lees, President; Samuel Russell, Vice-President; W. A. Lathrop, Treasurer; Tillie H. Lees, Secretary. Lecturers and others corresponding with this society THAR II, LEES. should address

16 Woodland Avenue, Cleveland, O. ---

Philadelphia (and New York) Notes. Fo the Editor of the Banner of Light :

Since I put pen to paper for your notice, everal busy and important weeks have fairly flown by, to measure their going by my own realizations. For five several weeks 1 have been on the platform of the Second Society of Spiritualists in New York City, as your everteeming columns have sorcourteously given noexpected addition to the occupation of an already active life, and 'remembering my state of health much of the time several years past, it has been a great satisfaction to achieve success in the matter, under the circumstances. The point is, that when I was broken up-and down joint is, that when I was broken up-and down point is, the force the fire, and the best physicians of different collections and the state of the fire and the best physicians of different collections. tice. The labor in our sister city was an unrians of different schools would allow only a few minutes or a few days for me to live, "the spirits" said I should recover and speak, as I have done; "the dual action of the brain," resulted in a wonderful "coincidence" didn't it, though!

it, though!

To pass a very busy day in one's office of a Saturday, to leave at 4 P. M., take the train at 5:30, be in New York at 8, be entertained by a party until midnight, lecture two, or three hours on Sunday, driving, between lectures, miles on miles out toward the country, then home by cars at 10 P. M., a-bed at one A. M., and at work beight and early Monday, and all without a particle of discomfort—why, that 's civilization and the nineteenth century in the United States of America; but it takes a cast iron man to stand the strain; at least, I should have supposed so until I, whose constitution is of less stern stuff, had accomplished the feat. Mighty nice folks in New York City, and a great many of them, Mr. Editor! I feel somewhat wronged to think I have been unacquainted with so many of them for so long. It is notable that with all the cutting and slashing done in type, the broad spirit of fraternity and love one toward another grows fast and far among Spiritualists as a body. I saw it in the various camps, Onset Bay, Neshaminy Falls, Lake Pleasant, this summer, and observed it again in New York City in August and September, in public and in private. Or am I becoming less barbarous, and therefore find more harmony in others?

a spiritual, advocating a religion of the body, the moral necessities of human nature and the actuality of duty and conscience. The whole course of treatment tonic and bracing to the better manhood and womanhood. "Glad you got her here!" "Lectures the work of a genuine philosopher!" "Never heard better!" "A most useful course!" so they say. Mrs. Byrnes has gone on a trip West with her beloved mother, but is ready for work, and I sincerely advise those whose offers I have been compelled to decline to engage her—not to fill my place. But to advance is theirs.

From Hyde Park, Vt., Sept, ich, Alfred Mason, aged 71 years and 6 months.
A devont and earliest Spiritualist, he endeavored always to advance the cause, and gave generously to its support. Endowed with an inequiring and general menorability, and in the songhi and enjoyed oiley. Looking on illess and months, a devont and earliest Spiritualist, he endeavored always to advance the cause, and gave generously to its support. Endowed with an inequiring and general ways to advance the cause, and gave generously to its support. Endowed with an inequiring and general menorability and uncontracted with an inequiring and general ways to advance the cause, and gave generously to its support. Endowed with an inequiring and general ways to advance the cause, and gave generously to its support. Endowed with an inequiring and general ways to advance the cause, and gave generously to it support. Endowed with an inequiring and general ways to advance the cause, and gave generously to its support. Endowed with an inequiring and general ways to advance the cause, and gave generously to its support. Endowed with an inequiring and general ways generously to advance the cause, and gave generously to its support to advance the cause, and gave generously to its support to advance the cause, and gave generously to its support to advance the cause, and gave generously to its support to advance the cause, and gave generously to its support to advance the cause, and gave generously to

After Mrs. Watson, now speaking, comes in November our good fortune of hearing, for the month, Robert Harford Hare, of this city, and it is a significant occurrence that this son of that great scientific Spiritualist, Prof. Robert Hare, in the very spirit of his noble father, gives to the public the benefit of his erudite, cosmopolitan investigations. The advantages of wealth, the public the benefit of his erudite, cosmopolitan investigations. The advantages of wealth, social position and culture become grand when used in this manner. I believe Mr. Hare has been and is a church-man and a Christian. I don't think I can, in any intelligent sense, be called one or the other, yet as a Spiritualist I await with keen interest the instruction expected from a gentleman of such remarkable anteregedents as our friend, so recently in your prescedents as our friend, so recently in your presence with his very intelligent and most cour-teous lady.

Then Baxter, of whom more than mention is

needless; is he not literally a host in himself, in his work and mediumship? He is down for December, and will see us safely and profitably through with 1879. There are more of the same through with 1813. There are more of the same sort as the speakers above mentioned named for 1880, but dates are not settled, more than that our co-worker Thomas Gales Forster is to be with us in February. We are after Cephas, and want Mrs. Shephard. "Hope we may get

That Camp-Meeting at Neshaminy Falls last summer cost a good deal of money—between six and seven thousand dollars cash—but was successful, so that already another has been desuccessful, so that already another has been decided-upon next season; and as the next, like the last, will be under the auspices of "The First Association of Spiritualists of Philadelphia," great improvements are certain. We have "just got a good and ready" this year; the next will not only, like the last, result in physical and moral good, but do better financially than balance the books, as now.

Our "Cooperative Spiritualists of Philadelphia" have assumed a good name in a good cause, phia" have assumed a good name in a good cause, and have chosen a Wheeler (another good name) for President. "S. Wheeler" lacks an E only of being my doppelgänger, as far as initial and name goes—an estimable man, I am told; but do n't have any "Buttercup" business and get us "nixed." Some of the Coöperative Spiritualists whom I know are earnest workers. The First Association of Spiritualists of Philadelphia is not at all "overgrown," nor "compla cently conservative"; in proof of which it has this year essentially modified many things in its organization, enlarged the scope of its purpose and quietly accomplished much for good. Our revised documents I will send you soon. Our ways are many, but our aims are one.

Yours fraternally, Ed. S. Wheeler, Cor. Sec. First Ass. Spir'ts of Philadelphia, 1412 North 11th street, Philadelphia, Pa.

What, then, we are asked, is an Eelectic? We answer only for those who believe with us. An Eelectic is a free man in medicine; one who has well-defined and decided views in regard to practice and principles, and therefore culls judi-ciously and with due reflection from every source which will increase his knowledge and ability. It is his vocation to "preve all things, hold fast that which is good," and inflexibly discard the that which is good," and inflexibly discard the evil. He may accept neither the yoke, nor the Code, her the dogmas which restrict this lawful freedom of thought and action. He does not surrender the right to do right. We would more cheerfully allow and wink at practices inconsistent with our conception of personal and professional dignity, than give our assent to an act of wrong or coursession. By this sign we act of wrong or oppression. By this sign we hope to conquer.— The Medical Tribune, New York; edited by Prof. Alexander Wilder and Dr. Robert A. Gunn.

SPIRITUALIST MEETINGS.

RROOKLYN, N. Y. Society of Spiritualists meets at the Brookeyn Institute, corner Washington and Comound streets, Suidays, Lectures at a p. M. and 75, p. M. Mr. Chates R. Wiber, President Homanin L. French, Vice President Fraklan, Societary; Nathanited B. Recews, Treasurer, Children's Progres (we Lycome meets at 10% A. M. Jacob Dall), Condector (W. C. Rowen, Assistant Conductor); W. S. C. L. Smith, Gaardian; Mrs. Hattle Diector; Mrs. C. L. Smith, Gaardian; Mrs. Hattle Diector; Mrs. C. L. Smith, Societary and Treasurer, The Brooklym Spiritual Conference meets at Everett Had, 38 Fuller shock, Saturday evending at 7, 6% lock, S. B. Niches, Chaltman.

CHICAGO, ILL. The Pirst Society of Spiritualists holds regular meetings in the Third Unitarian Charch, cornect of Latim and Monroe Streets, every such as tells A. M. and 75 p. M. D. Lour Bushnell, President; A. B. Tutle, Vice President; Mrs. Nettle Bushnell, Treasurer; Coulin Laten, Sectebriy.

treasuret, C.DAR RAPIDS, POWA, Society of Spiritualists meets in Post-office Block every Sunday, at 7°, P. M. Inspirational speaking. Dr. W. N. Hambotton, Provident, Mrs. Namit V. Warten, Vice-President; tree, H. Hock, Treasurer; Dr. Hamblen Warren, Societary, All are condaily Invited.

many invited.

18 DIANAPOLIS, 18 D. The First Sciency of TruthSciences meets to tempore service at Societis Market street,
every Sinday at 25 and 7 gr. M. J. R. Buch, President;
S. D. Buch, Secretary.

S. D. Buell, Secretary.

S. D. Buell, Secretary.

NEW YORK CITY. The Society of Progressive Splrillmasks holds uncertures every Sunday in Trenot II'ds, on Broadway, between 224 and 324 streets, at 10 g s. M. and 7 g P. M. d. A. Coffno, Secretary, 5. West, 63h street. Children's Progressive Levenin meets at 2 p. M. of these Dawbarn, Conductor; William Head, As istant Conductor; William Head, As terband Secretary, The Second Society of Splrithallists hold incettings a Rei nodican Hall, or West 334 Street, every Sanday at 10 g A. M. and 54 pp. M.

The First Harmonial Association Inclusive public services with the Second Seconductor, Andrew Jackson Dawls, speaker for October, November and December.

Amilew darkson fatty, peaker for certoner. Sovemor and December 19.

PHILABELPHIA, PA, The Recyclone Association of Spiritualists need seekery Sunday at 25g r. M. at Lyric Hall, 25g. North Ninth street,

The First Association of Spiritualists of Philadelphia holds meetings every Sunday at 10g r. M. and 7g r. M. at Hall 80 Spiring Garden street, H. B. Champlon, President, Mis. Dr. Samuel Maywell, Vice President; J. H. dones, Treasurer, J. P. Lamring, Secretary.

HOCHISTER, N. W. Spiritual meetings are held in the Academy of Music, No. 46 State street, every Sunday at 10g r. M. and 7g r. M. Mrs. Nettre Pease Fox, permanent speaker. Meetings free, Stranger, viciling the city ary corningly invited location!.

SUTTON, N. H. Society helds meetings once in two weeks. Chas, A. Fowler, President; James Knowlton, Sec-

aged 90 years 2 months and 13 days.

She was ripe in years and ripe in spiritual growth. She rejoiced in a knowledge of the triaths of Spiritualism. Pathently she waited, yet longed for the change, well knowing it would bring to hear joy, peace and test. So, thus gone from her weary form and her lonely room to inset the loved ones gone before. May those who ministered to her in her five of need, and all who loved her, be conscious of her angel presence as she returns to cheer and to does them. Functal services at the residence of 10, Geo, Newcomb. From Brockton, Mass., Oct. 1st. Stillman Dundar, aged

Tyears.

He was a member of the M, E, Church for twenty-fly years; but outgrowing its creeds, he was one of the first be embrace the truths of the New Dispensation, and for many years has been unfattering in his faith. He was long a subscriber to the Bunner of Light, which he read with much interest. Being an invalid for many months, he longed to go, and when the change came it came quickly, yet found, him ready. May the wite, children and thends who mourn, his absoluce, beet that their loss is his great gain, and may they find consolation in the religion he byted so welf. Funeral services in the M, E, Church, conducted by Mrs. N. J. Willias.

From Baltimore, Oct. 9th, 1879, Mrs. Mary J. Wootton. aged 5s years.

aged 55 years.

Through long months she bore with great patience her selvere sufferings, and manifested her pure spirit in a mother's tenderest love toward her true and taithful daughters, who watched over her with unusual devotion to the fast. With reason chear, and her knowledge of spirit commanton, she closed her mortal eyes prepared to realize her spirit's surjoundings; and in a few minutes after leaving the hody she made het self manifest to one of her daughters, who did not know the t she had passed away, and exclaimed; "90b, this life is beautiful;" and the 'road is grand;" What sweeter consolation could be given to dear ones left behind? By her request, the writer gave the funeral address.

RVCHEL WOLCOTY.

From Ware, Mass., Sept. 28th, 4879, Frances L. Fairfield, wife of Horace Bond, aged 55 years. wife of Horace Bond, aged 55 years.

She was one of the earliest converts to spiritualism, and a constant reader of the Banner of Light. A faithful wife, a devoted daughter, an affectionate sister, and a kind friend. She will be sailly missed, not only from the home-circle but wherever she was known, especially from the tech-lide of the sick and suffering, whose pains have so often been quieted by the touch of her gentic, soothing hand, — A. F. W.

From Carlton, Mich., Sept. 2d, 1879, Oscar W. Bruce. From Carton, Atten, Sepa say uses conserved with Mr. B. was a firm believer in the Subritual Philosophy, and a subscriber to the Ranner of Light. The funeral services were conducted by Gles B. Sighbins, of Detroit, C. S. M.

Oblinary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required, payable in ad-rance. Alive of upde type averages ten words. Pottry is inadiatesible in this department.

Quarterly Convention.

The Spiritualists and Liberalists of Van Buren County. Mich., and the Countles adjoining, will hold their next Quarterly Convention at Decaur, in Town Hall, on Saturday and Sanday, Nov. 1st and 24, 1879, commencing at 29, of cheek P. M. on Saturday. Dr. A. B. Spinney, of Detroit, and Mrs. L. A. Pearsall, of Disco, Mich., are cugaged as speakers, and Mrs. Oile Child, of Kalamatoo, is expected to sing for the occasion.

An carnest effort will be made to entertain visitors free of charge, and the Duncounde House has kindly offered to entertain members of the Convention at 18,00 per day.

A cordial invitation is extended to all lovers of free thought to attend and assist in making this Convention the best of the season, as those interested in conducting it are striving to make it such.

L. S. RURIUCK, Precident, Box B. Kalamatoo, Mich.

LOTTIE M. WARNER, Secretary.

Paw Paic, Mich.

TO BOOK-PURCHASERS

White the and Relate.
Terms Class. Outputs for Howks, to be went at the accompanied by all or part each. Whe Exactled is not summer to the the order, the Asiat C.O.D. Outputs for Books, to be sent; of of a only with sewell by head of a possible of America. Out the present Books, Published and for Sale by the Richard free.

SPECIAL SOTICES

the verse ling Mer. is a

Banner of Light.

BOSTON, SATURDAY, OCTOBER 25, 1879.

PUBLICATION OFFICE AND BOOKSTORE. No. 9 Montgomery Pince, corner of Province street Lower Floor.

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY, 14 Pronklin Street, Bushin THE AMERICAN NEWS COMPANY.

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A Public Prec Scance

Per the Statistics for manufactions from it a standard grant soft ring from a Linewholke of the terially-disented intelligence, will be held of act that a newhere an Indian exist a valuable in the Remer's Estiletinde Room at three Springer bold, and that, nevertheless, the zovern in the Boner. Territ. Circle Room at three on new last blaved to externing to blind Of bubbles, somether afternoon of Persievy area, promise, if these lightless men familied for a mo-Oct. 2 10 14 % and transperess nechast will be below that the Indian is a man that God made spresent, and the public are specially invited to Lim, that Christ died for Juni, and that at our

Obristian Pennile Savagery.

