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Original Essay.

SPIRITUALISM AND NATURAL LAW.

To the Editor of the Banner of Light:

The editor of the Popular Science Monthly has in the issue of that magazine for October condescended to admit an article from Dr. J. R. Buchanan, in reply to Dr. W. B. Carpenter's recent work on "Mesmerism, Spiritualism, &c., Historically and Scientifically Considered." Mr. Alfred R. Waliace's reply to the same work had been already allowed a place in a Supplement to the Monthly. It is useless to inquire whether these favors are due to a love of fair play, or to a sense of a growing spiritualistic sentiment which it is thought best to treat with an air of respect. It is enough that an article unequivocally defensive of the reality of the spiritual phenomena has at last found admission in a magazine of so solid

But the editor in his place hastens to manifest his sympathy with the prevailing scientific incredulity upon the subject by censuring the temper in which Dr. Buchanan has responded to the utterances of Dr. Carpenter, and particularly to criticise the extension which Dr. Buchanan has given to the phrase "laws of Nature." The point of his criticism can be best exhibited by citations from the editorial. Dr. Buchanan had asserted that the Spiritualists were the foremest of all men to insist on the inviolability of those laws, and to claim their extension not only over all physical phenomena, but throughout the equally extensive psychic realm. To this. the editor, Prof. Youmans, answers:

himself, as he gives to the phrase 'laws of Nature' a meaning very different from its established scientific significance. In its scientific sense, the term 'Nature' designates that powder; in the case of the excised feeling, a particular option sphere of phenomena, material and mental, of which we have constant experience, which is accessible to the human facul.

The particular state of a nerve and with it that of a mind. The particular state of mind and feeling is exactly measured. mes 8 81 knowledge; while the laws of Nature are the uniformities of action that are coëxtensive with this sphere. To this tract Dr. Buchanan annexes a psychic realm, meaning thereby not the common sphere of mind which is already embraced by the term 'Nature,' but a super-mundane, extra-material, preternatural, or spiritual world, above and beyond the sensuous order. This supernal region he claims to bring under the operation of the laws of Nature, and therefore to make it a part of Nature, which we hold is simply to confuse all dis-tinctions and confound the natural with the supernatural."

We grant the truth of Prof. Youmans's assertion, that Nature in its scientific sense comprises that sphere of phenomena, material and mental, which he has well indicated by three essential criteria: (1) that (embracing classes of objects) of which we have constant experience; (2) that which is accessible to the human faculties; (3) that which by its order becomes a subject of methodical knowledge; and we grant | physical ones. that the laws of Nature are the uniformities of action coëxtensive with this sphere.

What we assert as Spiritualists is, that the spiritual phenomena are within the proper scope of scientific inquiry, and that science has of late assumed a direction so thoroughly materialistic that its cultivators are angry with the phenomena because they are so strongly suggestive that themselves are at

Laying out of view the constitution and movements of the heavenly bodies, as a department of science of which there is at present no question, in the realm of phenomena it is the business of science to deal with chemical compounds, the socalled imponderable agents, and the mineral, vegetable, and animal kingdoms as such.

Every fact of Spiritualism falls properly within the special science of anthropology. Its subject matter is found in sounds of materialism? A realm of spirit that is so intimately allied musical or otherwise, changes in the structure of substances, the locomotion of ponderable bodies, in writings, pictures, maladies, and trances, as exhibited in their connection with persons called "media." These subjects are legitimate ones for the treatment of science, and on their basis Spiritualism rests. It cannot reasonably be objected that because the peculiar facts with which Spiritualism has to do are unusualthat because the sounds, the movements of ponderable bodies. the writings, the maladies and trances known to Spiritualism are more or less abnormal and mysterious, that therefore they are not proper for scientific inquiry. None of them are so inconsistent and infrequent that they have not often recurred. Moreover, in every field but that of the spiritual phenomena, science has hitherto delighted to get its one unique fact in order to assign it its place in nature. A thrill of pleasure would pervade every committee of the Royal Society if it were announced in their solemn assembly that there had lately been discovered in zoology a new species of the genus mephitis. Why should not science be on the alert for new and strange facts connected with man's organism or his actions? The facts of Spiritualism certainly answer to all the criteria of the subjects-matter of any science, as laid down by Prof. Youmans. They are such facts as have been, and still are, repeatedly experienced. They are not only accessible to the normal action of the human faculties, but most of them are quite palpable to the senses. The variety in which they occur, renders them susceptible of classification and methodized knowledge, and thus suggests that the law of their genesis and evolution can be comprehended.

Prof. Youmans's real objection, however, to Dr. Buchanan's views, is that he includes a psychic realm within what he denominates "Nature," and thus embraces in Nature "a preternatural, or spiritual world, above and beyond the sensuous order." As it is charged that such an inclusion of a

and abolishes the barrier between the natural and supernatu- | in the capacity of those senses; can render themselves visible, | the proper domain of the science of phenomena to facts belonging exclusively to the sensuous order. Singular as it may seem, he endeavors not to do so; for he declares that Nature as the subject of science, comprises "that sphere of mental phenomena of which we have constant experience." This sphere of mental phenomena into which he allows science excursions outside of the "sensuous order," consists wholly of ideas, emotions and the like. The old psychology investigated the genesis and relations of ideas and emotions as embraced entirely in the sphere of the waking and sleeping consciousness. The later psychology traces back the genesis of thought and feeling to some sort of connection with muscle, nerve, and brain. If Prof. Youmans adopts the later psychology, does he not after all find the scientific explanation of mental phenomena in changes of brain and nerve, and thus really restrict science to sensuous phenomena?

His view of the limits of science we think we clearly understand. It should be confined on the one hand to the investigation of phenomena patent to one or more of the senses; on the other, in so far as it may venture out of the sensuous order, it should be limited to the study of the genesis and association of ideas and emotions. His spiritual world is entirely restricted to mental phenomena as they deploy in the field of personal consciousness. In other words, the realm of mere consciousness is the only possible spiritual world, the only one that deserves the name, the only one that science can recognize. Or to present the case concisely, in his view the domain of the science of phenomena comprises two departments; one made up of sensuous objects and their relations, and the other of ideas and emotions and their relations. Whatever else may exist, being outside of the sensuous order. is outside of nature. Differing from scientists like Helmholz Haeckel, Buechner, and their fellows, he is only not a sheer materialist, because with Tyndall and most of the English savants, who try to keep terms with theology, he has fenced off a little subjective world of "mind," whose phenomena we suppose he holds to be inexplicable by transformations of substance. The German savants are almost to a man materialists, and they seem to have no sympathy with the timidity of their English brethren who pretend to save a spiritual realm, every phenomenon in which they at the same time admit to be con ditioned on physical changes.

It has been a maxim with English savants for nearly fifty years that the only discernible nexus or tie between physical phenomena is that of invariable sequence. That a spark explodes powder is a fact that will occur whenever spark and powder are properly brought in connection. But nothing passes, they think, between spark and powder tending to explain the explosion. So in the mind realm, Haeckel and Buechner would maintain that when mental exaltation follows the taking of a grain of oplum, a mental change has followed the action of the opium, of which change there is no 'It is obvious that Dr. Buchanan here uses terms to suit explanation other than the contact of opium with nerve. In the case of the explosion, a spark has changed the state of by the amount of motion set up by the opium. Sequences in by nothing else, the German physicists wonder why any sensible person familiar with these laws should emphasize the separate reality of spirit, whose existence every moment depends on a definite quantum of motion in matter.