Af we, in corpolar a Styles editor life a strictual. news) then had taken gottaken by good his it off this sort of talk is shehening cant. The line deserves of the fact court and fixindictive hate than is not a name. He has only an applicay for white for pie articion with a disciples of converginality the present time." the M dein Dissensation have for the Chris Well may the Lines interpretively declare, tion religious for a little person affords his as it does at the end of its crushing editorial; that to 135 of feet in the parties of a spirit is as a new or at the radies of section of section to put on record, for the beauty of the feet of sections the first have the parties of a spirit of section of a great New York. City the first parties in regard to Miss Mecher and the final bar with cone success than daily the following many and the final bar with cone success than daily the following integrated of the many things of the final bar with cone success than the following than a strength of the many than the many than the final bar with cone success than the following that the final bar with cone success than the final bar with cone success that the final bar with cone success than the final bar with cone success that the final bar with cone success that the final bar with cone success that the final bar with cone success the final bar with the final bar her truly Mosaic denuncration of her enemies. In this connection, however, we shall not seruple to state our consists in that such late-heated sentences as this lady has seen fit to write. condemnatory of the much oppressed Indians, are the Jestin ate encome of the religious training to uliat to Outledoxy as generally unso he got in reply; derstood that system of religion which whathovabrathe, than that of the long-suffering, self devotion materiof Galileet. There are pro-Jossed Christians whose leving beautsure large enough and wide enough thembrace the whole fan ile of San anny, and to such me assuber homet and reserved, but these except in the large has circumstanced because than souts are greater and better their their distinctive crowds, and rise, in three set exists visurerist to the pape platistic limitations diagonite determined To pair be on a trite gold, per bance, wellworn saving: "Ser collean Orthoday Claretian, dof rie time blug stamp and you will find a perso uting blood thirty Mosaist " beneatly his than " gost of " outside."

Abandoning a turther statement of our views, we will proceed to a running citation of those of the figs Areferred to above. That paper, after promising that the leading charm of true castle vein to cite illustrative rortions from Miss Mocker's epistle, as proof of her claim to he reckoned among the "gentle ones of the of the Tie war. In 1873, the Government however, until this present day, it has never paid a dollar. Latterly, white men-miners and squatters have overrun the reservation, greatly to the disgust of the Indians, who foresaw in were driven out of the Black Hills. Besides this, Agent Meeher insisted on plowing up the land of the Indians, with the determination to led to the outbreak! It was his conduct, says The Times, that precipitated the outbreak. He Amen! insisted on changing the life long habits of the Utes by force. He would do good in his ownway, and in no other.

it made no difference to Agent Meeker that

This natural that a laughter should be very east down on
account of the death of het father, especially was a death
to k piece in effective tempstones soul; to select we ask down on
the k piece in constance is an expectable in any posses
the erromations.

It is they be a constant rapid public in any posses
the erromations.

It is they be the feducite importance of white
and Indian as those which his daughters presses for views
it so, it was the most natural thing in the world that
he choulg conduct bimself in his intercourse with those put
under his charge in an insolent and overbearing fashion.
And it was spirily natural that the Indian should also take
his course in a minner very summary. When one thinks of
what many a technique white man' really teshow deleved,
bruth, overbearing, and miscropulous and when we think
of a barre neutier of such, beth a cardinal article of the
reverlether all the Indians that very near or very reall by
being paced in the missiances except locally favorable to
their carrying them pseudiar them beto practical effect, we
cannot wonder at bother femis and indian massacres, though
we may deeply deplore them, — Toronto Globe. At made no difference to Agent Mecker, that

the Utes preferred to live by hunting rather . The Powder Policy the Right One." than try to live by farming. In his opinion farmers they ought to be, and farmers they should be. So be plowed up their land in a spirit of aggressive benevolence, and called for troops to protect him in his violent philanthrothy. This unlawful meddling at last cost him his life and plunged us into a trouble that might have been wholly averted -provided, of course, the Government should have suddenly resolved to pay its just debt and to respect its treaty obligations. Now comes in the part which Miss Rose Meeker plays in this drama of violence and blood. She writes from the Azency to a friend, that it is a pity that "the cow-boys of Colora" do" were not called uron instead of the slowgoing troops of the Government. She says that the "cowsboys" "would have made so clean a work of the red devils that it would have been hard work to find one alive to day."

That is clearly the way this " gentle woman would have prevented an Indian war. She would have exterminated the Indians, and that would have made war an impossibility. "The life of one common white man," says Miss Meek, er, "is worth more than all the Indians from the beginning of their creation until the presenf time." And this, observes the Times sareistically, is the reason why the "common white man" in the shape of a miner of a squatter, who has seized the land of an Indian, has a right to kill him and all the members of his tribe, if the miserable red devils try to protect their property. Miss Meeker assures us that they are a savage, foe, whose life, or soul is not worthy of a doz."

Now, says the Times, "if this is true-and it would be rude to doubt the confident assertion of a gentle and Christian woman- it does seem as if our Lord must have made a mistake in dying for copper colored souls init worthy of a doz, and as if the Christian church is wasting its efforts in trying to save so worthless a variety of soull" Miss Meeker finally exclaims, with a pareasm that also belongs to her instinctive genthere's, "What a magnatimous government we have, to familier alset of creatures whose existence should have been a thing of the fast long azo W And she reminds this wretched governnear that the head and of the marty red parsories cat for very geam of the especially, observes that sty New York Trace, "when vengeans e can be exeented in such a way as to result in escaring the bayment of debts and so wring netract of designs Me land." In such a case, revenge has its manidestants and acres

The same journal remarks that the "wentle, geompassionate spirit of Miss Moeter is Shared. Boy to any of her sex in the great free West. They . overthem with pity for the white it of who.r dos an Indian land is subsequently slot. Their eves till with tear of syntaths when they see Lands will be aspired the blood of our red 30 Mgs, they would transfer a little off their satisfactor to him. They have lived, however, two being in the gallant West, not to know that Table the dangley: If the late Indian Agent's a soul, a sort of canno substitute therefor - and Merker recentive poured forth, figuratively his only right is the right to be exterminated. speaking, over basited dids, he doubt, however. He is a red devil, and the life of one drunken granded our language neight have been there white accounded who robs and numbers red are no sile in and excel the thur hawha would, devils without companettop. Is worth more Lavery entred to all a graver as another instance, than all the Endrans from the beginning of their

Prof. Ulrici.

Dr. G. Bloede, of Brooklyn, No Ya, recently sent to Prof. Hermann Plrici, of Halle, Germa-

ESTRUMED DOCTOR Before all accept my ever may be claimed for it really has for its best thanks for your written and printed concorner of the its added of the angry dewish described by which have interested me in a high degree, escentally your own article on Psychometry This phenomenon is of sayeculiar a kind, gety. This phenomenon is of so pecunar a king at doctor considerable weight, that I would ask you to present this my letter to your medium, and to write to no what she has said, about my bhatacter, since, imparisonness of severe self-observation, in behalf of my psychological studies. The hear to know invisely pretty accurately, this accurate matter and matter to most convince. experiment would afford me, the most convinc-to; test of this se called psychometry. To pidze from the Homograe Light of the 6th

to my answer to Prot. Wundr's open letter, which I believe to I ave refuted all his objections, and which was published long ago, does not seem to have reached America. I take, therefore, the liberty to send you with this a copy of it. Perhaps you could use it in some way in the light against our antagonists, we, we. Wouls, H. Pinner.

Yours, H. Utmen."

As The Transcript calls the P. O. official who recently issued the new postal order, "Turi | MONUMENTAL STUPID!" Here is a specimenwomanhood is its gentleness, proceeds in sais of his stypidity; A lady of this city lately mailed a letter to her daughter as follows: "Miss Clara Calvert, 44 Lowland Street, Boston Highlands, Mass." This was duly pronounced afternoon, and deserves a good audience. kingdon." But first it recites briefly the cause "unnailable at the Providence office, and was accordingly forwarded to the dead-letter office. bought a part of the Ute reservation, on which, Washington. It was there "officially" corrected by the erasion of the word "Miss," and Main street, for the coming lecture season. This returned. No wonder the Transcript pronounces this "sheer nonsense!" No wonder Postmaster leity. Miss Shepard, of Minnesotal spoke to James, of New York, is ashamed of his supethis violation of the treaty's ignisation the near tions, and has protested against the usurpation. In Springfield deserve congratulations on their approach of the day when they would be forci. At our public servants to be our mosters? is a fidelity to and earnest work for the cause of bly driven out of the reservation, as the Sioux problem that many people are seriously considering about this time.

Since the above was put in type information reaches us (which we are glad to receive) that make them abandon hunting for agriculture, this "champion" order has been so far amended Next he sent for troops to help-him to civilize in its application as to allow a certain margin the Utes by force, and it was this that finally of freedom, in which the post-office clerks can exercise their natural gifts of "common sense,",

> E-d We shall print next week another installment of the admirable review-series which Dr. G. L. Ditson, of Albany, N. Y., so interestingly contributes month after month to these columns, bearing on our foreign spiritualistic exchanges. The Doctor is an earnest, pains-taking and justice loving critic, and it is a pleasure at all times to peruse the matter which he so skillfully arranges for the benefit of those who, unlike him, find the varying languages in which they are conched a bar to their perusal of the works referred to at first hand.

> ga We learn that Mr. J. William Fletcher is favored with a splendid notice in the British Scientific Review, and Spiritualism seems to be winning favor in that quarter.

We have, as the reader will see, devoted a considerable partien of our space the present week to the Indian and the wrongs he is suffering at the hands of a professedly Christian people. If any one would know to how great an extent this matter is en mains the popular attention, such information is attainable by even a casual glance at the contents of the general newspaper press of this nation, almost every individual member of which has something to say on the subject. We sales in, in this connection, two pertinent selections to in papers well known. in their several and widely dissevered localities, and giving the ideas of their publishers in straightforward fasher. The first citation ap-Lended is from an editerial bearing the heading quoted above, and approxing in the Daily Triame of Denver, Col. :

"Colorado will be feed from the presence of these rebelling Pres, but no other section will be troubled by them. It close of Soul Crick wast be relaught, and not one of the murderers in the allowed to escape. Every Indian concerned in the uprising must be sent to that underground reservation from which there is no danger of an escape. This is no time to each te about civilized warfare. The State set of amile the distribution of its indiance committee good kell the man who kill. They have chosen to epen the first chapter with blood and the presents of the first chapter with blood and the presents of the first chapter with blood, and, to preserve the harmony, the tale must end with blood, A patched up peace will not do. There has always been too much of not to. There has aways been too much of sham compromise in frontier history, and it is time for a change. The simple and effective way to settle the Indian question is to turn it over to the periodiction of a Winehester riple."

The language of the above is certainly unmistakable in its bloodthirsty denunciation of the , and their strikers, and deserves the condemnafeeble and oppressed. This frantic appeal that I tion of all true men! the barbarous massacre of Sand Creek may be repeated is worthy of a fiend, although we presume the writer of it calls himself a Christian! It is made in vain, however, we are happy to state, as by last advices the general Govern-

ment is taking more pacific views of the matter. It is a singular coincidence that from the ful a journal as the Boston Traveller we are able to cite the following, which, had it been written in direct reply, even, to this Denver disswer to an advocate of the "withering" process, Fould not have been more grushingly appropriate. Clearly indeed does its writer show up the public attention and patronage: the real reason, the inner spring of that nefariour movement for desiminty ends which has wrought up the whole State of Colorado to a rit he he key note of which is the ruffianly outcry, "The Utek must 29 " or, to put it in the more diplomatic language, of the Trenger News another follower, of the "powder policy":) "These drones is the lasy hive of Colorado industry should be driven to "."

"A contemporary says that 'the Indians might at least he permitted to fade away under the sun of civilization. There is nothing to be caused by expediting its withering process.' Quite a mistake. There is a great deal to be giving civilization a lift in its work, when the talk talk with each are Indians. There are millions of acres of the beads to be gained by healthought a head in the rest strong head than the the initions of deep softened leads to be gained by leading it a leand, and a real strong hand, tho. Some of these lands are nameral lands, tehokes toll of gold and silver, from and coal, lead and corpor, and othersoff the agents and objects of civilization. Why, we should have to wait for semifuries, were we to leave civilization unaided its fask of extinguishing Indian titles, and ractorized actional Policy vish the Indians. This very last or present ladgar trouble is attributed to the mineral riches of the lands that we are now taking, and most assuredly shall take, and keep. It has been so from the heginning. Indian lands have been 'wanted' these two hungdred and sixty years by our tace, and have been second. Not that they are always valuable on account of name, but they have been desired. for various reasons, agricultural reasons, geo-haplacal reasons, political reasons, personal reasons, and so forth, and generally for reasons

Civilization has withered the Indians, but that has been been a finited in the last resort upon those powers to back their devilish work, and to complete it. The fact is that our course in regard to the Indians cannot bear criticism for one made at the Indians cannot bear criticism for one made at, for criticism shows that it is not only made at the Christianity and eivilization but to be constructed. Christianity and eivilization but to be constructed from it and I also find the last flowed are not lost, but will be met by us again." contrary to Christianity and civilization, but to common himanity. It is the course of rabbers, and morally it is on a level with that of highway-men on land, and that of pirates on the high seas. men on thing, the that of pirales on the main seas.

We might as well own up, and admit that we offer documents, and the following is the letter he got in reply:

"Escreption the rate allocate all account my to that National. Neither man nor race is robbed by the season that the season the season that the season the season that the season that the season the season that the season the season the season that the season that the season that the season that the season the season that th and slain without being shown to be wicked-by

Parker Memorial Hall.

The course of Spiritualist meetings inaugus rated under the chairmanship of George A. Bageon at this hall corner Berkeley and Appleton treets. Boston, for the present season, received additional impetus on the road to public appreciation by a ting lecture on Sunday afternoon last, from Mrs. Fannie Davis Smith. This lady is known to the veterans in the movement as one of the earliest developed of the trance speakers who were put in the field during the opening. days of the cause, and her address on the 19th demonstrated that her powers in this direction are not abated. Her discourse (which we shall print next week presented the religious phase Spiritualism, and was attentively followed. Appropriate within its by Mr. Bacon, and excellent singing by the fine quartette regularly employed by this society, diversified and gave in- jet." terest to the exercises. Mrs. Smith will speak again before this organization next Sunday

Springfield, Mass.

The Spiritualists have engaged Gill's Hall, on hall is new, and is considered, the finest in the great acceptance during October. The friends Spiritualism.

SOCIAL GALHERING -Mrs. M. A. Carnes, the medium, had a very pleasant reunion at her rooms in Hotel Windsor, Boston, on Monday evening, the 18th inst., it being the anniversary of her control. Flags and flowers in profusion decorated the parlors, and many presents were received from friends. The Indian control was as bright and sparkling as usual. Remarks were made by Bro. J. B. Hatch, who mentioned a prophecy that Mis. Carnes's control had made to him a year ago, which within the past week has been fulfifled to the letter. Both young and old enjoyed themselves in the most pleasant manner, the entertainment closing with refreshments.

下流 Mr. Charles Bright, the talented Spiritualistic lecturer, is meeting with success in Syd ney, N. S. W., says the Harbinger of Light, and the Theatre Royal is well filled every Sunday evening by interested auditors who listen attentively to his eloquent discourses. Mr. Edin Sydney, which are exciting much interest.

A Cowardly Practice.

The story of the merchant who saw Mr. Murray in his Store conversing with one of his clerks, and, not knowing who he was, field the clerk that he could not have him in bis employ while he associated with men of that appear-ance, is a true one, and it lets in a flood of light upon the matter. Templeton.

The foregoing paragraph first met our observation in the columns of the Boston Herald. The writer of this precious piece of creedal bitterness, with which he seeks to bite the heels of Next Sunday the restrain will be occupied by the wen-a better man, neglects to state (which we will, known and popular trance lecturer, terness, with which he seeks to bite the heels of for him) that having barked in the interest of II the bigoted sectarianism of New England, he now expects a bone of reward in some form. This story concerning W. H. H. Murray was current long before he severed his connection with the Park-street church, and was enjoyed at the time on all hands as a brotherly rap at Mr. M.'s unstudied manners of dress and speech, and also as a specimen exhibition on the part of the merchant of that deaconian Pharisaism which Mr. Murray so keenly held up for popular derision, the minister being considered to have had the best of the adventure;"

Mr. Murray has since successively left the pastorship of Park-street ichurch, reached a more liberal standard in his views, become involved in financial disaster, and retired from public life, and we now see the whippers-in of the Protestant Church endeavoring to re-vamp this tale, as evidencing the superior and prescient sagacity (above all his fellows) of the pastorship of Park-street schurch, reached a cient sagacity cabove all his fellows) of the merchant in question! This continuous attack upon individual character because of opinions entertained or misfortunes met with is a mode of warfare too much indulged in by theologians

An Impressive Picture, "Nearer, My God, to Thee."

We have received from the publishers, R. H. Curran & Co., Boston, Mass., a rare limning engraved on steel by the well-known bank-note pages of so conservative and usually over-care- by the late Joseph John, with whose inspired work, "Springflower," many of our readers are specially familiar.

ciple of the repeating title instead of as an an- transcends our own we present the following shown that the same rule holds good to-day as rescript of its salient points, and unite thereto plainly as in the past, by calling Dr. Webber, to our cordial recommendation of the picture to

"A woman holding inspired pages sits in a room around which Night has trailed her dusky robes. The clasped hands, upturing counteroles. The clasped hands, upturned counternance, and heavenward eyes, nost heautifully embody the very ideal of hopeful, trustful, earnest prayer. The sun has gone down. The moon, 'cold and pale,' shining through the rifted clouds, and the partially-curtained window, does not produce the soft light that falls over the grounds for any additional transfer. does not produce the soft light that falls over the woman's face, and illuminates the room. It is typical of that light which flows from above and floods the soul in its sacred moments of true devotion. The picture strikes us in-stantly, and with full force. Yet while we take in the one idea at a glance, it is still a study. It has the character of an elaborate composi-tion motivibility and give it is simplicity of effect." tion, notwithstanding its simplicity of effect." -

BARBITT'S PRINCIPLES OF LIGHT AND COLOR. -This work is constantly widening in its influence. The New York Herald declares that it will be a great acquisition to scientific libraries"; several medical journals have given it high commendation, and Dr. Babbitt himself reports that cancerous tumors, lung difficulties, and many other diseases are being cured by focusing his hollow lenses of various colors upon them. Dr. J. H. Fulton, an experienced physician of Montreal, calls it "the grandest work he ever read," and proceeds to state his process of curing a terrible case of cancer of the stomach rived great benefit from it, and I also find the effect of the blue light very quieting to the nervous system." Dr. G. H. Binckley, of Tennessee, says: "Disease gives way as if by magic," by following this new science of Chromopathy.

LECTURES ON THE GREAT CHARACTERS OF History .-- John Lord, LL.D., proposes to deliver this fall, in Boston, another course of his historical lectures on the "Great Benefactors of the World," intended to present a continuous view of the progress of society from the Roman Empire to our modern times.

The main purpose of these lectures is educational—to assist ladies and students in their historical studies. It is hoped, however, that they may prove interesting to all classes.

These lectures will be delivered in the Union Hall, No. 18 Boylston street, at 12 o'clock. They will commence on Tuesday, October 21st, and be continued on successive Thursdays and Tuesdays, at the same hour and place.

The distinctive topics concerning which Dr. Lord will discourse are enumerated as follows: "Cicero," "Society in the Latter Days of the Roman Empire," "Chrysostom," "Ambrose," "Augustine," "Hildebrand," "Thomas Becket," "William of Wykeham," "Dante," "Savo-narola," "Michael Angelo," "Francis Bacon," "Cardinal Richelieu," "Peter the Great." William III.," "Louis XV.," "Frederick the Great," "Mirabeau," "Edmund Burke," "Napoleon Bonaparte."

Mrs. H. W. Cushman, the well-known musical medium, had a pleasant entertainment at Abbotsford Hall in Charlestown District, on Monday evening, the 20th instal it being the twenty-fifth anniversary of her public mediumship. Her friends gathered in large numbers, quite filling the ball. Dr. A. H. Richardson acted as chairman, and with appropriate remarks introduced the several speakers who took part on the occasion. Dr. Samuel Grover, Dr. John H. Currier, John Wetherbee and Mrs. N. J. Willis had each a pleasant word to say; Miss Adams gave one or two readings, and little Miss Rice sang some pretty songs, which were much applanded and repeated. The piano which was used was kindly furnished by Mr. Miller, and was one of his make. Mrs. Cushman, though she makes no claims as a public speaker, also gave a short and interesting account of her mediumship. She intends giving some séances in Charlestown, involving her peculiar phase-the playing on a guitar in a lighted room by the invisible fingers of the spirits. The entertainment was finished with dancing, which lasted, as usual, to:a late hour.

Mr. Charles H. Koehler and Mrs. Frances Bouton were united in marriage Sunday evening, Oct. 12th, 1879, at the Third Unitarian Church, Chicago, Ill.—at the close of Mrs. Richmond's address, the spirit guides of Mrs. Richwin Robbins has been holding successful scances | mond conducting the ceremonies, an account of which we shall print next week.

First Society of Boston Spiritualists HOLD PREE MEETINGS

EVERY SUNDAY AFTERNOON

PARKER MEMORIAL HALL.

The public respectfully invited.

MRS. FANNIE DAVIS SMITH. Good singing will be furnished on this occasion by a Quartette Choir under direction of MISS NELLIE M.

Services commence at 2% o'clock.

Stand by the Colors!

At the Yearly Meeting of the Portage County Spiritualists held at Atwater's Grove, Mantua, O., Aug. 3d, the following was presented in the course of a series of resolutions by 8. Bigelow, the chairman of the committee, and was adoptsat attention. Spiritualists must stand by their colors, their distinctive name, their peculiar phenome-na, and their sensitive media, if they hope for either the ordinary "toleration" of opponents, or the approving verdict of their own self-respect;

Parties needing magnetic treatment are requested to give attention to the claims of Dr. Webber, who has recently taken rooms at 8% Montgomery Place, and has already created a profound impression by the demonstrated value of his healing powers-of the practical benefit of which we can speak from individual experience. The invisible workers on the spiritual side of life have ever, in the history of the cause, chosen their instruments at will, wherever they could best be found; they have called the smith from his anvil, the painter from his brushes, the engraver, J. R. Rice, from an original painting carpenter from his work of construction, the sailor from his ship, the minister from his pulpit, the timid, shrinking girl or woman from the shelter of home-life to the hard trials incident In the words of one whose gift of description on public medial duty; and they have now lay aside the uniform and baton of a member of the Boston Police force, and assume the character of a healer by laying on of hands. We have given in previous issues testimony to the reliability of his gifts, and shall present additional points in coming time; while we end this paragraph as we introduced it, with a recommendation to the reader to give Dr. W. a professional call and settle the matter by personal experiment.

> In the course of an antipodal letter received at this office under a recent date from Mrs. Emma Hardinge Britten, the following information is conveyed as to her future plans:

"My present purpose is to visit Auckland at the close of this mouth—September; and after delivering two or three Sunday lectures at that port, embark for San Francisco about the beginning of November, with the expectation of reaching that city in time to spend our Christ-mas amongst its genial friends and pleasant faces. As I shall then commence the last lectur-ing tour I am commissioned to give, I shall hope to make as many arrangements as possible to speak en route for Boston or New York, and from thence to Europe."

J. F. A. Cateau Van Rosevelt, member of the Privy Council of Dutch Guinea, has been investigating the Spiritual Philosophy through the mediumship of Miss Kate Cook in London. principally by light and color. Dr. Frederick and from his published accounts of the scances Ehrmann, of Cincinnati, is experimenting after he has become convinced of its truthfulness. Dr. Babbitt's Principles, and says: "I find the blue color a great antiphlogistic." Our well- "All I have read before of the experiences of Messrs, Crookes, Wallace, Varley, Cox, Zöllner

> Our thanks are hereby extended to correspondents in New York and Brooklyn, who have, as will be seen by reference to another column, put forth good efforts to furnish us details of Sunday meetings held thereabouts. Some of the matter, however, arrived at the moment of our going to press, and too late for insertion in this number. We would inform Mr. C. R. Miller and Mr. S. B. Nichols that the resolutions forwarded by them, as passed by the Brooklyn Spiritualist Society, and the Everett Hall (N. Y.) Spiritual Conference, respectively. will appear next week.

En The Pyschological Review for October has the following contents: "The Devil of Mascou," "An Ignored Scripture Promise," "Physical Immortality," "Popular Errors and Objections to Spiritualism Explained and Answered," A Boy's Memory," "Modern Spiritualism: its Rise and Progress. With a brief Account of its Facts and Theories," by J. S. Farmer; "Notes and Gleanings:" poetry, "Believe and Trust," by S. C. Hall. Published by Edward W. Allen, 11 Ave Maria Lane, E. C., London. Colby & Rich have the magazine on sale.

Mr. John Tyerman, we learn from the Southland News, N. Z., was lecturing at Invercargill: and his first lecture of a series is well reported in the issue of August 11th. There was a large audience, and the lecturer was frequently applauded. He was to succeed Mrs. Britten at Dunedin in September.

SOUL AND BODY-THEIR ETHICAL RELA-TIONS," an essay by Dr. J. Rodes Buchanan, in which he notices C. W. Gardner's criticism of his first article, will appear in the next number of the Banner of Light.

The San Francisco Figaro copies, with due credit, the article from Dr. Slade, headed, 'A Spirit Prophecy Fulfilled," which appeared in a late number of the Banner of Light.

As we go to press a "State Sabbath Convention" in the interests of bigotry is in session in Boston. What will these assembled ministers and laymen do? Nous verrons!

Hon. Alexandre Aksakoff, after a prolonged stay at French watering places, is now on his way home to St. Petersburg.

Dr. J. M. Peebles, now filling a three months' engagement in San Francisco, should be addressed at No. 824 Lombard street.

Read the call for a Convention of the

Texas Spiritual Association, in another column. The Washington Capital asserts that " A good many Congressmen lay in a stock of religion before coming on; others take home their consciences and shirts and have them washed together- it is cheaper; others hope to be saved through infallible ignorance. The last species is in the majority."

London (Eng.) Spiritual Notes.

(From Our Special Correspondent.)

At a séance with Mrs. Elgie Corner, Tuesday evening, Oct. 8th, a most extraordinary manifestation took place. The curtain of the cabinet was lifted, and a spirit more than six feet tall stood at the opening; he appeared a second time, leading the entranced medium into the room. As they stepped into the room she fell fainting to the floor and the spirit gently lifted fainting to the floor and the spirit gently lifted her and bore her back to the cabinet. The spirit had a dark Egyptian face, and was dressed in long, flowing robes. Shortly after this wonderful materialization several other spirits came, a number of whom were recognized. This is without doubt the most wonderful manifestation on record. Mrs. Corner is a very refined, ladylike person, whose great desire seems to be to please. person, whose great desire seems to be to please every one, in which she succeeds in a remarkable degree.

Mr. Haxby has been more than successful in the new weighing machine, which has been erected by Mr. Chas. Blackburn at 33 Museum street. At the two scances he has given there, the spirits appeared until his own weight was reduced sixty pounds. At one scance four different forms appeared, and the scales showed a ty. In this broad field of labor we think none in the transfer of the various needs of humaniferent forms appeared, and the scales showed a ty. In this broad field of labor we think none that notice that force in the forms are rapidly disintegrating and giving way street. At the two seances he has given there, ferent forms appeared, and the scales showed a difference in weight-every time. Mr. Haxby had never entered the room until he gave the scances. The accounts will probably appear in the Spiritualist. It is a great triumph for the medjum, for without any just cause, save that of prejudice, Mr. Haxby has been treated very cavalierly by many leading Spiritualists.

The new paper to be published in the interests of Spiritualism bids fair to be a great success, for the shares are selling very rapidly, and it is thought proceedings will be commenced before the end of the year. Spiritual Notes will be consolidated with this new venture, and as that paper has been thus far an unqualified success from the first, there is every reason to believe the other will be. For a long time there has been a demand for a paper where individual opinion should not play too prominent a part, and where the claims of Spiritualism may be fairly made.

Miss Emily Kislingbury, who was once connected with Spiritualism, and who, after her return from the States, caused so much trouble by her misrepresentations of the movement there, is about to become a nun, and sink into the bosom of the church. "Sad but true." We are comforted by the thought that our loss is

Without doubt Mrs. Florence Corner is one of the most powerful mediums of the present day. The other evening, at a séance, a spirit materialized so perfectly as to be recognized by at least ten persons, and passing about the room, touched the various friends, &c. Mrs. Corner never objects to any tests, although the other night her wrists were badly burned by sealing wax which had been carelessly dropped while scaling the knots.

Mrs. J. William Fletcher is spoken of in Life as one of the most beautiful women in London. Certainly she is the centre of an immense circle of friends, and is everywhere received with great attention, while her jewels are said to be among the finest.

Mrs. Billing's séances are pleasantly spoken of, but the conditions are so very unsatisfactory that they do not carry very strong weight. A few manifestations that are conclusive are much better than a large number of doubtful ones. Mr. Burns, of the Medium and Daybreak, is nearly always present Saturday evenings, and acts as a sort of conductor. Mrs. Billing is personally very much liked by those who know her.

An eminent clergyman the other day wrote to a friend, saying, "I have read your books upon Spiritualism, and I like them very much indeed. I am a Spiritualist myself-from all I can find out—and I believe that Spiritualism offers the only foundation upon which the religion of the future can be built; a condition of thought that science and religion can both accept." This field."

Society of Spiritualists at Replanear I and State of Spiritualists at Replanear I and State of Spiritualists at Replanear I and I are recognized in nearly every instance. He gives a benefit to the society next Sunday even-ing, when he will be assisted by Dr. J. V. Mansfield." clergyman wrote wiser even than he knew Spiritualism is to be the religion of the future.

At Steinway Hall the other night we noticed among the literary people, Compton Reade, M. Collins, Kate Field, Miss Mackey of the Chicago Times, Tighe Hopkins of the London Express, E. Dawson Rogers of the Associated Press, &c., &c., all of whom are great admirers of Mr. Fletcher's lectures. The articles in the fashionable journals about Spiritualism are making the dry bones rattle, and everybody wonders how Mr. Fletcher has been so lucky as to win over these hard hearted editors.

A party of scientific gentlemen have formed a séance for the investigation of Spiritualism, and have already engaged the services of Mr. Firman, the Paris medium. These séances will be conducted with the greatest care and the proceedings carefully noted, after which the results will be made public.

The Banner of Light has been added to the periodicals at Steinway Hall, where every copy was sold. The paper, which has never been procurable in London before, is much praised for its elegant appearance, as well as the valuable printed matter it contains.

Mr. William Eglinton is meeting with a warm reception in Stockholm. He has given séances every day, where the spirits have materialized and spoken in various languages. He will now leave Stockholm in a few days and go to Austria, the guest of Prince Thurian, thence through Bohemia back to London. It is probable that Mr. Eglinton was never in better power than at present. When in London he is the guest of Dr. Nicholls of vegetarian fame.

Dr. Nicholls, an American, has opened a vegetarian restaurant in Oxford street. It is directly over his extensive bookstores, and there customers are supplied with food cooked under new principles. No meats of any kind are served. Dr. and Mrs. Nicholls may be said to be the founders of this new regime, and they have a large following in England.

Mr. Alfred Firman, who for some strange reason has adopted the nom de plume of Mr. Alfred, has not yet developed any very remarkable results. He does not seem to have got into the right element. It is possible when he has become more acclimated the powers will be able to accomplish more.

The British National Association is tolhold a grand soriéé the 28th of October, and a very attractive programme is presented.

Mr. and Mrs. J. William Fletcher give their first reception this season, Oct. 20th. Several hundred invitations have been issued.