We know that Prof. Youmans and the English school would assert that Buechner's facts only establish a correlation between changes in matter and changes in mind; but if the correlations are constant, if changes in mind are always accompanied by changes in matter, if we know of no instance in which mental changes are not attended by definite amounts of physical change, we have no reasonable ground for an inference that mental changes can go forward independently of

In response, to this idea of correlation Prof. Haeckel might say: "A brilliant dream in the head of an oplum-eater is simply correlated in its minutest features with the impingement of certain oplum particles on the nerves of the dreamer's stomach and brain. The image in a mirror is in the same way correlated with the luminous ether reflected from an object. The result in both cases is simply the motion of matter. The image in a mirror is just as truly a spiritual product, as the mental reproduction of the same image elaborated by the retina of the eye and the lenses in the mind. My dear Prof. Youmans, all phenomena are but sequences invariable or otherwise of other phenomena. In the last analysis, there are but three things in nature-matter, form and motion. Why not confess it? Why put forward a spiritual world attenuated into mere mental phenomena as a foil against the charge with matter, that all the currents of mental life are known to waver and fluctuate with physical changes, is independent of matter only in name. Show your colors, and do not shrink

from the epithet of materialist." We think it must be evident from our quotations from Prof. Youmans's editorial that he ac'tnowledges no spiritual world other than thoughts and emotions correlated to matter, no spiritual world in which moral agents exist intrinsically inappreciable by any of the senses, no spiritual world above the sensuous order. But the non-recognition of such a world is just what in popular language constitutes materialism. The popular apprehension has not yet reduced the hemisphere of being opposed to matter to a nebulous mass of sensations, percep tions, conceptions, and feelings. In the common acceptation, a materialist is one who holds such a view of Nature as to deny the possibility of the existence of persons in a supersensual world. It is ridiculous to put in a caveat against applying the term to Dr. Carpenter, if the doctor's views of supersensual possibilities coincide with those of the professor. Common people believe in a supersensual world, in which moral beings hold intercourse with one another in modes transcending the ordinary reach of the senses; they have never imagined a spiritual world, inhabited only by thoughts, emotions and volitions floating loose from souls. This sort of world was discovered a few months since by one of the librarians at Harvard. But as yet there has been no great demand for eligible sites in it. Denial of such a world is not materialism, but the denial of a supersensual world, or of any reliable means of verifying such a realm, is so.

The fundamental tenet of Modern Spiritualism is in accord with the popular faith, that moral agents in the attributes of personality like ourselves, do exist in modes habitually inapworld above and beyond the sensuous order," breaks down thought, and feeling by demonstrations falling however with voluntary.

ral, we should of course infer that Prof. Youmans restricts audible, and tangible; can create savors and odors, and above

We believe Prof. Youmans to hold that science cannot justify even by an inference the existence of such intangible pereach other and to us the subject of investigation, so as to promulgate rules by which those relations can either be better beneficent intercourse between them and us. All this is not only not within the power of science, but not consonant with its dignity. It is plain that science turns up its nose at the idea of laying telegraph lines across the Jordan.

Let us give a few illustrations of the capacity of science not to know when she is not in the humor. If, for example, upon a slate writing should be produced hundreds of times, under circumstances absolutely precluding any chemical processes, or any mechanical agency other than of a common pencil, that fact would not in the estimate of science be sufficient to justify the inference that a person in intangible presence had produced the writing.

If a table suspended in mid air were made to yield intelligible movements in the presence of persons having no agency in the motion, and without the intervention of mechanism appreciable by any ordinary human sense, that fact would not warrant the inference of the presence of an intangible person aiding in the suspension.

If a well-known tune were played on a piano without the intervention of any mechanism distinct from the instrument, or of any automatic appliances, or the contact of any object of sufficient consistency to be at once visible and tangible, science could not justify the inference that an intangible person did the playing.

If three persons the sole occupants of the same chamber and the same house, none of them ventriloquists, should, in such chamber and house converse with an audible voice addressed to all, and if the voice should communicate to each one facts known only to each, that fact according to science would not justify the conclusion that the voice proceeded from a person who lacked the attribute of a tangible body, and was not one of the three.

These supposed illustrations exhibit the attitude of science to the alleged facts of Spiritualism, as understood by Prof. Youmans and Dr. Carpenter. No amount of testimony is adequate to verify the alleged facts; no logic known to science is sufficient to warrant an inference from any facts of the existence or intervention of spirits, or the reality of any supersensual world!

The behavior of the loadstone is thought by scientific men to warrant the inference of a magnetic force: a stroke from the Levden far indubitably proves the presence of an electric force; the fall of an apple establishes the reality of the force of gravity. Yet no human sense can directly cognize any one of the e forces. They are simply inferred from motions of bodies. They belong entirely to the supersensual world. Science can manage to put on them the seal of its approval, even though they are strictly superscallal, because they are

But other forces equally supersenual, revealed like gravity mind being precisely determined by specific amounts of phys- and magnetism in insulated cases of the disturbance of the ical change, and sequences in material facts being determined | state of solid substances, science cannot recognize, because they are personal, and reveal human intelligence and affection existing in modes hitherto undreamed. There is danger, probably, if science recognizes any such forces upon any testimony, that man may be discovered to be capable of surviving

"Dr. Buchanan (says Prof. Youmans) opens his batteries against the materialists, but might he not as well have left this to some trate theologian? This polemical dash cannot be effective against Dr. Carpenter, who is certainly no materialist, either by his own avowal, by the tenor of his writings, or their common interpretation. On the contrary he is a religious man who has written copiously and cogently against materialism."

Doubtless the religious world will be thankful for his aid. It is just now in great distress and grateful for small favors, and it has always been ready to welcome a good turn, even from the father of lies. The doctor's assistance may reasonably be expected to smack sufficiently of inspiration from that quarter to render it highly acceptable. How very cogent against materialism must have been the writings of a man of science, who restricts all spiritual existence to mental activities exactly correlated with changes of nervous substance, and who has loudly trumpeted his conviction that no uttered testimony, no evidence, no facts can prove the existence of spirits! These are the sentiments the doctor nurses as his contribution to re-

To assert the existence of a spiritual realm possessed of the power to make occasional interventions in this, Prof. Youmans maintains to be the confusing of all distinctions and the confounding of the natural with the supernatural. Is it so?

The fundamental principle of all true science is that every phenomenon or event is always dependent upon conditions. To affirm the reality of the supernatural is to assert the existence of a realm of being in which conditions as nearly as possible alike will not be followed by like phenomena; or that like phenomena are not preceded by like conditions. But to assert the existence of a supersensual realm is to assert that forces appreciable in themselves by none of the five senses manifest themselves in sensible phenomena. The whole visible and tangible universe implies an invisible and intangible hemisphere of being that is supersensual It were strange if there were nowhere present in that hemisphere personalities habitually exalted above the sensuous order.