Byron Boardman, of Norwich, Conn., has prepared a tract on "Sabbatarian Laws Considered from a Christian Standpoint," which is one of the best things yet drawn up with which to furnish those who are just beginning to think upon the tyrannical encroachments of the clergy upon the liberty of the people to enjoy Sunday as they please. Copies may had by addressing

him as above.

Spiritualist Meetings in New York and Brooklyn.

To the Editor of the Banner of Light:

. The First Society of Progressive Spiritualists of New York have removed from Republican | Hall to Trenor Hall on Broadway, between 32d and 33d streets. Its location in reference to the various car routes which concentrate at or near that point, make it easy of access to all friends visiting the city, as well as those of the neigh-

eager inquiring ones of those just emerging from

Taking into consideration the many centres of free-thought in our city, notably the Har-monial Society, the Second Society of Spiritu-alists and the Society of Ethical Culture, we can appreciate the vast strides it is making, and one cannot, but notice the fact that old ty. In this broad field of lanor we think non-is better adapted to guide those just being born into the light than Mrs. Brigham; she presents the truth in such beautiful, womanly raiment We as a Society are to be congratulated in hav-ing secured her services for another year. She ing secured her services for another year. She is ably seconded in her endeavors by our worthy President, Mr. H. J. Newton, who, with both time and means, sends the good work along. His wife, Mrs. Mary A. Newton, is with her whole earnest soul engaged in the Children's Lyceum, and we hope no friend of progress will forget that the future success of our grand proving the design of the children's and the future success of our grand proving the design of the children's progress will be successed that the future success of our grand proving the design of the children's progress will be successed the children's progress will be successed to the chi movement depends in a great measure on this branch of the service. Respectfully yours,

MRS. S. W. VAN HORN Cor. Sec. F. S. P. S.

DEAR OLD BANNER-Will you give my letter a place in your columns, for are we not old friends? Have we not stood side by side in the hottest of the fight for the rights of man-for freedom of speech and spiritual progress?

Well, dear old friend, I am up and doing once nore. Out of the valley and shadow of death,

once more climbing the mountain, drawing nearer, still nearer God and the, to the true Spiritualist, not unknown Future.

One long year of sickness—eight months of the time not expected to live from one day to the other! The crisis is past, and I am a man once more, ready to do battle for the true gospel—Spiritualism! pel—Spiritualism!

pel—Spiritualism!
On the 1st of October I was elected to the chaplainey of the Second Society of Spiritualists, now holding meetings in Republican Hall.
No. 55 West 33d street, where I remain until
Nov. 1st. Our effort to please and instruct the people has been a grand success, and that, too, in view of the fact that two of the most popular experience over leading forth in Now York. Bro speakers ever holding forth in New York, Bro. A. J. Davis and our good sister, Nellie J. T. Brigham, are speaking in this city—Mrs. B. in Trenor Hall, A. J. Davis in Music Hall, seats free; our meetings have an admission of ten cents, and yet each evening the hall has been full, all the room occupied. We consider this a success, in view of the fact that there are now three well-established societies in New York, besides several Sunday-evening séances.

C. Fannie Allyn, one of the most energetic of workers, takes our place for the five Sundays of November. And we know whereof we speak when we say that as a worker and true Spiritualist she is second to none in the ranks, and we bespeak for her full houses.

We will speak the Sundays of November in

We will speak the Sundays of November in Halle's Hall, Cleveland, Ohio. We will attend calls in Ohio on Tuesday, Wednesday, Thursday and Friday evenings in any place within one hundred miles of Cleveland. Terms reasonable. Address at 1388 Broadway, New York, N. Y., until the 1st of November, or Lombard, DuPage Co., Ill.

New York, Oct. 20th, 1879.

Corroborative of the above, Alfred Weldon writes, Oct. 20th: "E. V. Wilson is drawing crowded houses at the meetings of the Second Society of Spiritualists at Republican Hall. His

To the Editor of the Banner of Light:

The Brooklyn Spiritual Society, which holds its Sunday services in the large Hall of the Brooklyn Institute, corner of Washington and Concord streets, has changed its hours of meeting; hereafter the Sunday services will be held, morning, 10½ o'clock; evening, 7½. Mr. J. Frank Baxter is the regular speaker for the months of September and October. Large audiences greet Bro. Baxter every Sunday evening, and it is expected that the morning hour—10½ o'clock -will secure larger audiences than have gather-d in the afternoon. Силь. R. Мил.ек. ed in the afternoon. CHAS.

Brooklyn, N. Y., Oct. 20th, 1879.

A Brooklyn correspondent, writing us under date of Oct. 20th, says: "Mr. W. J. Colville has been invited to address the Eastern District Spiritual Conference on Wednesday evening, Oct. 29. Mr. Colville has accepted the invitation, and the lecture will be delivered in Phonix Hall, South Eighth street, near Fourth, at 7:30 o'clock. Seats free. Mr. Colville, while the regular speaker of the Brooklyn Spiritaal Society, during April and May last, spoke frequently at the Eastern District Spiritual Conference, and gave frequent parlor lectures. A promise was exact-ed from him that he would visit Brooklyn again in October, and the appointment for the Wednesday evening lecture, Oct. 29th, is the fulfillment of his agreement. Our dear young friend will receive a most cordial greeting in Brooklyn, accompanied with only one regret, that, on account of other engagements, he can deliver but one public address."

Movements of Lecturers and Mediums.

(Matter for this department should reach our office by Tuesday morning to insure insertion the same week,) Dr. S. Cutter, magnetic physician, has removed from

Lowell to Malden, Mass., where he will continue his practice. The talented lecturer, C. B. Lynn, will speak in Mil-

ler's Falls, Mass., Oct. 21st and 28th. Mrs. Lizzie S. Manchester lectures at Hillsboro

Bridge, N. H., Sunday, Oct. 26th.

William Denton is now giving a course of lectures in Florence, Mass. He will lecture in Willimantic, Conn., Saturdays and Sundays from Oct. 25th and 26th to Nov. 29th and 30th; in Hartford, Conn., on Mondays and Tuesdays for the first three weeks in November; in Bristol, Conn., Oct. 27th, 28th, 29th, 30th, 31st, and Nov. 5th; in Waltham, Mass., Nov. 19th and 20th; and in Rockland, Mass., Thursday, Oct. 23d. Subject: "The True Word of God-What it is Not, and What it Is."

Mrs. Clara A. Field, medium and lecturer, will be pleased to meet her patrons at her office, No. 33 Boylston street, Boston, Mass. Parties desiring her ser vices as a speaker should address her as above.

J. Madison Allen is now in Michigan, having closed his labors in the far West. Since the Lawrence, Kan. Camp-Meeting be has been at work in Jefferson and Leavenworth Counties. He held meetings in Dimon. Stanwood, Wild Horse, Leavenworth. Being detained in Kansas longer than was expected, he was obliged to forego his meditated tour through Nebraska and other Northwestern States, and proceed Eastward. He hopes to hear from all the societies in Michigan, and from smaller points where week-evening lectures may be desired on the live issues of the day. Terms reasonable. Address at once, with full particulars, Poka gon, Mich.

Dr. L. K. Coonley was announced as to begin his new

21st. He expects to reach Massachusetts about the 1st of November. He may be addressed care this office.

Mrs. Colby's and Mrs. Smith's engagements in Western New York, commencing April 1st, closed with the Cassadaga Lake Camp Meeting, Aug. 30th, since which time Mrs. C. has been speaking almost entirely and exclusively on the political conditions of the country. Mrs. Smith's political songs are in accordance with the times. Their engagements in the political field close on the first of November, after which they will start immediately for their Western home in St. Louis. Liberal Leagues, spiritual or political organizations wishing their services on the route can address them at

Amanda Harthan, M. D., natural physician, will treat all worthy poor free at 31 Indiana Place, between the hours of 2 and 3 P. M., on Saturday, Sunday and Monday of each week.

Warren Chase lectured in Crane's Hall, Santa Bar bara, Cal., Oct. 12th, at 11 A. M. Subject, "After Death, What?"

Geo. A. Fuller lectured in Norway, Mo., Oct. 42th and 13th, and in Bell's Hall, Beverly, Oct. 19th. He will speak in Beverly again Oct. 26th. Address for the present. Dover, Mass.

Henry B. Allen held successful séances at Norway. Me., Oct. 11th, 12th, 13th, 14th and 45th, and Mechanics' Falls the 16th and 17th.

Spiritualist Meetings in Boston.

PARICER MEMORIAL HALL. The First Society of Spiritualists holds meetings at this place on Sunday afters noons, at 25 o'clock. The public cerdially havited. George A. Bacon, Manager.

PAINE MEMORIAL HALL, Children's Progressive Lycoum No. 1 holds its sasshare of the control of th at this hall, Appleton street, commencing at 10°; o'clock, The public cordially invited. D. N. Ford, Conductor. AMORY HALE, Children's Progressive Lyceum No. 2 meets in this hall, corner West and Washington streets, every Sunday at 10% A. M. J. B. Hatch, Conductor.

BERKELEY HALL, "Service every Sinday at 103 A, M, in this hall, 4 Herkeley street, corner of Tremonisticet, W. J. Colville delivers an inspirational discourse,

BENNEDY HALL,—The Roxbury Society hold their meetings in this hall, Warren street, every Sanday at 7'; r, m, W, J, Colville bectures and answers questions under influence of his spirit guides. **EAGLE HALL.**—Spiritual Meetings for tests and speaking by well-known speakers and intelliums, are held at this rad, bit Washington street, corner of Essey, every Sunday, it 10% A.M. and 2½ and 7½ P. M. Excellent quartette sing-

ing provided.

FYTHIAN 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.

EVENING STAR HALL,—Meetings are held in this
hall, No. 7 City Square, Charlestown District, every Sunday at 31, M.

NO. 5 PARK STREET.-The Spiritualist Ladies' Society meets every Friday afternoon and evening at this place, up one flight. Business-meeting at to'clock. Mrs. John Woods, President; Miss M. L. Barrett, Secretary.

PAINE HALL.-No one to-day doubts the wisdom of the movement toward this place. The quiet, the clean-liness, the pure air and light, together with the health-

the movement toward this place. The quiet, the cleanliness, the pure air and light, together with the healthful magnetism of the hall, all conspired to render this
day and time an event worthy of commemoration. I do
not exaggerate when I say we have never had a more
enjoyable time. Every face was beaming with delight;
every heart beat in kindly unison with every other; the
spirit of happiness and peace has dwelt with us. Today we love every one; and now, with our hearts overflowing with happiness, we will form new resolves to
impart that happiness, we will form new resolves to
impart that happiness, we will form new resolves to
impart that happiness, we will form new resolves to
impart that happiness, we will form new resolves to
impart that happiness to all our fellow men. We owe
much of our pleasure to the children, in our association
with them; and feeling thus, we devote ourselves ancew
to their interests; and in the new place, with its exect
lent surroundings, our aim shall be the development of
all that is noble and generous in the inhads of those
committed to our charge.

Though the weather was cloudy, the hall was full of
visitors, and every group had its full complement of
scholars. The exercises were very enjoyable, as may
be inferred by the following programme: Overture,
singing, responses and Banner March; scheetion by the
orchestra; song, "Gone with the Roses," Miss Russell; recitations, "Don't Give Up so Easy," Emma Peters; "The Older She Grew," Jennie Smith; "Are the
Children at Home?" Affy Peabody; "The Little BlackEyed Rebel," May Waters; "The Difference," Jennia
Bleknell; songs, "Tis True, Dear Heart, We're Fading," Mrs. Josselyn; "I've Wantered by the Brookside," Alice Boind; "Darling Little Bradie," Nellie
Thomas; "Beulah Land," Mr. R. Fairbanks and Gracle; "Finger Prints upon the Pane," the Misses Drew;
"Twinkle, Twinkle, Little Star," Hattle Collier; "The
Death of Poor Joe," and "Little Made!" were beautitully rendered by Mr. Parker; wing movements; remaiks by Moses

notices, singing, and Target March.
WM. D. ROCKWOOD, Cor. Sec.
Children's Progressive Lyceum No. 1,
Boston, Oct. 19th, 1879.

AMORY HALL.-Our Lyceum held its first session in the above hall on Sunday last—a much larger audience being present than was anticipated. On account of being present than was anticipated. On account of the change being made at a very short notice it was not expected that a very full attendance, either of pupils or audience, would be achieved. Upon entering the hall the writer of these lines was much gratified in being able to grasp by the hand many of his former associates, who were carnest in their congratulations. Kind friends had presented themselves at an early hour and decorated the hall with flags and banners. The desk was also beautified with a profusion of floral tributes furnished by fair hands—for all of which, friends, please accept our thanks. We trust the Spiritualists of this city will at convenient times look in upon us and cheer us on in our labors.

friends, please accept our thanks. We trust the Spiritualists of this city will at convenient times look in upon us and cheer us on in our labors.

Bro. Rockwood, of the Children's Progressive Lyceum No. 1, says in his report of last week that Boston ought to be able to support even more than two Lyceums, and such is the case. Let us work together unitedly and we will be able to accomplish much in this field. We would not omit returning thanks to those friends who so kindly came to the front and made their appreciation known to us by ilberally subscribing financial ald. Such favors are appreciated by every member of the Society.

Our exercises for the day were as follows: Overture by the Orchestra; singing by the Lyceum; Silver Chain recital, "Things that Never Die"; Banner March; social conversation with the pupils; plano solo, Hattle Davison; recitations, "Think and Act Truly," Ida Brown; "Lattle Mary's Wish," Gracle Burroughs; "There is Danger in the Town," Arthur Rand; "Child's Story," Bessic Stevens; "There is Somebody Knocking," Alabel Baxter; plano solo, Mrs. Emma Bell; recitations, "One Hundred Years Ago," Albert Rand; "When Our Ship Comes In," Fila Carr; "Asicep at the Switch," Kitty May Bosquet; selection by the orchestra, Mrs. Litch at this pount favored the school with pleasing thoughts, concluding with an inspirational poen. Mr. Bullard, of Revere, formerly Conductor of the Plymonth Lyceum, was present, and offered his congratulations. Calisthenies, led by Miss Carr and Master Rand, and a Target March, concluded the services.

Children's Progressive Lyceum No. 2, Boston, Oct. 19th, 1879.

Boston, Oct. 19th, 1879. EAGLE HALL -- Meetings were held in this hall (corner Washington and Essex streets) at 1014, 215 and 71 o'clock Sunday, Oct. 19th. Mrs. Nelson and Mrs. Leslie gave excellent tests. Short speeches were made by Mrs. Litch, N. S. Greenleaf, Dr. Crosby, Mrs. Waterhouse, Mrs. Chapman, Mrs. Cotes, Mr. Scott, Mr. Twitchell and Mr. Hall.

A great and growing interest is manifested in these A great and growing interest is manifested in these meetings. The unost harmony prevailed throughout the day. The inspiration expressed gave evidence of the presence of high and noble intelligences, setting forth, as it did, the principles of justice, truth and progress, and exhorting the mediums, and all who would attain unto a higher and better life, to prepare themselves to become purer channels through which the clearer influences can hold communion with earth. What better evidence can be given of the love of spiritual work than the presence of so many laborers who gave of their services without money and without price. C. M. A. T. C. M. A. T.