Undoubtedly, for long periods in primitive times the race of man was seriously thwarted in its progress in knowledge by the propensity to attribute all strange or grand phenomena to spiritual personalities. And the hum in mind for ages has been gradually learning to narrow the realm within which such agencies intervene; till now modern science emphasizes the other extreme, and asserts that outside of man's visible personality there is nowhere any other than involuntary agency, and no causes other than such as can be appreciated by the five senses, or reduced to a level with such causes. Science now denies that there are any supersensual causes, least of all any supersensual personal causes. But if supersensual causes intervene in the ordinary series of phenomena only under conditions, they are still amenable to natural law. When the Spiritualist denies the possibility of the explanation of certain phenomena by any hypothesis of involuntary agency, either purely physical, or such as invokes ideas and emotions in a happy muddle of unconscious cerebration, he neither denies the natural nor invokes the supernatural. He fixed conditions they can exhibit their powers of volition, explain all phenomena by agencies purely sensuous and in-

Spiritualism will compel science to face this dilemma: either to admit the intervention of supersensual personal agencies all, can establish, their identity with persons supposed to be in mundane affairs, or to deny the existence of any real supersensual agency in Nature. The German sarants accept the latter alternative without hesitation. No original forces exist according to them, that cannot be reduced into some form apsons; and that by no means can it make their relations to preciable to sense. With them consciousness, thought, and personality are incidents in the involuntary change of nerve matter. Nervous substance is not the instrument of mind understood, or rendered more conducive to an orderly and and soul, but mind and soul are evolved in the grander evolutions and involutions of nervous substance

Dr. Carpenter, Tyndall, and their compeers have not advanced quite so far. Their "respect for religion" induces them to barricade off a little corner of creation, within which ideas and emotions can hover and flutter, held to substance by a metaphysical tie of correlation, and from which they can occasionally discharge cogent arguments against materialism in aid of theology. This kind of nonsense will in another generation cease, and the English savants will no longer play the valet to theology, but will avow an unflinching and thorough going materialism.

"The spirits (says Prof. Youmans) are never alleged to be the causes of cohesion, refraction, digostion, gravity, or any of the matter of course operations that go on around us. They are only disclosed to us by striking, wonderful, exceptional, or miraculous manifestations; that is, the common order of Vature gets along without them, and they are only known by breaking through it."

Why should they be referred to as the causes of cohesion, gravity, and similar constant operations that go on around us? Persons in this world are not expected to be parts of constant operations in which they do not voluntarily share. If man after ages of experience has learned that the great constant operations of nature are not controlled by personal volitions, why should the intervention of supersensual persons be expected in other than exceptional instances, which on account of their rarity seem for a time miraculous? Personality is itself a phenomenon whose characteristic it is to vary the order of all constant operations. The basis of nature is the involuntary and impersonal repetition of like movements; the summit of nature is the voluntary and personal diversification of movements beyond any known law of uniformity. The higher we ascend in the scale of being, the more multiform the irruptions of personal volition into the established order in modes not precalculable. It is only in the laboratories of nature that a grinding mechanical routine prevails forever and ever. If then while in the body we demonstrate the reality of our personality, only by interrupting that order which forces like gravity and cohesion establish, why, provided we are so fortunate as to survive death, should we not acquire enhanced powers of interruption? In every personal movement while we live, we disturb the order established by gravity. If we continue to do so after death, we are surely proceeding in the line of anti-mortem analogies.

Extending the list of imagined absurdities in which Spirituälists believe, Prof. Youmans continúes :

"In Nature we see with our eyes; in the 'psychic realm' men are said to see with the backs of their heads. In Nature tables remain at rest upon the floor forever unless some definite terrestrial force is applied to move them; in the 'psychic realm' they travel about or rise to the ceiling without the intervention of any earthly cause."

In nature we not only see with our eyes, but we have abundant evidence that in common epilepsy, to say nothing of innumerable alleged cases occurring in the mesmeric trance, vision of physical objects can be effected without eyes. It is easy to verify the fact, if one be not so scientific as to have lost capacity for patience and candor. No facts are known to Spiritualists tending to show that in the "psychic realm" men ee with the backs of their heads. But if the principle of the Darwinian selection is real-in accordance with which it is said that unused organs waste away, as in the case of the eyeless fish, or may by a protracted strain be developed in abnormal localities, it is clear that ere long many scientific crites of what is possible in the spiritual world, will have eyes only in the backs of their heads. Such a transposition of the optics in the case of a certain eminent English physiologist would not be likely to detract in the least from the remarkable directness of his vision.

Spiritualists cannot enumerate the instances in which tables and like articles have risen in the air in the presence of competent witnesses without the aid of "any definite terrestrial force." And any pretender to science who during the last thirty years has made any effort proportionate to the novelty and gravity of the phenomenon to witness the fact, has simply been unfortunate, if his search has not met with success. The "psychic realm" contributes just as much to these table levitations as it does to the levitation of a bar of steel in the coil of a helix, traversed by an electric current. A torce inappreciable by any of the five senses, in both cases causes the levitation; in the case of the steel, the force is impersonal; in that of the table, personal.

"In Nature (says Prof. Youmans) if a man unguardedly loses his balance in a window, he falls to the earth; but in the 'psychic realm,' Mr. Home 'floats in the air by moonlight out f one window and in at another at a height of seventy feet from the ground.' In Nature, if we wish to go to a hou from the ground. In Nature, if we wish to go to a house, we must walk there, or get a conveyance to be carried, and then can only get inside by the opening of some passage of entrance; but in the 'psychic realm' ouxom Mrs. Guppy 'sails through the air all the way from Highbury Park to Lamb's Conduit street, and is brought by invisible agency into a room of which the doors and windows were closed and fastened, coming plump down in the midst of a circle of eleven persons who were sitting in the dark shoulder to shoulder.'"

Why should one who ventures to vouch for Dr. Carpenter's espect for religion, incur the risk of shocking the feelings of religious people by so indiscreet an allusion to the levitation of Mr. Home and the flight of Mrs. Guppy? 'Does not Prof. Youmans know,' religious persons might say, 'that nearly the entire Christian world believes Jesus to have appeared after death in a physical body, and in a room into which entrance for material things was closed? That the Evangelist Philip in a substantial living body, on a journey-from Gaza to Jerusalem, was suddenly caught away to Azotus? It is a good thing to ridicule the Spiritualists, but in using alleged facts for that purpose, care should be taken to select such as will not return like a boomerang to bruise the heads of religious people. Of course the Spiritualists are fools, but if Mrs. Guppy's flight had been narrated in the New Testament it would not be so very incredible after all. In fact if the occurrence were assigned to Palestine and to the first age of the Christian era, it would derive just that degree of enchantment from distance in place, remotaness in time, and the absence of ail reliable testimony in its favor, to entitle it to a high place among the so-called evidences of Christianity. preciable by any of the ave senses; that under delicate but simply declines to insult his understanding by attempting to Certainly, Prof. Youmans, you would not say that Philip's [Continued on fourth page.]

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# Banner Correspondence.

Emma Hardinge Britten in the "Land of the Setting Sun."

To the Editor of the Bantier of Light It is scarcely more than a month since I parted with the warm hearted friends who made Boston seem to me like "home, sweet home," yet the immense areas of space through which I have passed, and the throng of scenes, events, and faces that have crowded upon me since then, completely wipe out the limitations of time, and impress me with transpired long years ago. In virtue of many promises made, however, and still more with the desire of tightening the links of kindness that subsist between myself and so many of your esteemed readers, I now propose to commence the first of a series of brief sketches concerning THE CAUSE and its status, as it appears to me in the various places in which my wandering feet have left their

My first sphere of action, after quitting Boston, was Wheeling, Va., where that ever stanch and faithful disciple of the spirits, Mrs. Phomas Hernbrook, had arranged to have me lecture in pricant to my Western destination. It is true that a storm was raying in which the rain nearly swept me away, and the thunder was loud enough to drown the oratory of a Boanerges; still these incidents were but trifles to myself and my zealous ally, however. The bright spirits rode on the wings of the lightnings, and brave spirits in the form defied the tempest, througing around me in sufficient numbers to assure me the interest was not lacking there, however long it may have slumbered. Greatly cheered by my kind though stormy welcome, I passed on to Cleveland, Obio, where I was engaged to speak, the first Sunday of the month, opening the spiritual fecture course under the auspices of a very kind, efficient, and harmonious society.