EVENING STAR HALL—CHARLESTOWN DISTRICT,—On Sunday afternoon. Oct. 19th, quite a large and intel-ligent audience assembled in this hall at the usual hour. Mr. W. J. Colville delivered a very fine discourse, which was listened to with marked attention. The subject was: "The Last Enemy that shall be Destroyed is Death." After the lecture, several questions were an-swerred in a satisfactory manner, also a poem was im-provised, the subjects being furnished by the audience. Mr. Colville will occupy the platform in this hall next Sunday afternoon, Oct. 23th, commencing at 3 o'clock? Sunday afternoon, Oct. 26th, commencing at 3 o'clock

In April, 1877, the Union Mutual Life Insurance Company commenced issuing, and now issues, policies proteeted by the Maine Non-Forfeiture Law and a definite and plainly printed contract; giving the exact value of and pandly printed contract, giving the exact value of the insurance, after discontinuance, for every year the policy remains in force. No notice of discontinuance or surrender of the policy is necessary to secure the benefits guaranteed, which accrue simply by operation of the law and the terms of the contract, which are not subject to reduction, revision or evasion.

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Quas. Some time since a scrib at this circle space about the damagner (the two) bad may notise. How me we to be a valent bad may notism is in our norms, and be well gets there? How dolby works are true in including and is in our rooms, not now a gestinance, all we as the factors by inclinance. Mannetism with its so cold for this means be very had the some other machine as less Mannetism convertible syery good for the conversion of the second cold for the conversion of the second cold for the conversion of the cold for the cold f the track of the first construction is sent more than that need the criff construction with individual course during. The top as field and moderate retaining in the solution Model to make distribution. tion is the service. Moreover, which is east too you are in the detected, if you are at all sensitive, she when when when when it is you will feel uncombatable at once and wish yourself out of the place. When you enter into concars

ny which trakes you uteconfortable, when you appressess, and cannot exchange ideas expend are estass, and connot exchange bleas expect of the most theologists common the order, where you feel tired and evern from most wind cause, you have been with tors as whose mare netron injuries you, they have received no striking from you feel you from them; you are introduced if you presistently as ad it out the their you are introduced if you go sistently as ad it out the their you are violating a lay of your nature, in uning them, and yourself, the tell in a ally you find them, and yourself, the tell in a ally you. It does not prove that water to an area failures or it here are area failures or it here are area fail to be called to the fail to be a considered.

does let prove that which he are smoothed considered because, very uncertainty of any order for their does it prive to the expression is had not later for the expression is had not later. A magnificant to the hold of his constructions of which he they as a first representation of a very design of which. We would also proved it which which he has a first proposed and the expression to be a very design to be a very design as a first proposed with the construction of the expression of the expression and the expression are a very large for the construction of the expression and the expression are expression and the expression are expression and the expres

ment that is notice. If it would be specially at the land, which after our windly in a long, mable place of my disease and to him. Whatever, but chain of circumstances. In one, bith its to true the most sense of the land the land that the land that the land that the land that the land is specially shown the land in a land that the land is the land that the land that the land is the land that valuable to your consequently mediums, if they wish to develor a stoother, two timeliums longhould graheaver, to appear to the servery velocities with double tradeases to acquement their selves with the reculiar measures of these with whomether mindle, and then submet the rate estimate their spirits guides, and sit for the particular chase most demanded in the their historical Quewhere is the strict world? The spirit-world is everywhere, because all Nature is animated by spirit. The spirit world is as much inthis room as in the angelic schemes, because you

this room as in the angelic spheres, because you are as much spirits as you ever will be. The exterior of this room might be filled with shelves loaded with levels; you would know of then existence; but if they were enshrined in a casket or booked made emblered. or locked media cupbeneds, you could not see them as you could if they were laid out on shelves and exposed to your zaze, but they would be lore just astruly. So spirits perme-ate the entire universe, but you do not see them are the entire universe, but you do not see them because there is a case or barrier between you and them. The spirit-world is connected with this earth, and covers its entire area. Suitits who have not depatted from material proclivities exist in the atmosphere of this planet, physically speaking, hen they have left the body. Some suitits are truly confined to dealling. Some spirits are truly confined to dwelling-houses. Ghost-stories are not fabulous, but are instances trequently in real life. Spirits live in the clouds and live in your threes of amusement —worse, in your baunts of iniquity. Above and beyond this cutth-bound atmosphere there are subsets which coulde this askit as the second beyond this earth-bound atmosphere there are spheres which encycle this earth as belts and zones; these are aboles of spirits who, while they are not confined to earth by materiality, are not yet prepared to enter into angelic life. These are the spirits who concumunicate most readily through your mediums. Beyond and above this earthly environment will be found the interstellar spaces. These interstellar spacesare peopled with the inhabitants of worlds in your solar system, who have gained all need ful experience in connection with one special orb, and are prepared to mingle to zether in more

orb, and are prepared to min rle together in more universal societies. Beyond and above, the interstellar spaces introde upon the domain of angelhood. As to how far that domain extends it is not for us to say. S.

Q.—How does the spirit leave the Body? A.—That depends entirely upon circumstances. Some spirits leave the body instantaneously. some very gradually. Judge Edmonds, and many others, left the body for a time, then returned then left it again, then returned to it; then left it again, then retrined are then left it never to enter it again. Various other spirits are suddenly propelled from the body as by a sudden blow, the connecting link being immediately severed between the spirit pears to us somewhat irreconcilable with the

and the body. In the majority of instances the spirit leaves the body by slow degrees, and hy.

Q-(By J. C. Hunt. Judge Edmonds, in given and go as the will directs. There are no winds the property states in dving. You are table of passages the body by slow degrees, and not a few the property states in dving. You are table of passages the body by slow degrees, and hours always attendant upon personal am strong; though weak in body when on earth, the spiritual part has its life, and it can come and passage the body by slow degrees, and hy.

Q-(By J. C. Hunt. Judge Edmonds, in given and go as the will directs. There are no winds the body by slow degrees, and hy.) and the body. In the majority of instances the spirit leaves the body by slow degrees, and many persons are several hours, and not a tew warny years in dying. You are told of persons during by in best their spirits are becoming less and less able to hold sway over the material processes, there is a stronger power bearing in the opposite direction which leads to the distinct equation of the material form. Provided death comes to you not through disease or accident, not through corroding care or suicide, but in the ordinary course of nature at the close of a well-spirit, and that step has separated you from the plays it at leads. It is a sit you had been commeted with the body by a link which head gradually become smaller and smaller until at last it was completely booken. Many shifts are detained in their bodies I enzer than they otherwise would in their bodies I enzer than they otherwise would in their bodies I enzer than they otherwise would in their bodies I enzer than they otherwise would in their bodies. I enzer than they otherwise would in their bodies. I enzer than they otherwise would in their bodies. I enzer than they otherwise would in their bodies. I enzer than they otherwise would in their bodies. I enzer than they otherwise would in their bodies. I enzer than they otherwise would in their bodies. I enzer than they otherwise would in their bodies. I enzer than they otherwise would in their bodies. I enzer than they otherwise would in their bodies. I enzer than they otherwise would in the serious and of the population and overy globule stung in the opposite side of what seemed a river, by the serious disturbus. Now the sufficient in the population of the entering had been on the opposite side of what seemed a river. We seem the opposite side of what seemed a river. We seem the opposite side of what seemed a river. We seem the opposite side of what seemed a river, long the spiritual part last its in the spiritual part last its less the lespiritual giver. Now then the population of the population of the ally nearing the dividing line between earth and the sprittial world, then taking one step on ward, that step has separated you from the plystial tody. It is as if you had been connected, with the body by a link which had gradually become smaller and smaller until at last it was connectedly booken. Many souries are detained in their bodies lenger than they otherwise would be by the will power of their friends. You may prodong the life of a friend indefinitely, provided you have softened willstower, and are possessed. you have sufficient will-power, and are possessed of sufficient magnetism to supply the physical meds of the system. Does the spirit go alone to the spirit-

CQ. 4 world? Noyeg. As soon as you are prepared to A. Never, As soon as you are prepared to leave the earth-surroundings you are en rapport with some being in the spiritual life, it may be one you have never seen on carth, but it is one is whom you will love directly you see him; you would have done so previously, but you met on earth. This spirit will escout you to your spirit home, often many kindred minds meet an che-

franchised spirit.

have bette on earth?

A. They containly have homes, but their the restare constructed on a better plan than yours. There are no wrangling brothers and side a living to rether mode one toof; who im-and pressure from each other. In the spiritual day is happier by far than if that scene had an isochest extent. Those who ever benefit to the breatest extent. Those who ever be the breatest extent. Those who ever be the breatest extent. can benefit you, and who ever you can benefit to the preadest extent. Those Sgirits who will be worth, you are these diagran to you by matural furthers. They may come to you, and remain in your splice for a time, you may receive strength for most had the against the enjayment of mutual to more. You may equivate for a time, going to my separate roads, then those roads will engage my separate roads, then those roads will engage may two tersons, that unton is eternal. Set where any two tersons, that unton is eternal. get if they are self-stream through they are not always to get in in any local sense, because our transfer of the armaly idual work may lie in an assisted receipt, a although the general tener

MESSAGES FROM THE SPIRIT-WORLD of the second tensor of the second that is a second to the second that it is a second to the seco

Another's love of the control of your all. But then be another's not to the control of your all. But then be another in the control of the would leave this abode which I have found in heaven the process called the process called the control of the would leave the abode which I have found in heaven the process called the process called the control of the would leave the abode which I have found to the control of the would leave the abode which I have found to the control of the would leave the process called the process called the control of the would leave the process called the process called the control of the would leave the process called the process called the control of the would leave the process called the process called the control of the would leave the process called the process called the control of the would of their own whitten every the would be a subject to the control of the would not take upon themselves the fleshy the control of the would not take upon themselves the fleshy the control of the process called the would not take upon themselves the fleshy the control of the process called the would not take upon themselves the fleshy the control of the would not take upon themselves the fleshy the control of the would not take upon themselves the fleshy the control of the would not take upon themselves the fleshy the control of the would not take upon themselves the fleshy the control of the would not take upon themselves the fleshy the control of the would not take upon themselves the fleshy the would not take upon themselves the fleshy the control of the would not take upon themselves the fleshy the control of the process called the would not take upon themselves the fleshy the would not take upon themselves the fleshy the control of the would not take upon themselves the fleshy the would not take upon the flesh themselves the fleshy the would not take upon the flesh themselves the fleshy the would not take upon the flesh themselves the fleshy the would not take upon the flesh take upon the fl

Topic We by version in remod by spirits that what we are longer with the acceptant charge in Stants that a them of the Green's to be defined that reasons fit with all swell communities are estimated districted that reaching to testing. What is another order to the rest award to have every seen adorded to the control of the control of

were hard traces and the problems of the shift markets of the problems of the on ent you may see the butterfly enjerge from the 'hex salis, but the visible are farange of the butterfly is not an avidence that the butterfly has been excated in a moment, but is the manifestatien of already existent life which was developed through many degrees in obscurity. So with the change that you anticipate which is now diawing night; it is the result of whatsoever has gone before. You have been walking along this confinal yound you have been walking along this particular road, you have come to the end of it, and are next by a dead wall; then another road in another-direction of ens before you; you must aread in that road or stand still. A crisis in in another-direction opens beforevou; you must street in that read or stand still. A crisis in earth's development is adividing point between two distinct reads. All limited streams will ultimately flow into one general occan, as all proceed from one general source. Thange is observable in religion, in politics, in sociology, in whatever relates to the intellectual, physical, and white distinct lifes at maximum the derived at this

and spiritual life of man upon the planet at this day. Reconstruction is near at hand; the new idifice will surpass the old.

Q.—What is the opinion of your guides as to a personal God?

A.—We cannot recognize the existence of a personal God. The anthropomorphic conception of Deity, so prevalent in the Bible of the Hebrews, is not in accordance with the most advanced spiritual thought. God was formerly regarded as a luge man, possessed of all the passions and every undeveloped aspect of human nature, as weh as of everything which contrib-utes to make man truly great. The Zeus of the utes to make man truly great. The Zeus of the Greeks, the Jupiter of the Romans, the Judovah of the Jews, were nothing more nor less than personihed amalgamations of the vices and the virtues, the follies and the wisdom of human nature in one burge, powerful form. The Oriental mind, metathysical and subtle in some directions, eminently spirimal also, soared beyond and above this anthropomorphic idea. The Brahman looks to the divine incorporeal essence that pervades all things. While he worships Brahma, Vishun and Siva, he looks upon these defities as meditims for communicating to carth a portion of the absolute spirit, that intelligence which pervades everything graduated in its which percades everything graduated in its manifestations. Intelligences of an upper grade are always approximately deific, and communicate intelligence to beings on a lower plane of life; this is a known fact in spiritual existence. If there he a lowest form of existence which is individual (not recognited to be a lowest form of existence which is individual (not necessarily personal), there must be a most exalted form of intelligence which is individual likewise, but as to where that individual likewise but as to where that individual most exalted intelligence is located, no soirit can state. Personality is connected with the body, individuality and identity with the mind and the soil. There may be an influence of the control of the co

sometimes appear to you to be surrounded with thorns. Everything in the universe is due to cause and effect. Punishment, if it merely cause and effect. Punishment, if it merely means the effect produced by an action not in harmony with natural law, is an admissible term; but if it means something inflicted upon you by an ontside power, in order to gratify that power and not to benefit you, it is a mistake. The experience of Judge Edmonds is not a singular one. Before Judge Edmonds could teach his wife and dwell with her in her sphere, he must be purified from selfishness, from the materiality which adhered to him. Plunging in the stream was typical of entering into a sphere of existence in which materiality could be fully thrown off, the term water being used. be fully thrown off, the term water being used to convey the idea of purification; fire being Do individual spirits have homes, as we used as typical of illumination, which crowns beto on earth?

They certainly have homes, but their culiarly healthful. The wise man in Proverbs declares wine, though pleasant to the taste of many, stings like a scorpion afterward. Spirit-nal truth stings the soul often when effecting

Message Department.

We publish under this harding reports of Spirit-Messages advence in week. In Baltin etg. Mil., thi eight the medium-shaped Mrs. Salkall & Davskry.

These Messages lide at that spirits carry with them the concentration of their earlies life to that become whether for good or wile-consequently, these who pass from the earlies are in an undeveloped date, eventually progress to a determinant of the consultion.

We ask the reader to receive no decrine put forth by a 198 in these columns that does not compen with his or ter reason. All express asymptot from the stry perceives

George Trull.

I died suddenly at New Haven, Conn., in my forty-sixth year. Conceive, oh earthly friends. Stirling. The first is entitled, "The Conquest or if you can, of my wenderment in finding myself. Plassans,"- an attractive fale of provincial life; and

power to ceme from darkness, into fight by edil-cating themselves, and living under the law. Oh! how wondrously vast is the spirit land; peopled with our kindred souls; knowing each other spiritually; and devising means by which man each of us can make our ascension in the higher

each of us can make our ascension in the higher realms of thought and action.

Have no fear of passing over the rivers for all is bright and beautiful. One may say, to This is wondrous! how he talks, for he was not educated in this wise!" No. But my mind was prepared to receive that which I knew would be of benefit. I have not learned the philosophy of death, but of 166-that life which is immortal, with the control of the with power of unfoldment toward the higher; to understand in minute degree the Infinitethat wondrous name so little known and so lit-tle appreciated by the human mind. It is only when you are divested of the body that you search after and appreciate the attributes of the Divine Father.

Think not that I weep in sorrow because men call me dead. I rejoice, for the soul has been born again. Adieu.

James Johnson.

Short as is the time allotted me I will speak, dames Johnson, of Unionville, New Jersey. I died in my sixty eighth year, and was buried from the home of my brother-in-law, on West street. It is to his household that I speak, expressing gratitude and thanks for the kindness that was shown me. My time in the spiritworld has been of short duration, consequently I have not learned much of the laws of spiritlife. Those which I have learned blend very beautifully with my mind. I can say truthfully and with sincerity that there was no fear of death with me. I did not fear to pass under the banner of death and be an acceptor of its laws. Nor did I feel that God, or the over-ruling Soul of the Universe, would deal harshly with the other states and be an acceptor on the content of the Universe, would deal harshly with the other states and be an acceptor on the content of the Universe, would deal harshly with the other states and the states are the states and the states and the states and the states are the states and the states are the Short as is the time allotted me I will speak. ing Soul of the Universe, would deal harshly with me. I had confidence in his wisdom and with me. I had connected in his wisdom and protection. In this I baye not been mistaken; therefore, kind and tender friends, weep not over my grave; look not for me there, for I am in the realms of light. Carry out my individual aspirations. To night I come through a stranger to give my evidence of life beyond the grave.

Mary Bryant.

At Wadesville, Clarke Co., Va., Mary, the widow of James Bryant. I was in my ninetieth year when I left, the physical for the spiritual. I can't give much of an account of myself, either in the material or spiritual. Many pleasant days were spent by myself; many hours that had their sadness, their gloom and their despondency; but it was all proper for the development of the physical and spiritual nature.

Oh, beautiful land where the angels dwell! oh, beautiful land! you have taken away all cares

of life, and lave given me a spiritual birth which no one can wrest from me. Oh, the mind! what a wondrous machine it is! It can go forward and search after God; it can go backward and search after the friends left-behind—view their outgoings and their incomings, and await, with that patience which wisdom giveth, for the spirits of those whom we have loved and cher-

Haverhill, Mass., Oct. 12th, 1879. J. M. P.

footlights, and upon the stage of which I have met many former dear friends and stars who have never lost their brilliancy of soul or intel-lect, but who shine with that lustre which far eclipses the glory of the sun, and which none but a spirit possesses. To my dear wife and children I send this greeting of peace and love, saying to them that I shall meet them all in my beautiful home of peace, where the curtain is raised, presenting the scene which has, existed

TOUISA J. CUTTER.

I would have this reach my friends, to let them know that I am living in spirit life, and am able to return to communicate with earth's children. which affords me infinite pleasure. And I would have my friends know that the avenue which is opened so freely to all mankind is one by which augels have trod for centuries before us, and its ways are ways of pleasantness as well as paths of peace. I would say to the loved friends on of peace. I would say to the loved friends on earth, pursue these paths, which are brilliantly illuminated with angelic presences. I would bring them those express leaves from my spirithome, moistened with the dew of eternal affection, and with the book composed of those leaves gathered from memory's past would I entwine for them the wreath of God's love, that fadeth not away. Let their True Flag be the Banner of Truth, under which their souls, may march. of Truth, under which their, souls may march, with angels, to that land which is fairer than day, where I have found a happy home, and am at rest. To my friends in Boston, Medford, and also their a large page of the hitter disappoint. elsewhere: I have passed the bitter disappoint ment which in earth life was a severe trial, but will claim him as mine in spirit-land. I am Louisa J. Cutter.

I know 't was a fearful thing to do, and it shocked the entire circle of you all. But then it was my head. Oh, how I did suffer! "I was

Philadelphia, Pa., forward to our address two books translated from the French of Emile Zola, by John divested of the body. I could scarcely realize the change. Little by little I grew to understand my condition, then the mind spiritually went to work to reshion out its immortal destiny. Here Lam bearing the law of divine love to every ones advancing good wherever I can the assisting the down-fallen, or those who are called the darkened spirits, from their lonesome homes of desolation; teaching them the law of unfoldment; teaching them that they have power to come from darkness into light by educating the assisting the assisting the darkness into light by educating themselves, and living under the law.

Mr. Phillips' Goneness.-The Danbury News man James M. Bailey) has given to the world many things to which wit and pathos have been happily min gled, but to the mind of the writer of these lines he has done nothing better than the production of the little velume whose name heads this notice. It is a simple story, setting forth, the hopes and, the trials of several every-day individuals-notably the editor of a country newspaper and his betrothed, afterward his wife, and his foreman Mr. Phillips, whose unfortunate mental excitement under certain circumstances furnishes the title of the book. Mr. Balley says in his preface that if the story "should make a single husband more ten der, a single wife more patient," he will not have labored in value and certainly in these days of multiplied marital difficulty it seems to us that this narra tive if circulated broadcast as a gift-among the people In place of the musty creedal documents which the sweating colporteurs of the American Tract Society hand out at the corners of the streets, would do an in fluite amount more of good than they, and a work in our opinion more acceptable to the All-Father's loving

Webster's Great Speeches.-A marked public want has been recognized of late years by the admirers of Daniel Webster and his forensic efforts, and that is, of some compendium of his principal addresses which in form and price might, be within reach of the many who find the large six-volume edition of his addresses of which Edward Everett was the chosen editor) either beyond the range of their time of perusal, or the scope of their pecuniary resources. Such a want is now supplied by a volume bearing the above title, and issued by Little, Brown & Co., Boston, Mass, Over seven hundred well-printed and bound pages are presented, the whole being introduced by a preface by Edwin P. Whipple, who also furnishes a classical essay on "Daniel Webster as a master of English style," He openly avows that the object of the present work is to act more in the capacity of a guideboard pointing to the larger edition; but we think the compiler is too modest, and that this book is entitled to distinctive recognition as an independent entity thrilling throughout with a mentally-objective presentation of Webster's personality, and is therefore able to stand on its own feet and demand approbation on its own account. Among the many orations and arguments contained in this excellent work may be mentioned: "First Settlement of New England," "The Bunker Hill Monument," "The Murder of Capt. Joseph White," "The Reply to Hayne," "The Character of Washington," Address to the Ladies of Richmond, Va.," etc., etc. A valuable appendix closes the volume, having for its contents articles on "Impressment," "Right of Search," "Letters to Gen. Cass on the Treaty of Washington," and "The Hülsemann Letter," We predict a great sale for these "Great Speeches," and have no fear that we shall ever be proved a false prophet in this regard by the lapse of time.

ANGELS' MESSAGES. Vol. II.-A substantial work of some 470 pages reaches us, from the press of Marshall & Bruce, Nashville, Tenn. The contents purport Though weak in mind when on earth, now I to be messages on various topics from disembodied in-

telligences, given through the medlumship of Mrs. Ellen E. Ward; the range of mental ground covered may be understood by the citation of a few of the headings treated upon, viz.: " Peace on Earth," " Idea and Crime," 'Shall He Live Again?" "Manifestations,"
"Immortality," "Apple Seed," "Divine Law," "Finite
Mind," "Legislation," "Materialization," etc. Under the last topic the controlling intelligence uses the folfowing language in the course of the reported remarks:

fowing language in the course of the reported remarks:

"The spirit is not a material that can be handled as the mechanic handles iron. It must be brought into harmony with the mind to be perceived, as the eye is brought into rapport with the landscape to see and paint its vivid colors. We must cultivate the eye until it can see the objects near it. There is an aura, a magnetism, surrounding every human being, invisible to the eye of man. When several persons who have this magnetic ama strongly developed are brought together in harmony, they reflect a light by which the human eye, unaided, can distinctly see spirit friems who are present. Magnetism does not make the spirit form, as it was already present; it only illuminates that form until it can be seen by the human eye."

All orders for the book and all requests for addition-

All orders for the book and all requests for additional particulars concerning it should be addressed to Henry Sheffield, M. D., Nashville, Tenn.

FOOTPRINTS OF VANISHED RACES.-C. R. Barns. 215 Pine street, St. Louis, Mo., has published a work of some one hundred and thirty pages, wherein A. J. Conant, A. M., member of the St. Louis Academy of Science, etc., has embodied his views, and the concurrent testimony of others, concerning the human prehistoric inhabitants who have left in the Mississippi Valley so many relies of their habits of life and their achievements in the overcoming of the crass conditions among which their existence was passed. The book is not, however, devoted entirely to this theme, but presents, in easy reference form, a complete epitome of archæological science, and is a volume which the general reader will heartily appreciate. The plates and plans presented coplously throughout the work are eminently appropriate to the subject matter, and a desire tolearn through all eternity, and will through endless acoust to come. I am James II. Pilgrim, and lived in Philadelphia. Passed out a few months since—in March, I think.

The scene which has existed appropriate to the super solect manner, and a test to contact them as they are, and not to describe facts and to state them as they are, and not to describe facts and to state them as they are, and not to describe facts and to state them as they are, and not to describe facts and to state them as they are, and not to describe facts and to state them as they are, and not to describe facts and to state them as they are, and not to describe facts and to state them as they are, and not to describe facts and to state them as they are, and not to describe facts and to state them as they are, and not to describe facts and to state them as they are, and not to describe facts and to state them as they are, and not to describe facts and to state them as they are, and not to describe facts and to state them as they are, and not to describe facts and to state them as they are, and not to describe facts and to state them as they are, and not to describe facts and to state them as they are, and not to describe facts and to state them as they are, and not to describe facts and to state them as they are, and not to describe facts and to state them as they are, and to st jects involved by and flowing out of archaeological research should by all means make themselves acquainted with the contents of this flue volume,

FAMILY CREEDS,-In this well-executed volume (from the press of Belfords, Clarke & Co., Toronto, Canada) Wm. McDonnell, author of 'Exeter Hall," "The Heathens of the Heath," and other works of a similar hold and aggressive nature as far as their relationship to religious and societary questions is concerned, has made another gallant dash, this time at the influence exerted not only among the members of the great concrete family of the State, but among those of the same household. The thero of the tale speaks in the first person, and depicts the results flowing (from his earliest childhood remembrances; from the divided influence at work in the family through the sensitive conscience of his mother, a devout Catholic, and the bitter prejuplice of his father, a flerce Profestant. The trouble engendered by this difference of creed was not confined to the limits of the family proper, but extended to various branches, leading in time to the disowning of the narrator and the separation of the parents. Much information concerning the polemical teachings of the two great orders of Christendom is conveyed in conversations put in the mouths of various characters, and "Shawn" presents the arguments of a free-thinker in plain and unmistakable terms; beside which a good word here and there occurs as to the reasonableness of spirit return. After varying vicissitudes, the sun of the story sets over a sea of peace, and whoever has read the recital to the end has, whatever his belief or non-belief, encountered food for future thought, which remark is eminently applicable to all the works which flow from Mr. McDonnell's facile pen. BETWEEN THE LIGHTS .- We are in receipt of a

volume of some 300 pages, which bears the above title, and whose opening foliole assigns its authorship to ' Lisette Earle "-Remington & Co., (5 Arundel street, Strand, London, W. C., Eng.,) being the publishers. The book contains some five distinct narrations, viz: "Esther Woodville's Story," "The Hermit," "Reminiscences of Ferndale," "Agnes Heath," and "The Hollows"-the aim of all which seems to be the statement, without the giving of distinctive terms, of the salient poirts of the Spiritual Philosophy - the citation and description of much of the phenomena, such as rapping, the trance, clairvoyance, etc., etc., being interwoven as each story proceeds from inception to conclusion. The narrative concerning the deceased rich man and his condition on reaching consciousness in spirit-life (as given in the latter number) is graphic, and is drawn with a strong hand—the statements made (whether from the imagination of the writer or given as a spirit-message) being in clear unison with what the invisibles have told us, personally, on many occasions. The sketches are couched in pleasant style, the tyrography of the work is irreproachable, tion at the hands of the public...

TRANSACTIONS OF THE NATIONAL ECLECTIC MEDI-CAL ASSOCIATION, for the years 1877-78.—Munroe & Metz. No. 60 John street, New York, bring out a stout volume of over six hundred pages, which has for its obfeet the presenting of details in harmony with the above title. This is the sixth in a series of like character which have been already published in behalf of this Society. A portrait of S. B. Munn, M. D., President, introduces the contents; and the name of Prof. Alexander Wilder, as Secretary, bespeaks the fact that whatever the book presents has been submitted to the attention of a careful and pathstaking editor. Among the notable articles and papers-for the scope of the report is not confined to mere meeting details—are two by Mr. Wilder bimself, on "Vaccination a Medical fallacy," and "The Askleplads; the Physicians of Archale and Ancient Times"; "Nervous Diseases" are treated of (by J. E. Briggs, M. D.; Robert A. Gunn, M. D., has also a paper on "Vaccination-its Fallacies and Evils"; "The Autopsy of a Whale," by A. J. Howe, M. D., of Cincinnati, is it teresting reading, and nuch good matter not here named occurs for notice by the peruser. The language of various paragraphs on the first page of this record, commencing " Whoreas" and summed up as a Preamble, conveys the true doctrine so ably and fitly epitomized by our friend and correspondent, A. E. Giles, Esq., before the Massachusetts Legislative Committee, in the phrase, "Free Doctors, and Patients' Rights."

Passed On.

To the Editor of the Banner of Light: Please devote the necessary space to the insertion

of the following notice of one who sometimes found his way to your Circle-Room when a resident in the States. Mr. Charles Beckett, a shopkeeper well known here, was called away from his family and duties on the morning of Feb. 1st. 1879, during a state of peaceful slumber, he having been in his usual health until the evening preceding his departure. Mr. Beckett was for many years a zealous Spiritual-

ist. He regularly subscribed to the Banner of Light, both during his residence in America and since his return to his hative country, and after his own careful perusal of its pages the paper was made to freely circulate among those of his friends and neighbors who were interested in the cause of Spiritualism. Mr. Beckett had attended many sittings around a table at the house of the writer of this article, and the results were frequently characterized by intelligence of a marked and singular kind. This leads to the mention of a very unaccountable occurrence: On the day Mr. Beckett was burled, the husband of the writer-undertaker to the funeral—placed on the table above alluded to the pall which was to be used at the obscoules of Mr. Beckett. It had not long rested there before the table, which was modern and of solld oak, fell to the ground, throwing the pall to a distance. No adequate cause was apparent for this strange effect, and when examined it was found that the fibres of the fractured parts were perfectly sound, as was the table generally. Additional importance seemed to attach to this circumstance, which happened Feb. 5th, 1879, when, during the following month, my dear husband himself was suddenly removed to the life beyond.

Several of our neighbors can testify to the singular incident which befell the table. Mr. Beckett, who purported to be present at a sitting we had last week, was asked if he broke the table, and if he meant thereby to warn Mr. Beard of his approaching death. Both queries were responded to in the affirmative. MRS. ELIZABETH BEARD. Gloucester, Eng., Oct. 2d, 1879.

Adbertisements.

BALTIMORE ADVERTISEMENT.

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CURES all Chronic Diseases by magnetized letters. By this means the most obstinate diseases yield to his great healing power as readily as by personal treatment. Requirements are: age, sex, and a description of the case, and a P. O. Order for \$5.00, or more, according to means. In most cases one letter is sufficient; but if a perfect cure is not effected at once, the treatment will be continued by magnetized letters, at \$1.00 each. Post-Office address, *Vonkers*, *V.** The MODERN BETHESDA for sale by Dr. Newton, Sent post-paid on receipt of the price, \$2,00. Oct. 11.

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May be Addressed till further notice Clenora, Yates Co., N. Y.

DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease by hair and handwriting. He claims that his powers in this line are mirvaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scopfula in all tis forms, Epitepsy, Paralysis, and all the most defleate and complicated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been curied by his system of practice when all others had failed. All letters must contain a return postage stamp. Send for Otroutars and References.

Oct. 4.

SOUL READING, Or Psychometrical Delineation of Character.

Mrs. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accinital esception of their leading traits of character and peculiarities of disposition; marked changes in past and inture life; physical disease, with prescription therefor; what business they are best adopted to pursue in order to be successful; the physical and mental adaptation of those intending materiage; and hints to the inharmoniously marriag. Full delineation, \$2,00, and four 3-cent stamps. Brief defineation, \$4,00.

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Centre street, between Church and Destalance. on, \$1,00. MRS, A. B. SEVERANCE, Centre street, between Church and Prairie streets, 4. White Water, Walworth Co., Wis

"RDCKLAND FAVORITE" GRAPE. A SEEDLING of the Concord-Earlier, Hardler and Retter than its parent. Send for Circular to DRIGGS ARNOLD, Rockland, Mass. 7w*-Oct. 4.