Permit me, in this connection to comment on the excellent effect produced upon the Cieveland spiritual meetings by the introduct on of a brief musical service before the commencement of the lecture. In clear, sometons tones, Mr. Thomas Lees, one of the presiding officers of the Society, read out some fine passages from different well selected volumes, and at the close of each paragraph the choir responded by chanting a sweet and melodious verse. The atternations of good reading and good singing in this tashion, al-I believe all attempts at orderly exercises ever will be nevertheless proved highly agreeable to most of the audience, and imparted a tone of pure and exalted inspiration to your correspondent, certainly more in harmony with spiritual aspirations than the cold, crude, rude informalities which too often characterize our platforms.

From Cleveland to Chicago, where four days of unremitting kindness and tokens of welcome from hosts of friends made me forget the lapse of time that had passed since I last addressed a Chicago audience, and spoke in buildings that have long since been consumed by the whelming

At Chicago, besides the impetus afforded to any place wherein, phoenix-like, the most beautiful, grand, and costly buildings in the world have sprung up out of the ashes of dilapidation and ugliness, there is Cora Richmond, the sweet poetess and noble trance speaker, as the centre of all hearts and interests in the spiritual ranks. Mrs. Hollis, the inimitable physical medium; Annie Lord: Chamberlain, and hosts of other mediumistic notables; Col. Bundy and his estimable lady, real, live, working, spiritual burnalists; numbers of truly intellectual and well-tried veterans in the spiritual army; and, last but not least, dear, good, faithful Dr. Avery and his noble wife, who have ever been foremost in the rank and file of every good work the spirits required of mortals. It seemed to me that Mrs. Cora Richmond's engagement-not only as the permanent speaker, but also as the friend of the Chicago Spiritualists, a friend in whose gentle, womanly courtesies all those interested in the cause could find a graceful centre of attraction—has been a step calculated to unite the conflicting elements, which too often from them with the earnest wish that every Spiritualistic society in the land would follow the example of the Chicago friends by setting good, competent speakers in their midst, thus rendering their associations a power in the community, and their lecturers far more capable of good us than they can ever be made by the harassing and wasteful itinerant system.

From Chicago to Lincoln, Nebraska, where a fine, progressive spirited, New England gentle-man, the Rev. Wm. Copeland, distributes the bread of life, in the far-off wilds of the wildest western prairies, kindly, gently, acceptably, to those whose minds are as free as the winds that sweep over their broad, unfenced homesteads, More kind friends, crowded halls and sympathizing listeners met me there; more warm hearts and outstretched hands to be left behind as I pressed "on, on, evermore son"—to the land of the setting sun. At Omaha, the broken bridge across the Missouri compelled a halt over night to eatch the Pacific train, and even in this short, enforced pause in my march of three thousand miles, the spiritual message had to be spoken. Judge Easterbrook and Capt. Paine met u., and with kind and genial hospitality entertained us that is, my husband and myself, whilst they hastily summoned a few friends together to listen to an address from my spirit guides during the brief hours of our stay. On for two days and nights over mountains and plains; through the indescribably grand, castellated passes and cañons of the majestic Rocky Mountains, until we reached Orden, and from thence took the train down to Salt Lake City.

Passing along the thirty-seven miles of road between Ogden and the "City of the Saints," the tremendous peals of thunder and dazzling flashes of light which marshaled our way seem ed in some sort in charmony with the mourning trappings which, even on the door-handles of the reminded us that a great light had been quenched in the Mormon I-rael, and that the mighty man, or mighty prophet, who once ruled materially, as well as spiritually, the realms of mind and matter on every side of us, had van-ished from the scene, and left behind memories scarcely less terrible and stormy than the war of elements raging around us. In Salt Lake City we spent several days as the guests of the kind and hospitable gentlemen who are chiefly known as bold and fearless seceders from the formidable organization consolidated under the late Brigham Young. Although giving a spiritual lecture, and announced in the most unmistaka-ble terms as a spirit medium, &c., I did not speak under the auspices of the Spiritual Society of the city, who, as I understood, were holding regular meetings in a hall of their own. The friends who procured me the privilege of addressing a large, intelligent and most appreciative audience in Salt Lake City, were, as I previously intimated, seconders from the Brighamite party, although many of them still cherish the brightest and most spiritual elements of that Mormonism that inspired the original movement in the person of

It would be almost impossible, without writing a volume, to touch upon all the wonders that challenged our notice and admiration in Salt Lake City. A vast area of desert plains, valleys and savage canons, converted into a rich and blooming country! Fine roads, rich orchards, waving fields of grain, countless flocks and herds beautiful dwellings and magnificent public buildings, all transforming the most savage wildernesses on the American continent into scenes which would do honor to the highest conditions of civilization! But the strangest part of all these magical changes is to be found in their motor power, and this has been, first, the resistless influence of the one-man-power, and next. immeasurable faith of the many in the divine

authority of the one. I found that all the building, cutting, digging,

quests of art and industry over every conceivable obstacle that nature could offer, had all been effected, not by Brigham Young in person, but by laborers who gave money, service, time, tal-ent and devotion at his simple requisition. That this remarkable man had constructive genius. executive ability and governmental force to the most unlimited extent, even his worst enemies must allow. I was frequently reminded that the great Tabernacle, capable of seating thirteen thousand persons, the great organ, said to be the largest in the world-yet built in this desert-the hardest labor and through the most shameful the mind's evolution and its aspirations after the belief that my Boston experiences must have and rapacious system of tything "; also that ruin | higher conditions. and death were the two remorseless sentinels who and death were the two remorseless sentines who stood guard over every act of toil, and crushed the idea of the beautiful was connected with the out every chance of rebellion on the part of the indomitable toilers. I was told again and again that "there were thousands of men in that Territorial" the selfishness of those who made large profits from it.

T. D. M. that "there were thousands of men in that Territory who would have slain each other, robbed New each other, or spoiled themselves, committed any wrong, or endured any amount of suffering, at the mere crook of Brigham Young's finger. know all this must have been true, or the mards I witnessed never could have been effected: but that for which I was so eagerly seeking was t the secret of Brigham Young's power, a clue to the discovery of the mighty lever under which, in this land of strong individuality and exaggerated ideas of personal rights and liberties, thousands of men and women would consent to sin and suffer, labor and serve, steep their souls in crime and subject their bodies to inconceivable hard I never once heard pronounced with respect, and

ships, and all at the bidding of a man whose name whose decease I never once heard mentioned with aught but expressions of satisfaction. To my minds there are but two ways of solving this mighty problem: the first is by admitting the claim that I have always set up for the irresistible power of the human will when once it is bent upon a certain object, and focalized in a single direction, and the other is, by allowing that the most potential of all human motives in aid of human will is religious faith. In both these respects the people of Utah are living illustrations. The land itself, is a monument of the power of Brigham Young's WILL, first to devise a kingdom for himself, and next to compel others to carve it out for him, whilst the people in their wonderful and unmurmuring submission to that almighty will are individually and collectively witnesses to the fact that a deep religious faith will "more mountains," av. and

execute more miracles of human art and human capacity for endurance, than has ever been called forth by any other element in human nature. such tremendous results could have been called forth by a man who held life of far less account than water, and human rights of no higher moment than the pastime of his own idle hours, if such vast achievements could have resulted from religious impulses against which the whole civilized world arises in protest, what blessings might not have flowed out to the race from the same potency of will exercised for good, what foundations for the coming kingdom might not have been laid amongst a people whose religious faith had been called forth by a truly divine and humanitary scheme of revelation! But the reign of will is ended in Utah, the arm of a blind faith steeped in crime and infamy is broken. Brigham Young has gone to his account, and Brighamism—y not Mormontsm—is a thing of the past in the Silt Lake region. The answer to the question "What next?" is already being written in the sunbeams which gild the eternal snows encircling the "City of the Saints." A brighter day and holier faith must be inaugurated with the morning light of reason. The sunset of blood and tyranny, which still lingers in fading beams over the lonely grave of the dead prophet, will return to light up the mountains and plains: which he has beautified for successors, who will emulate his strength and power, but spurn with loathing the selfish aims that stimulated it, and