MIND AND BODY. DR. W. F. EVANS, EAST SALISBURY, MASS. Oct. II.—4w.

THERE are a few shares for sale in what 1 call a man honest and attractive Mining Co., "Price 35 cents a share. The story can be had on application. J. WETH-ERBEE, 18 Old State House, Boston. Oct. 18. 60 Perf aned Chromo, &c., Cards, name on, 10c. 42 mixed and Pock a knife, 25c. Cainton Bros., Cantonville, Cr. Sept. 27. - 26teo s

"Mae Orient Mirror.

AN AID TO CLAIRVOYANCE, Price, \$1,00. Sent by must postpaid. Descriptive Circulars free. AD-AMS & CO., 201 Fren ont street, Boston. Jan. 18.

MIND AND MATTER:

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Roston, Mass.

PSYCHOMETRY. POWER has been given me to delineate character, to describe the mental and sp'ritual capacities of persons, and sometimes to indicate their future and their best locations for health, harmony and business. Persons destring aid of this sort will please send me their handwriting, state age and sex, and enclose \$1,60, with stamped and addressed encoding.

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This Pill is peculiarly adapted to fields females, and will be found highly useful in that very troubless me eruption called Nettle Rach, and Riot hed or Pitaphed Face; in Very Higo or Goldhees; in Januelle and in the different Kinds of Bropsy; Pain or the Head of Side; and the very troublessome drowliness common in the springs vacou; in Nervous Diseases, as Epitleps vor Pating Stekness, 18t, Vitus Dance, and Hypochonditaels, Green Sichness, 18t, Vitus Dance, and Hypochonditaels, Green Sichness, 18t, Vitus Dance, strategies and Halpida Marchinate Case of Habitual Costiveness. From two to hypochonditaels are described for the first three for high of these Pills are a dose for adults of ordinary constitution, but the dose may be varied according to circum fames.

James's Cathartic or Purifying Pills.

For the curc of all Fevers, as Intermittent, Remittent, In-flammatory, Billous and Typhus; all the varieties of Fever and Ague, as Chill Fever, Lake Fever, Dumb Ague, &c.; simple Inflammation of the Eye or Ear, and Sore Eyes in general; Quincy and common Sore Throat; Inflammation of the Liver, Spleen, Kilmeys, or Bladder, and Rewise Gort and Rheumatism. These Pills should be used in all cases of References because the Archity, and Pains of the Stomach, Want of Appetite and Pail Rather of the Hear; and in all cases of Impurity of the Rhod, Price 25 Cents each Package.

JAMES'S COUGHL PRESS CO., Proprietors, 480 and 187 Main street, BULFALO, N. Y. For sale by COLBY & RICH. DR. C. D. JENKINS,

Astrologer. MEMBER OF THE MERCURII. AND OF THE BRITISH ASSOCIATION FOR Astral, Cerebral and Mesmeric Science, No. 67 Doverstreet, Boston, Mass.

TO REAR ON A For answering questions..... Life-Reading, with advice for Future Di-

A PORTRAIT HUMBLE NAZARENE,

Executed through the Mediumship of G. FARRE, of Paris, France, the Artist said to be SPIRIT RAPHAEL. France, the Artist said to be SPIRITERAPHAEL,

Whatever may be the surprises of the future, Jesus will
never be surpassed. His worship will grow young without
ceasing; his legend will call foith tears without end; his
sufferings will melt the noblest hearts; all ages will proclaim
that among the sons of men there is none born greater than
Jesus, "--Reman. Price of cabinet photograph, 35 cents, For sale by COLBY & RICH.

Inspirational Poems. BY MRS, N. J. T. BRIGHAM.

No. 5. The Child and the Sunbeam; The Crossing of the River Jordan to Camaan's Hoppy Promised Land; The Lord with Provide; The Public; The Acorn.
No. 7. Autumn Leaves; Here and There. Now and Then; Prepare we the Way; The Good thatwe may do; The Path of the Present.

ACHILLES' WRATH.

A Composite Translation of the First Book of Homer's Bad. Prejerred by P. ROOSEVELT JOHNSON, M. D. This near brockure in vers is puinted on degrant tinted paper, raper covers. 12no. 42 pages. 25 cents, postage free. For sale by COLBY & RICH.

New York Correspondence. Movement.

WRITING AT RANDOM.

Lottle Editor of the Banker of Lo.

You may remember that another a comparating hot the letter of Special Correspondence which appeared in the Repair of September 1 the Literasse asion to refor to Mr. Robbets review of sold of the criticisms Which fall properties the popular policy mention to really the rate the $P(\gamma)$ does $S_{\gamma} = A P(\beta) \gamma$. No the conductive rule the $P(\gamma) \otimes S(\gamma) = M(\gamma) \otimes S(\gamma)$. Note the conductive substance is further way made, to any carried or other out off is the form officer for which he trip average In the Parist's spectral papers. But in the Kelhou. The second of the the astant, some one courte and samption there arridant one Mr. S.

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State adject in the state age and the act or promous that the experience of the tree testing of the experience of the protection of the experience of the ex

reader tipe, by contablings and the same time it should Le districtly understood that the water has no disposiltion to find fault with any one pench less is be disposed to attribute the mostake softother see an abroads purpose Mrs. Finner Hardinge, who wrote the history already, referred to 1 weak married the of her own equitrying, can I rulish pention in its the name of Within Britten, if even fishin of Lumbs and persons s through the excelessness of some of our younger journalists, occasioned to little broady obsteed to the writer, while it must be see been extremely embarrassing to the vivacious listerian of American Spirimalism Being the lawful busband of one wife, blessed with demestic relations which were a minerally sufficiently; and not willing to assume further responsibilities of a similar nature, either in fact or appearance, it was not without a feeling of something like consternation that your correspondent found Limself in 1856 pro 29, to bestice, but nevertheless in the public mind. Extensively, wedded to the brilliant lady in whose bistory he first lost like individuality. The occasion to famout the fault is thanifest. The truth is, for several years it really seemed that some unhappy spirit from the ancient Babellad determined to interrupt our own little alpha-Letical arrangement. Both our vowels and consonants were constantly getting out of place until on the light of lifstory -they became utterly demorralized.

The reader will readily infer that this cognominal disguise was not to our taste, and in a quiet way we tried to secure salvation from such perversion. Hawas not our finit that the late Baston Sparatual Secondist (this name is suppresed to represent the embodiment of accurate information; knocked the good of the last syllable in our own after or name, and some titionsly introduced an e in its place; and we had no power to prevent other papers, including the Joe and of our Western critic, from doing the same thing. It Is true the proper name but been conspicuously printed on nearly one handred conterest volumes of the earlier Spuritual Literature, either as Publisher, Editor or Author, including the works of Prof. Robert Hare, Hon. John W. Edmonds, Rev. Thomas, L. Harris, Josef Tiffany, W. S. Courtney, Baron Charles Von Bejehenbach, Monsleur L. A. Cahagnet, Mrs. Catherine Crowe, Hudson Tuttle, Stilling's Phenmatology, translated by Prof. George Bush, and the works of many other authors; which, though acknowledged to be among the more important contributions to our literature, are now elicity out of print. The same name had appeared in proper shape on millions of copies of the splittual papers, published between 1-17 and 4-60, and had circulated all over the continent. But all this did not prevent the perversion of our name, and the misapprehension in respect to our most sacred relations, for the obvious reason that the younger aspirants for journalistic distinction in our ranks were destitute of proper information on the subject. Those were the days of their adolescence-perhaps they were in swaddling clothes-and in their haste

worth while to look into the real history of the Spiritual

This is not quite so triffing a matter as it mayeseem to the heedless authors of this mischlet. For several years the understaned was constantly receiving letters. from all parts of the country relating to persons and CONFUSION OF NAMES PERSONS AND RELATING things in which we had no special interest. Some desired to Trops of the Confusion of stred to I now where our conjugal partner was, and what were the chances of obtaining her services as a picturer. To such we could only teply, that our dear wife was strictly devoted to her domestic attairs, and that she was of too retiring a nature to think of performing any such public service. Others Inquired, "How is Finna, your companion" will she attend the Conventions and may we expect her to speak at our camp meeting?" Our stereotyped answer to all such Alderrogatories was, in substance, that our bosom comjoinion did not answer to the name of Umma. she rarely attemted conventions, and could not be induced.

to speak at a camp neeting. Others still were inter-ested about "Plementary Sphits," "Art Magic," and " United Hardinge Britten's high toned American Magazine? To all such people we were obliged to reply as respectfully as possible, informing correspondents that we had no knowledge of "Elementary Spirits" whatever, and that the information required in respect to "Att Magle" and "The Western Star" might be obtained by reading those works.

But the long list of impertment inquiries did not tertolicate Lete. Mr. William Britten and Lis worthy Consort had advertised butteries of their own peculiar construction for sale. We do not now recall the terms deshiftive of the same, but we do remember that they were lightly recommended as both instruments of healbut and of splittual development. Although we never c'almed the proprietorship of one of those batteries. to verso much as had an opportunity to judge of their ments from a personal Inspection, yet they were the problet source of no little trouble in our experience, We received four Jetters in rapid succession from one Judastitons correspondent, containing repeated assurmoes that feertain part of the battery he had purclassed from our measuractory had "given out," and procling us to make haste and supply what was wanting to establish the integrity of the aforesaid instrument. Awas to left war affect from the two diwhen we all spatch ed a 6 ther asserting our unknown correspondent that

we had never cuber trade a battery of made sale of To fore this better had be who diffs destination a third he was in its was from the owner of the defective others take of the follows in severe terms for at once afortier his Interests and our own proper business. Assess the contract iter drawn gradien we had written of the water received in communication from the To be the transfer of the formal terms and the first the formal transfer with the result of the formal terms and the formal terms. $\underline{\Sigma}(A, p)$ if $A_p y$ is fixed to specifiate on the possibility that is and pood thank might be in reserve for an attifet est most d, when the letter came to hands. Depressed to A Poor hart to Section the Street Programs Other that's alreaded strandfeld profunts each lake dis

Lat time this was determined to be proof while spends correspondence of the same time we howardly as to be a spectra to developed ! To this end of discountries during, In the me a paie they designd or a form story in regard to the styles and pilicy e the foreign and the college of the fall appears to be the fall appears to the fall that the fold Target they were in purspit of was an English gentles Thy state; that the man'tley wanted had in It firstend of in Asia has summing and that he was childened Will im Justead of Samuel B. But it has thus far, proved to be an graffess business to correct these blun-

ders le private concespondence. gate comes. The perturbation of the control of the dark to the control of the con other and the first the name president court tree of the dark we have been beginned to concentre the very president of the state of the dark we have been beginned to concentre the very president of the dark we have been beginned to concentre the state of the dark of the Logica . Indeed, we should us soon depend on a Met orient, rearch after me water wheel or A mouse of they have he harmed to he me with the strain as on ano lection points the organism battery as

to select treeps to a most adjoids polarim extremines, before we see If you a sterile consistency in the enters of the two constants of the two will surely come when error shall ligher it the poly, active of the constant of the two will surely come when error shall ligher it the poly, active of the constant of the constant surely come when error shall ligher it the poly active of the constant of the constant surely come when error shall ligher it the constant of the constant surely constant is a standard of the constant of th There is discourse the personality and selfy a two speaks, is one standard of perfection, and all encoded things, is the standard of perfection, and all encoded things, is the standard of perfection, and all encoded things, is the standard of the construction of the standard of the standar e-mijosuje, if necessary, until Enterant people are seducated, and many things which careless men have resoluted iccover-them tate of primitive excellence. Hen we may confidently look for the restoration of Cas posite. In the meantime the Related Philosophical And lets its center drope of the wing the whole in a istate of collapse to S. B. BRILLIAN.

WANTED AND NOT WANTED.

More soldiers are warded?
The Totales are percentage, subject by too to on will.
We good it out and drive them to may.
And those we don't starve we kill.

More red tape Is wanted ? Departments must loggle and blunder, And agents must segme and save, That they may grow rich by the plunder They giab from the edge of the grave.

No honesty wanted!
Our tigates: for profit we make them.
The red men about they to;
How grandly and nobly we break them.
When barolly the first k is dry.

No justice is wanted? The white men, the black and the yellow, Are belly key far to an the red; The indian's a pestilent fellow, Who is never good until dead.

No decency wanted? Our right is the right of the strongest, Which comparers claimed of old. And they who held hardest and longest All substance must have and hold.

All substance must man God's mercy is wanted!
The red men, and they who oppose them.
The conquerors and their pacy.
The weak ones, and they who distress them,
Will go to the judge one day.

—[New York Sun]

Berhaps no laborer in the spiritual field has had a more successful career than our highly respected friend, Mr. Colville. He shot up in-to popularity in this country at once, and a similar success has attended his efforts in America. He has been indetatizable here, there, and everywhere; he has lately assumed a position of great importance in Boston. Every Friday at ternoon he holds a sitting at the Homer of Light Free Circle-Room, to answer questions "from all parts at the world". The replies will appear in the Banner weekly. Our best wishes follow him in all he does in this great cause.—London Medium and Daybreak.

発達: William Denton, the well-known lecturer in geology and other subjects, has published a discourse entitled, "The Pocasset Tragedy the Legitimate Fruit of Christianity." The barbaric phases of the Hebrew scriptures are vividly set forth by contrast and description. Boston, Colby & Rich. - The Commonice atth.

E. The Santa Barbara (Cal.) Independent of Oct. 11th says: "The Spiritualists' Sociable at Crane's Hall on Wednesday evening was a success, as their sociables always are. The performance was perfectly executed and highly enjoyed, the terpsichorean exercises were excelto become public spiritual teachers have not thought it | lent, and in good order."

BRIEF PARAGRAPHS.

The recent floods in the Spanish province of Murcla 1 ruined a vast amount of property, the streams in many villages being strewn with wreeks of farmshouses and agricultural implements. One Landred dead bodies had been recovered at last accounts. Many people are entirely destitute on account of the terrible storm, and the government has taken n easines to alleviate their sufferings.

Patriot Kossuth believes that a Franco Eussian alli-

The United States are "at peace with all the world, and the rest of manking!" as President Zach, Taylor said in his inaugural-except Indians!

The blessings of peace do not satisfy ambitious men.

Nothing is true because Christ spake II; not a word is true because uttered by the apostles or the angels. They uttered these things because they were already true—true—"before Algaham was." If true at all.—J. Loudin J. L. Dulley.

Nobody likes to be not ody; but everybody is pleased to think himself somelody. And everybody is somebody, but when everybody is somebody, he generally thinks everybody else is nobady.

A begear stood at the rich man's door A beggar stood at the rich man's door.
I'm houseless and friendless, and faint and poor,"
Said the beggar hoy, as the tear-drop rolled.
Down his thin check, blanched with want and cold.
'Only give me a crust from your,board to day,
'To help the beggar boy on his way!'
'Not a crust, not a crust "the rich man said:
'Be off, and work for your daily bread.''
'The above means to the granth church.

He off, and work for your daily tread."
The rich man went to the parish charch;
His face grew grave has he troof the perch,
And the throughg poor and untaught mass
Drew back to let the rich man pass.
The service began; the cloral hyun
Arose and swelled through the long aisless dim;
Then the rich man kin!; and the words he saidWere, "Give us this day our daily bread!"

Terrorism pervades a portion of Georgia.