We are now in San Francisco; have already commenced our campaign for lecturing on the Pacific coast, and bave seen and heard much of "the cause" and its promoters in this city. As there are many more points of interest to comment on than you can find space for in this divide our ranks, in one steady and harmonious already too profix article. I will close with a bond of common interest; hence I found cause to kindly greeting to all who kindly remember the congratulate our friends and our cause on Mrs.

Richmond's excellent ministrations, and to part mess" on yourself and your patrons at an early date in the future

My husband desires to unite in kind regards to
yourself and friendly readers.

the shameful methods by which it perverted all

the possibilities for good into self-aggrandize

FMMA HARDINGE BRITTEN. Sun Francisco, Cat.

#### The New York Spiritualists - The Follies of Fashion, and the Labor Question Discussed.

To the Editor of the Banner of Light The Sunday conferences at the Harvard Rooms in this city have taken a new departure, especially those in the evening, being no longer confined to purely spiritual subjects. The greatest variety of reformers in the city meet here and discuss all manner of topics. Every shade of opinion is represented. The meeting is generally opened by some person who has mediumistic ets, from whom the debaters take their cue, and a lively discussion is maintained from this starting point often to a late hour. The time of the speakers is limited by the Chairman, and the variety it affords seems to draw better audiences. The subjects generally discussed are of the highest social importance, and in spite of some manifest drawbacks, there is probably a spiritual power working in its own way and controlling

all for the highest good. The discussion Sunday evening Oct. 7th was particularly interesting, as some of the leading labor reformers took an active part in it, among whom were Dr. Hallock, Mr. Choate, Leander Thompson, Dr. Weeks, Mr. Madox, T. D. Maitland, Mrs Waldon, Mrs. Hall and Narcissa Agnes Blakesley. The last mentioned lady opened the proceedings by a half hour's speech of a very unique character on the follies and absurdities of dress, especially that of the fair sex. She spoke under in fluence. Mrs. Blakesley referred to the tyranny of fashion in very forcible terms, drawing plau-dits from the audience. She described the injurious effects which the present ever changing style of dress exercised on the health. The fashionable churches received a small quota of their deserts, and the medium ventured the opinion that if Jesus Christ should appear in New York at the door of some of these edifices in the humble attire which he wore on his mission through the villages of Judea and Galilee, he would be turned away by the sexton; the Harvard Rooms was probably the only place of religious meeting where he would be graciously received in this great city of professing Christians. The medium drew a heart-rending picture of the misery and destitution of the poor and the abject condition of the working men, partially as the result of the grasping system of the few monopolists who control the produce of labor, and spend so much recklessly as an offer-ing to the divinity of fashion. The speaker dwelt at some length, on the misery and suffer-ing endured by the children of fashionable mothwhile Skye terriers and Spitz dogs and poodles are objects of their tenderest care. While she recommended a more comfortable and less expensive attire for ladies, she was no advocate for the adoption of gentlemen's costume.

Dr. Weeks criticised the speaker, and-was somewhat in favor of fashion, as he considered it was a manifestation of the development of a

finer taste for the beautiful.

Mr. Choate and Mrs. Waldon also disapproved of the vagaries of fashion—the former carrying his views to a remarkably radical extreme. Mr. Thompson regarded woman as the embodi-

ment of a grand idea, and considered maternity her greatest glory. He dwelt at considerable length on the w-thetical view of her character. Mr. Maitland tho ght that if dress and fashion had their origin in the love of the beautiful the idea had been sadly perverted by the dressmakers

and dry goods men of the present day, who seem-

planting and in gathering, the tremendous con- | for the poorest value. He thought the men were more to blame than the women for the absurdi-ties of fashion and extravagance in dress. Men in general treat women as if they were children, to be pleased with superficial galeties, and deny them the equality of intellect to which they are entitled. Many of woman's conditions, including fashion, are forced upon her to sustain the

absurd fiction of man's superiority.

Mr. Madox thought the idea of regenerating the human race could be wrought out only by a

very slow process.

Dr. Hallock was of opinion that the beautiful, good things in their way, and a manifestation of the mind's evolution and its aspirations after

Mrs. Hall regarded it a mistake to think that

New York, 1877.

#### Illinois.

CHICAGO.-William Wiggin, magnetic phyician, 55 South Ashland avenue, writes: "I enclose for your consideration a copy of a certificate of a remarkable cure performed through Mrs. R. F. Berry, of No. 209 W. 32d street, New York. I have heard of several other remarkable cures performed by Mrs. B.'s band, and of my own knowledge I know her magnetic force to be most potent in eradicating chronic disease.

For the last thirty years my eyes have been very weak, and at times much inflamed, and subject to a lack of moisture; I could not bear the light on them, especially gas light; in fact they were very troublesome generally. They originally became so through the mal practice of one of the 'regular' profession. I have never allowed a 'regular' to prescribe for them since; have had some magnetizers treat them at times, with, in some instances, perceptibly good results; in

For one month previous to my departure from New York, Mrs. B. treated them, and the very first treatment that she gave, it seemed to me as if I then had a new pair of eyes; in fact, as If I had entered into a new state of existence. Any person who has had weak eyes and who should experience such a change can know how I felt, no others can. Since then my eyes have steadily improved; and I have no doubt but if she could have treated them till this time, they would have

been entirely well.

Mrs. Berry is a hard working widow woman with a family, and as I have known her for a number of years, I can freely recommend her as worthy in all respects. She does not have as much to do in the healing line as she is entitled to be the efficacious power that she possesses.

The writer of this letter is ready and willing to continue to meet in council, either with individals in private or to speak to public audiences, large or small, remote or near to the city of Cleveland. For two or three months, letters may be addressed to Valentine Nicholson, 51 Rockwell street. Cleveland. Ohio, and they will receive to by the efficacious power that she possesses. And to my mind, when the agents of the spiritworld are praiseworthy in personal character, and also good instruments in the hands of the unseen ones, the fact should be made known.

and also good instruments in the hands of the unseen ones, the fact should be made known.

We, the undersigned, certify that we were present when Mrs. R. F. Berry, of New York, treated the son of J. Seeman of this city, and also noted the result of said treatment; and further, that we knew the condition of said child before and at the tire of its treatment.

The son of J. Seeman had been affected for six or eight months previously with epilepsy and a combination of nervous affictions; tad been treated for the disease by physicians of various schools without any good results, and in April, 186, was unable to walk, or signal unsided, although elgibt years of age.

Hon. J. M. Peebles was in Chattanoega, under an engagement to terrure during the month of April, and while stopping at the Read House, he met Mrs. Berry at that hotel on her way to Tuscaloosa. Mr. Peebles mentioned the case of the little boy, when Mrs. Berry realily consented to give him a treatment. The effect on returning home was at once evident. The child ate quite heartily, a thing he had not done for months, and was able to undress himself, which he had been unsighed.