Toop (op Fish) s. Twomen, McClintock and Swath, were blown to atoms while experimenting with a torpedo in our harbor last week.

sphilicalism is the voice of God speaking to man on subjects of the deepest interest, with a fullness and frequency and in a variety of ways never equalled before John Tyerman

It is reported that James Redpath is alive and well, having sailed from New Yorksmay steamer to the West

The warseloud in Europe is again darkening the bright atmosphere of peace. The relations between Ungland and Russia are at this moment almost critical Russia probably feels that the only way she can avoid a domestic revolution is to engage in a foreign war. The alliance between the German and Austrian Em-Thes is strongly approved by Touland, although she is not a party to the understanding. Should a general war fensue. Bussia would imquestionally be whipped.

Mr. Stewart now wishes his body had been cremited.

We call attention to the Banner of Local advertisecontrol arrenned to be become a from anything call that appears to where. The forme of Light's acodest Spillmalist derival published in America, ad is an interesting sparinal journal. The Lightneys,

Polsos AT THE COMMISSION TABLE STIffeen bersons who participated in a receting of the Old Baytists' Association at Farmington, Ky., were dangerously possented on a recent Sunday by the communion bread Lengt accidentally mixed with polson. Doctors were, summented, and the charge was at once converted into a Lospital. The services were afterwards conducted under the neighboring trees, and at last accounts the poissoned people were doing well.

Why are young ladies, like the Washington dead letster office? Because a great many "Miss" directed lefters are sent to them.

The Carlian war makes its poor people feel chilly.

Dispet tes with Indfans, says the Lowell Courler, are sometimes attended by disagreeable encumstances. We may fave to wait for the good time coming. To which the Lordon Restrepties, "That is it. We knew when it shall be fasten able to cultivate the top of the H would come." But the Washington whitewashers won't allow it to "come." Mr. Past, as there is too much:

> Pires in the weeds in New York State, in New Hamps shire, and in Vermont, are doing immense damage;

> The Indians call the colored troops buttalo soldiers, on account of their kinky batr. They never scalp them, and dislike fighting them, because when they kill them the fraves have nothing to show for their

> Zachariah has left Massachusetts, and Benjamin is

It is said that Unity Faithful smokes tobacco, that the Duchess of Edulouig takes a quiet puff of the weed how and then, that the Princess of Wales keeps a little eigarette case on the sly and that Elizabeth Thompson the artist and Mme. Ratazzi, of Italy, enjoy the fragrance of a infld havaha.

Rowdies make night bideous in Haymarket Square. and the police do not arrest them.

Summer (the Indian Summer) was with us last Thursday, the thermometer marking so in the shade, and the mercury ran up to 90. In several other localities.

Newspaper sensationalists in England have lately come to grief-gone to jail.

Somebody has been ornamenting the dead walls with life size pletures of Rev. Henry Morgan. As soon as the blushing Henry linds it out, he will go and tear them right down. He is as averse to all such meretricions arts of advertising as Mr. Talmage himself.—Roston Herard.

In their destruction of the buildings of the Echowe Mission Station the Zulus respected the soldiers' monuments, but destroyed the tablet over the grave of the wife of a missionary whom they had long regarded as si public enemy of their country.

"Scratch the men who itch for office." Right, Me. Post.

Dr. Lemoyne, well-known throughout this country by reason of his prominence in the matter of cremation, the utility of which he reduced to practical demonstration, passed on at lds home in Washington PallOct. 13th. The Doctor was of French descent, and was graduated at Washington University in 1815, and at the Medical University of Pennsylvania in 1820. His remains were duly reduced to ashes (as he directed before decease at his crematory-which building had already furnished similar service for the mortal tabernacles of the late Baron De Palm and Mrs. Jane

Hail, October! month of gladness. Brightest, best of all the year; Out of languid summer sadness Bringing hope, and foy, and cheer.

An illuminated story,
Like rare manuscripts of old,
Scenas the earth; each page a glory
Gorgeous with its wealth of gold.

The Grand Jury having the matter in charge have brought in a bill against Freeman, of Pocasset, by which he is charged with murder in the first degree. His wife was discharged. Freeman will be arraigned at a special session of the Supreme Court, which will be called some time in December next.

Cheeds Pantheistic.—Properly speaking, creeds' belong tather to the pantheistic side of religion; they represent the general truth but not my truth, not the truth as it has "found" me. They are not adapted to teaching the individual unless you will let him hold them for "substance of doctring"; that is, individualize them by an intermixture of his own personality. Otherwise they appear to boast a triumph of another man's form of clothing truth over the truth which is in me.—Sunday Afternoon.

The Magazines.

THE ATLANTIC MONTHLY for October comes to us a from its publishers, Houghton, Osgood & Co., 220 Dev-"Foreign Trade no Cure for Hard Times," by W. G. M., whatever may be their opintons in this regard; "Purns and Scotch Song Before Hun," are engagingly written ner hands full.

It is only by using the power we have that we can gain new adds from heaven, and these ads will be made of feethad only by one was fath followed them. The essence of prayer is destre, and to pray for God's spirit is to destre and thoose value holoses, as our supreme good; so that in the promise of the Spirit to prayer, the aftered to—"To him that hath shall be given." The common modes of speaking of prayer, as if it were more asking, or did not he hose allowed moral effort, seem to me very perincious, a than after.

The United See. Bates and Celeste M. A. Winslow furnish the poetry, and the departments fitly "crown the work." A. Williams & Co., 283 Washington street, corner

> sale. SCRIBNER'S has, as usual, a finely-filustrated series of articles on topics of marked interest, among which may be noted "Ups and Downs in Leadville," "Field Sports in Minnesota," Herbert II, Smith's fifth South American paper, "Rlo de Janiero," etc., etc. "The Piping Shepherd of Fortuny," (poem) and the stanza on "New Year" are both artistically enhanced by appropriate drawings; Miss Kate Field's sketch of Arthur Sullivan will prove attractive reading to admirers of "Pinafore"; much unillustrated matter of practical value, as well as marked literary "finish," is given, which, together with the editorial departments, and poems by Irwin Russell, A. B. Boyle, John Vance Chency and William M. Briggs, make up a capital

School: Boston, forward to our address the October

numbers of Scribner's Illustrated Monthly

MAGAZINE, and ST. NICHOLAS, which choice period-

icals (together with others of like merit) they have on

frontispiece entitled "Trying Charms on Witches" Night," drawn by Jessie Curtls; Louisa M. Alcott in 'Jimmy's Cruise in the 'Pinafore.'" has given expression to a sketch which will win its way everywherethe alne illustrations of the text by George White going far to aid it in this regard; "Duke Leopold's Stone," a poem by Mary E. Bradley, has a charming moral; "Eyebright," by Susan Coolidge, reaches its conclusion, to the regret of its readers, we feel assured -which remark also applies to "A Jolly Fellowship," also concluded in the present issue; "On a Man's Back," by Horace Baker, is a taking sketch, into the spirit of which the artist, J. E. Kelly, has fully entered, as is evidenced by the illustration which accompanies It: "Noah's Ark Ashore," is a story which all will read with pleasure; "What Kate Found in the Well," The Railroad in the Air," and other descriptive and narrative papers are presented this month, while the very little folks are, as usual, provided for with a liberal hand. The departments, also, are excellent. WIDE AWAKE for October -D. Lothrop & Co., No.

20 and 32 Franklin street, Boston, publishers-has for Beaman's true story about "Hunting Deer Trapper. No. X. of the "American Artists" series is feached this month, and Mr. Penjimin tells his readers about Wordsworth Thompson, the young historical painter-some appropriate pictures being called into illustrative requisition; "Dr. Johnson and his Times" will be thoroughly appreciated by adult as well as more youthful readers; "St. Olave's," and the "Dogberry Pameh." continue to be of interest: the "Philadelphia Reform School," by Mary Wager-Fisher with thirteen Illustrations by Hermann Faber, is an appreciative sketch of a useful institution; quite a number of arti-

sketch of a useful institution; quite a number of articles, poems, etc., in addition to those cited, enter into the table of contents for October. Messrs, Lothrop & Co. announce that this magazine will be kept by them at its present high style of excellence, and that the year Isso will see the introduction of many additional and brilliant specialties.

Good Company.—The SUNDAY AFTERNOON magazine published at Springfield, Mass., has "hauled down its colors"—presumably from the fact that there was a tinge of heresy in a name which indicated that it might possibly is safely and profitably read at home on that day and date, instead of going abroad to listen to the dull intonations of some titled pulpiteer—and now comes out with the private signal of "Good Company" in the tite of the retical company it may have gotten into eyen by implication on account of its previous unfortunate? name may now be forgiven and forgotten by its Orthodox readers. Its issue for October (No. 1 of a Come, If-leds, and left) make this meeting enloyable. Orthodox readers. Its issue for October (No. 1 of a new volumes, which we have received from the pulslishers at Springfield, constitutes the initial point of the new regime; the magazine now comes out with a gover novel in color and design-Mr. E. J. N. Stent, of New York, being its originator; "Hospital Work in New York," in the Fatherland, "All bay Long in Parts," "Along the Line," and "A Wilderness Ro-mance," may be cite I as among the chief attractions; Mrs. Edward Ashley Walker propounds several severe propositions to her brother and sister Christians in a brief article " Is there my a Lie in our hight Hand?" and Harriet Beccher Stowe, in her story," James Johnson's Opportunity." presents a lesson of mercantile rectitude, its necessity and its sure reward to those who dare pay the price, which is eminently appropriate for extensive perusal in these "ten cents on-a dollar" days. She closes her sketch-as we will our notice of this number of a really (at heart) good magazine-by the following inspired and inspiring paragraph:

one nonowing inspired and inspiring paragraph:

"And could we have seen again into the spirit-life that lies along side of ours, we should have seen in that little household the faces of guardian angels bright with a solenn loy, for angels thick of things far otherwise than we, and white new are suping one to another," Proy soid, what a loss! what a trial! the angels say, "Blessed soil," what an opportunity, what a gain." Blessed is the man that endurch temptation."

THE TEXAS SELECTIVALIST for October-published by Chas, W. Newnam, of Hempstead-has the following table of contents: "Treatment of Trance Spoakers." "Another Wonderful Letter," "The Gift of Healing." "Can Such Things Be?" "Manhood "-poem by Moyeno, "Spirit Communication," "Bible Lessons in Spiritualism - No. 10," "Letter from Mrs. Painter," Editorial Notes," "State Convention of Liberals and Spiritualists."

GODEN'S LADY'S BOOK for November has for a frontispiece a steel-plate engraving by Darley entitled 'Shooting for the Thanksgiving Turkey," Fashion plates, patterns, diagrams, etc., are presented in profusion; this issue also contains a good array of articles, prose and poetle, among which may be eited 'Little Red Riding-Hood," "The Legend of the Lily," etc. The publishers of Godey's Lady's Book, Philadelphia, Pa., will forward a sample copy to any address on receipt of twenty cents.

RECEIVED: VICK'S ILLUSTRATED MONTHLY MAG-AZINE for October: James Vick, publisher, Rechester,

Card from Wm. H. Rudd. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

In reply to numerous inquiries from the friends of Mrs. Jennie S. Rudd, permut me to say through your columns that duting her September visit to Connecilent her health improved very much; but on her return to Boston, intending to resume work, she was taken with slow typhold fever, which attack upon her system, when in such feeble condition, entirely prostrated her, and for three weeks she has been upon the verge of the grave. Nothing but the unremitting care of her faithful nurse and the constant attention of her equally ratified physician to both of whom we feel under obligation too deep for utterance could have turned her face from the brink of that narrow stream which it seemed she must cross. She is still under the care of Dr. Goodrich, who has so often saved her life, and as he now pronounces an entire change in her symptoms for the better, we consider her once more on the road to recovery. The many unanswered letters which have accumulated during her illness, will receive attention as soon as she is able to write.

With kind regards and best wishes. I am very truly yours.

South Scituate, Mass., Oct. 16th, 1879.

South Scituate, Mass., Oct. 16th, 1879.

The Spiritualists of St. Petersburg are rapidly increasing in number, and they are about to establish a Spiritualist weekly.—New York Sun.

Services in Berkeley and Kennedy Halls.

On Sunday last, Oct. 19th, W. J. Colville delivered an onshire street, Winthrop Square, Boston, with a full inspirational discourse in Berkeley Hall on "Our Ducargo of good things in the mental line, "Trene, the Missionary," Is continued; the author of "Certain his remarks the speaker said; "Do we sufficiently re-Dangerous Tendencies" pays this month his respects to "Sincere Demagogy"; W. F. Apthorp treats of Gial and attendant crime so rife in our infidst can be justly como Meyerbeer; business men will read with interest laid at the doors of many of ourselyes? If we have alize that an immense amount of the bitter suffering means, leisure and influence, and content ourselves with indulging in sentimental expressions of pity for the afflicted, and still make no practical effort to help them, we are chargeable with the results of so much of their sorrow as we might have prevented. The mere giving away of east-off clothes and broken food is not sufficient; the suffering need our sympathy as an accompaniment to every gift bestowed on them. Thousands are starving for spiritual bread to day, who would be satisfied if we only gave them smiles instead of frowns, and sympathy instead of barsh criticism. We have a perfect right to judge ourselves, but not merated, are presented in the current number. T. B. others; we know not of the secret efforts they have made, and what many have endured-far more than we could have borne-before they have yielded to the tempter. Many whom we think vile are holler than we, more unselfish, brave and enduring, but in moments of fierce trial yield because their strength utterly gives way. The child who steats bread to keep his suffering and helpless parent alive when he cannot earn it or receive it as a gift is a martyr in many instances, not a criminal, and that law which condemns without investigation of attendant circumstances is utterly opposed to the law of God as revealed in the souls of the most noble."

The discourse was delivered in an earnest, foreible style, and was a powerful appeal to the sentiment of justice in human nature. The congregation were very attentive, and appeared deeply impressed. The musical portion of the service was, as ushal, very effective-Mr. Thornton grows in favor with the people, his music and singing being always highly appreciated. The service concluded, as usual, with an impromptu poem,

Next Sunday, Oct. 26th, the subject of discourse (by request) will be "Inspiration in the Past, Present and Future." Service will commence at 10:30 A. M., and as many as can conveniently be present punctually at ST. NICHOLAS leads of its table of contents with a | that hour are respectfully solleited to be in their seats

when the meeting opens. In the evening of Sunday last a very interesting meeting was held in Kennedy Hall, Warren street. The opening discourse consisted of an exposition of the one hundred and ninth psalm. Mr. Colville's guides agreed with those who state that if understood in the letter nothing could be more blasphemous than the petitions offered in that psalm; but whatever the psalmist may have meant, we may extract a meaning from or put one into the words, that makes them anything but objectionable. The enemies there spoken of, against whom David prays, are not to be looked upon as human beings or individual spirits in any world, but as passions, jealousies, evil inclinations, in short, all base and perverted desires. Vices are the enemies of man's well being; no spirit of evil could tempt us from without unless the predisposition to yield to the seducer was within us. . Thus our enemies are they of our own household. Ignorance, prejudice, bigotry, and all malice are intended when man's spiritual enemies are alfuded to, and any wish to effect the downfall of iniquitty is the result of divine inspiration, whereas any deits frontispiece a limiting illustrative of Rey, I. L. sire to hurt another being because he is infinited to our interests, is unworthy of any noble spirit. Mr. Colville's guides have frequently thrown light on enigmatical portions of Scripture, which are found very helpful to those who are not disposed, to give up the Bible, but wish to draw from it spiritual sustenance and truth alone. After this discourse many important questions were answered and a poem improvised in which five subjects were interwoven.

Next Sunday, Oct. 26th, a Similar meeting will be held in Kennedy Hall at 7:30 P. M.

A Convention of the Liberal and Spiritual

normy me of the fact at once, as it will ald me in looking after their entertainment and weltare.

Come, 1rt-ends, and help make this meeting enjoyable.

W.M. L. Boorn,

Provident of the Liberal and Spiritual Association of Trans.

Hempstead, Tex.

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