This was the only treatment given by Mrs. Berry, and from that time the symptoms becau to be removed, and the heavy became streadily better, until now he is centrely well, ears heartly, sleeps soundly, and goes to school, and when not engaged in his studies is playing out-door games with other children.

For this great blessing we have only to thank Mrs. R. F. Berry and the good angels controlling her.

(Signed) J. SEKMAN,

Mrs. J. SERMAN,

Mrs. J.

this."

# Massachusetts.

HAVERHILL .- A correspondent writes, Oct. 15th: "On Sundays, Oct. 7th and 14th, Mr. J. dered most beautifully several quartettes, which with Mr. Baxter's fine singing made a concert well worth the price of admission in itself. lectures were all listened to with marked interest, and the descriptive tests which followed took the congregations by surprise. Fifteen or more were given and recognized, some of which were pointed, and carried with them weighty conviction. Mr. Baxter's Sundays are all taken to April next, thus preventing us from making arrangements with him before spring for a continued series of meetings. Fortunate those places which have secured his valuable services for this

Thursday evening, Oct. 12th, Mr Baxter lectured in Oxford, his discourse being accompanied with music and wonderful tests. There are but two or three Spiritualists in town, and they were fearful lest they should be unable to give him a house, but, as it was, the hall was not large enough to accommodate the crowds. Success crowned the effort, and soon they are to have Mr. Baxter there again, as will also Webster, an adjoining town.

On Saturday evening, Oct. 13th, Mr. Baxter lectured in Groveland to an overpacked and most enthusiastic house, many unbelievers in Spiritualism declaring themselves more exercised in thought over the subject than ever before. The tests were remarkable, but an account of them we cannot give. Suffice it to say Groveland was shaken by this spiritual revival, as no church revival ever has done. Both Haverhill and Groveand are alive with comment and discussion, in the shops, on the streets, and in the homes, rela-tive to the meetings, and all anxious for renewed engagements."

# Tennessee.

MEMPHIS.—Mrs. Mary Dana Shindler writes: "I am once more in Memphis, after having spent the summer at my home in Texas. Dr. Watson is at his post, working with heart and hand for our glorious cause, sometimes traduced, often misunderstood, but always moving steadily onward to the great central truth, as it presents it-self to his inquiring mind. Mrs. Hawks, the inspirational speaker and gifted medium, is winning golden opinions from all classes of our Southern citizens. She is a power in our beautiful Southern land; but her health is very frail. Oh may our Heavenly Father, through his angel messengers and agents, long preserve her to us, for much do we need such highly endowed spiritual workers. I wish to say to the readers of the Banner of

Light that the issue of the initial number of our-projected weekly paper, the 'Voice of Truth,' has been, for good and sufficient reasons, de-ferred-till about the middle of November, so that the regular issue may commence with the begin-ning of the ensuing year. In the meanwhile Mrs. Hawks will answer calls to lecture wherever she may be needed."

# New York.

BROOKLYN.-W. C. Bowen writes: "We are having in Brooklyn, at the present time, what might be termed a 'revival' in the great cause of Spiritualism. Our Sunday meetings are crowded to overflowing, as are also our Saturday evening conferences. It reminds one of the earlier years of the modern spiritual movement. Mrs. F. O. Hyzer, of Baltimore, is speaking for the Brooklyn Society, and it is no exaggeration to say that she easily ranks with the foremost pulpit orators of the Uity of Churches'; but unlike most of them, employs her great gifts in the dis-semination of the truths of rational religion and a genuine spiritual philosophy. Her discourses ed to be in conspiracy to extort the highest prices are replete with practical wisdom, and as she juncture of the Spiritualist movement, but all

ism, and her audiences listen to her logical, philosophical and eminently practical utterances (strongly reminding one of Emerson), Spiritualists feel that there is just reason to be proud of this inspired standard bearer, in whom are combined with rare intuitive and intellectual traits the charm and sweetness of a noble personal character. The prospects of the cause in Brooklyn, I think, were never more encouraging than they are to-day, and Brooklyn Spiritualists seem to realize the important fact that our cause, resting as it does upon the imperishable foundation of Eternal Truth, can never be bankrupted (as our opponents would have us believe), by any amount of fraud attempted to be foisted upon it. Spiritualism only shines the brighter by its constant in the state of the second tact with its foes, be they from without or of its own household; and it will not 'fail, nor be discouraged,' but will continue its grand mission of demonstrating man's conscious, personal exist-ence beyond the grave, until all the sons and daughters of our common humanity are brought to a blissful recognition of this most practical and most glorious truth.

FINE.—Luther Hyde writes that he has been a medium from childhood. The phase most fully developed appears to be the ability to answer sealed questions correctly. He has done this for several years, without compensation.

#### Ohio.

CLEVELAND.-Valentine Nicholson, a veteran in the cause of the true spiritual development of the human family, sends to us a letter from which we take the following extract: 'On the first Sabbath of the past September, the gifted Emma Hardinge Britten gave two dis-courses in Cleveland, (as herself and husband passed through on their way to California). She commenced her morning lecture by asking the question, 'Who are the Saviours of the World?' Her-evening lecture was, 'Five Chapters from the Bible of Nature.' Both discourses were profound in depth, and spoken with a power and eloquence, and in the grandest degree sublime, showing why we must look to the laws of Nature for the key to unlock all doors of mystery touching the salvation of the human race. Cephas B. Lynn has been speaking here for the last four Sabbaths. He was considered a good speaker years ago, but has greatly improved since I first heard him. He is now amongst the excellent of the earth,' (so far as ability to impart instruction

publicly is concerned).

The writer of this letter is ready and willing to street, Cleveland, Ohio, and they will receive early attention."

#### · Utah.

SALT LAKE CITY.—Wm. H. Holmes writes Sept. 30th: "Dr. J. L. York, of San José, California, has delivered a course of lectures in this city, and at the close of the course to night before a crowded house in the Liberal Institute it was unanimously

Resolved. That Dr. J. L. York, by his eloquent, forcefut, uncompromisting lectures, has won the esteem and secured the thanks of all liberals in this community.
Resolved. That this Resolution be forwarded to the
Truth-Secker, Investigator, Banner of Light, and ReligioPhilosophical Journal for publication.

Dr. York is unique as a speaker, full of fire, without any cant; gesture and voice full of ex-pression, tearing down all shams and building up again with morality, virtue, and progressiveness. He is on his way to the East, and you may be certain in all large cities will do excellent work before good audiences. We want such men. Pure, eloquent, earnest, powerful men are needed at the front now-a-days, and this man is all

# Vermont.

BARNET. - James Edson, in renewing subscription, says: "I must have the Banner, whatever the times are. I could not get along without it. It is meat and drink in a spiritual sense. It is necessary for 'our growth in grace,' as the 15th: "On Sundays, Oct. 7th and 14th, Mr. J.
Frank Baxter spoke in this place, in the City
Hall, to large and appreciative audiences, the
one of the last evening nearly alling both parquette and balcony. He was assisted in music
by the noted 'Savory's Harmonics,' who renty the noted 'Savory's Harmonics,' who renSpirit of Goodness that exists everywhere. You are now entered on a new volume. I hope that it will be as interesting as the last. Spiritualism is bound to prevail amidst all obstacles, for the spirit of truth is in it. It is a pity that there should be any deceptive or false mediums. As to 'exposers,' they but expose themselves."

# Maine.

WISCASSET.—R. S. Call writes, October 11th: During the past few weeks we have been highly entertained by the presence of Daniel E. Caswell, one of the best test mediums I ever met with. In connection with tests he also delivered several beautiful lectures under spirit control.
Mr. Caswell is upright and honest in all his dealngs, and ever striving to do right. Of the many communications not one was given but was recog nized by some person-the first name being fur nished, and in many cases the name in full. His visit here has created a fresh interest in Spiritualism. His address is Daniel E. Caswell, 9 Hancock street, Bunker Hill District, Boston, Mass."

#### MADAME BLAVATSKY IN A CHRISTIAN PULPIT.

# To the Editor of the Banner of Light:

On Sunday evening last the Rev. Mr. 'Mc-Carthy, a well-known minister of the Universalist persuasion, preached before a large congregation assembled in the chapel of the New York University. Having myself been present, I venture to send you a few particulars, at least as far as they refer to our special work. The reverend gentleman took as his text the passage in the Acts of the Apostles, "In Him we live and move and have our being." This, he explained, he did as a mere matter of form, his real object that evening being to review a debate on Positivism which followed his lecture the previous week before the Liberal Club. In support of his arguments that Positivism was not only unscientific but immoral, he quoted largely from Vol. I, Chapter 3, of a "new and magnificent" work, which he characterized as one of the greatest productions of thought in modern times, "Isis Unveiled," written by a lady, Madame Biavatsky. "Having had the pleasure of an introduc." tion to the gifted authoress," continued Mr. Mc-Carthy, "I was struck by the vigor of her majestic intellect, the force of her reasoning, and the immense range of her experience. But this lady is not of our race!" Producing the book, from which he read his extracts, the Rev. Mr. McCarthy recommended his hearers to purchase "Isis Unveiled," assuring them that they would be repaid tenfold, though he wished them to understand that he did not agree with all its conclusions.

When Christian ministers place in the hands of their flock a work whose chief tendency is to show Christianity in unfavorable contrast with Oriental philosophy, we can only say "the force of" Universalism and self contradicting doctrines "can no further go." Truly the whirligig of Time brings about its own revenges!

Speaking personally with regard to this wonderful book, I find it impossible to express in the form or space of a newspaper article my feeling of its importance and significance at the present

holds aloft the clear, white banner of Spiritual- thoughtful students must agree that the writer of 'Isis Unveiled" has been the first to furnish an adequate solution to the difficulties which have beset Spiritualism from the first on every side, and that we should be especially grateful for its advent at a time when the unchecked and untrained developments on the physical plane are resulting in such direful consequences as have been frequent of late. I say it with extreme sorrow, but it is time that the fact should be acknowledged, and the difficulty boldly faced, that the tendency of physical manifestations in circles promiscuously held is to bring about the moral degradation of the medium. Much of the evil might be averted if every discouragement were given to mediums holding circles in their own rooms, without test conditions, and without a director in whom the public can have confidence. Some attempt to combat this evil, and to bring the Spiritualist movement into something like order, has been made in England by the National Association of Spiritualists, though as yet much remains to be done. By the arrangements there made for initiating inquirers into the subject, the medium is protected from the public, the public from the medium, and the medium from himself. A further knowledge and study of mediumship, as propounded by Madam Blavatsky in her book, and derived from the teachings and experience of Eastern adepts, founded on the psychological investigations of thousands of years, will, I hope, enable us to carry successfully into practice a new and true system of work, both as regards our treatment of mediums and our methods of investigation.

I have had the pleasure, during my stay in America, now almost concluded, of meeting many earnest and high-minded Spiritualists, and sincerely hope that some attempt will shortly be made among them to organize the movement in a manner suited to the character of the country and of its people.

In conclusion, let me take this opportunity of warmly thanking all those friends, including yourself, Mr. Editor, whose kindness and cordiality have made my visit to America one of the pleasantest experiences of my life, and whom I sincerely hope I have not seen for the last time.

Most truly yours,

EMILY KISLINGBURY. New York, Oct. 16th, 1877.

Literary. 

Its author has been a student of what has now come to be called "occultism," (which may be said to mean concealed sciences and arts) from his youth. His tastes having a bent that way he has studied in Germany, England, India, etc., with the most astute practitioners, joining numerous societies engaged in such things, and we have some of the results of his researches in this book. He sets out with this grand motto, "God Understands," printed in a circle in

the wonders reported by travelers and missionaries are performed by the Indian Guroos, Brahmins, Yogees and Fakeers, and Mongol "Bokts," but there is very small likeod that any one of our practical work-day people can be found to practice the acceticism, fastings, etc., which these adepts undergo before they are able to cut and slash themselves and each other, as has been related by various travelers, just for the sake of astonishing a crowd of Europe spectators and gaining a little money. . . . Still it is very interesting for the student of ancient history to read the explanations of the Egyptian pyramids, the old tem-ples, caves, etc., in India, which this writer has collated through his intercourse with the priests, Brahmins, Fa-

sions arrived at by the author, but close with the follow-

"The division of angels and spirits into grand hierarchies, legions, and specific (flees of divine ministration, would occupy a volume, and give a vast and exaited perception of the antique view of spiritual existence. Descending from the grander scale of angelic ministration recited would occupy a volume, and give a vastand exalted perception of the antique view of spiritual existence. Descending from the grander scale of angelic ministration recited above, we notice that the sages and severs of antiquity identified certain spirits as the inspiring agencies of art, science, different byfancies of industry, and all the occupations of social, artistic, and even commercial life. The Hebrew scriptures continually declare that Got put it into the heart of such and such individuals to work in brass or wood, fine linen, or rich coloring. In the direct and intuitional communiton with spiritual existences enjoyed by the Hebrews, it was assumed that all good or exceptionally great powers resulted from inspiration, and, as explained in the New Testament, those vers called gods to whom the word of God came; so when the terms tood, or Lord, were made use of to signify the source of the idea, spiritual influence was the kernel implied in the expression.

The early Christian fathers not only retained their faith in the power and ministry of angels and spirits on earth, but they proved that faith by the works of the spirit, which they performed as their Master commanded them, and for some conturies after his death they looked with suspicion on those who failed to render this important testimony to their belief in Christianity.

Tertuillan, one of the most zealous of the second contury converts to Christianity, sternly advised that 'any persons calling themselves Christians who could not even aspel demons, or heal the slets, should be put to death as impostors.

The celebrated Bishops Montanus and Gregery, Orlgen,

per demons, or heal the sick, should be put to death as inpostors.

The celebrated Bishops Montanus and Gregery, Origen, St. Martin, Theophilus, and numerous other eminent (thristian fathers, urged that the same tests suggested by Tertuillan should be required of professing Christians. They alleged their own whitingness to submit to such an ordeal, and report affirms that they gave continual evidence of their ability to sustain their claims.

By internal inxury and external pride, the aristocratic rulers of the Christian churches in the sixth and seventh centuries succeeded in driving spirit influence from their midst, and finding themselves deprived of spiritual gifts, and rebuked by the sight of laymen performing those apostolic works required of them in proof of their faith, they resolved in solemn council that henceforth it should be unlawful for any laymen to altempt the rites of exorotism, or the cure of disage by the laying on of hands. Public opinion once impelled in this direction soon galued force by momentum."

Those desiring to see more of this work can obtain it by

Those desiring to see more of this work can obtain it by sending to the Banner of Light office, Boston, Mass .- The Saratoga (N. Y.) Sentinel.

#### Lily Dale Spiritual Camp-Meeting. To the Editor of the Banner of Light:

The meeting commenced on the 11th and closed on the 16th of September. Cassadaga Lake, on the bank of which the meeting was held, is located on the D. A. V. and P. R., about ten miles south of Dunkirk, N. Y tiful grove of pine and oak, and the delightful scenery, rend.ritene of the choicest locations in the County. The grove and buildings attached to it are owned by Mr. Alden and son, who are liberal and devoted Spiritualists, and give the use of the grounds free to the Spiritualists for all neetings held by them. They have built in the grove a

meetings held by them. They have built in the grove a large hall, forty by eighty feet, two stories high, nearly finished, and in good style.

All who were not provided with tents, got board at the hall at easonable rates. Too much credit cannot be given Mr. Alden and family for the care taken and liberality sh wn by them to make their guests comfortable. The committee who had the meeting in charge displayed good judgment and untiring energy and perseverance in their efforts to secure such speakers as would interest and instruct.

judgment and unitring energy and perseverance in their efforts to secure such speakers as would interest and instruct.

The thinking mind to-day demands the philosophy as well as the phenomena of aplitualism, and we seemed to have selected such speakers as could meet the demand. We also recognize that spirits as well as mortals are benefited by coming to earth as techers.

Our m-citig was perfectly orderly, quiet and harmonious, and beling the first of the kind ever held in Chautatiqua County, was considered a success. Large numbers of p-ople were on the grounds. A conference was held nearly every morning and evening furing the meeting.

The sp-akers were Lyman C. Howe, of Fredonia, N.Y.;
Judge MrCormick, of Franklim, Pa. J. H. Harter, of Auburn, N. Y.; Mrs. L. A. Poarsall, of Disco, Mich.;
Mrs. E. L. Watson, of Itiusville, Pa.

On Saturday afternoon an organization for working purposes was made. A committee of eight gentlemen and eight ladies were appointed to call future meetings and make all arrangem ints for the interest of the Society. The committee ampointed from thems-lives the following officers: M. P. Goodrich, of Ripley, Chairman; O. G. Chass, of Jamestown, Secretary; Mrs. J. F. Carter, of Laons, Assistant Secretary; Abram James, of Ferdonia, Our responding Secretary; Theodore Alden, of Cassad.ga, Treasurer.

We propose to hold an annual Camp-Meeting in August,

We propose to hold an annual Camp-Meeting in August, and an annual Piculc in June, which meetings will be annual to by the committee.

Laona, N. Y.

MRS. J. F. CARTER, Secretary.

How does the busy little fly improve each frosty hour, in getting ready for to die Before the tempests lower.

I look upon the matter of baptism as an incident, not as an e-sential. I think it should be complied with; but I do but think the Church ought ever to make a test of haptism for admission to the privilege of Church-membership.—
W. H. H. Murray.

Written for the Banner of Light. "SWEET SPIRIT, HEAR MY PRAYER."

, BY GEORGE WENTZ. Of all the human-helping songs to God

That swell upon the dim cathedral's air, Most helpful seems to me this song of all-"Sweet spirit, hear my prayer." There is a supplication in the sound;

And on that flight of Music's solemn sigh My weary soul, earth-sick and full of care, Mounts upward to the sky.

A clear soprano, like a mounting bird, Soars o'er the organ's deep, vibrating tone, To bear to her the lovingness I feel But may not plead alone.

For she, a spirit, from her lofty place Doth oft her sympathetic ear incline To hear a mortal's word, and stills her heart To catch the beat of mine.

The tender pleading of the song remains, While priest and altar fade upon the air; And all the dome is worshipful with her Whose spirit hears my prayer.

THE CAUSE OF INSANITY, AND ITS PERMANENT CURE,

To the Editor of the Banner of Light:

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If there is one thing that should attract and employ the mind, and weigh upon the conscience with a greater force and stimulus at this time more than any other, it is the consideration of those sadly unfortunate ones, whose numbers are so rapidly and alarmingly increasing, affected with mental prostration and nervous derangement, commonly called insanity.

How painfully and frequently we are called upon in these days to see the sacred domain of the mind ruthlessly and rashly invaded, and all the rich treasures gathered there devastated, scattered and laid waste, by a power so insinuating and subtle that its approach cannot in the slightest manner possible be perceived, much less measured or stayed by the common under-standing, or any method now known to the schoolmen for its discovery, prevention or cure.

There is nothing so sad or deplorable in all Na-

ture's broad domain as faculties blighted and reason dethroned. Having been called upon to give the matter close attention and study for many years, and having passed through numerous painful experi-

ences, I propose to say something of the cause and permanent cure of this malady. There are times in the earth's history wellknown and marked, when old things have to pass away and give place to the new; a period of change, of breaking up-disintegration, disruption, derangement and confusion taking place—in all the realms of mind and of matter; elements struggling for supremacy; the new battling with the strongholds of the old; the old

offering firm and determined resistance. A faint semblance of this is seen in external Nature in the breaking up of dreary winter, manifested by wind and the storm cloud, preparatory to the ushering in of warm and genial spring. And just so sure as the ice and snow have to give way and place to gentle rains, flowers and verdure, equally sure it is that the cold and rigid forms of the past, with their chilling, dreary and deadening influences, must give place to others, wherein dwell spiritual life, warmth, and an ever-increasing vitality, strength and

The time having now fully come through long ages of preparation, and all events having been fulfilled necessary to the development of the race up to the present point, man now stands anxious and expectant, looking to the bending heavens, awaiting tremblingly for the down pouring of that long promised power, the earnest of whose coming has been given to every tongue and people through suffering ages, sustaining them as a bow of promise to do battle to the weary end, when they were to be released and surely deliv ered from the environments of false and distorted ideas, theories, modes of thought, rules of conduct, laws and customs born throughout the dark

ages of ignorance, selfishness and superstition. He who in the beginning said "let there be light, and there was light," has again spoken and said, let there be more light, and in obedience to that Omniscient Voice bright robed messengers of light have come forth and are encamping around those ancient strongholds of darkness, distorted thought, falsities and superstition, and with a power that cannot be resisted are bringing from their dark caverns and hiding places those who in their willful and obstinately persistent blindness (re seeking vainly to cling to that which must inevitably breed disorder, spiritual darkness and insanity. Light thus radiating from the beaming centre of an All Father's love, penetrating and quickening the dark recesses en-gendered by all the falsities of the past, must bring to the surface those stultified and misshapen forms, victims of pernicious teachings and example, which have sapped the inmost principle of life, instilling a virus poisoning body, mind and soul. "We war not," said one of old, "with

and soul. "We war not," said one of oid, "with flesh and blood, but with powers, principalities and spiritual wickedness in high places."

But the earth-plane is the arena upon which the great battle is to be fought, the terrible conflict between light and darkness, truth and error.

The vast spiritual world stretches for ages back of us, beneath and all around us-a stupendous reservoir in which still exists all the essence and the animus of their pernicious education and experiences, and the poor deluded children of dog-ma, creed and example, all becoming more and more intensified and active by the light which is being poured in upon them, are calling upon the

making exchanges of the products of both, and the world of matter being negative and lesser than all this vast world of spirit, it must receive in a large measure and partake of that which is so powerfully impinged upon it. If the curtain were but lifted, and that which is behind revealed to mortal eyes, they would stand appalled, and the wonder would not be why are there so many suffering from mental derangement and disorder and myriad other ailments so prevalent at this time, but the wonder would be why are there not more affected.

The Commonwealth of Massachusetts, and many others all over this fair country, are busy devoting their energies, spending their millions in multiplying and enlarging the abodes for these rapidly-increasing unfortunate ones, without taking a thought or appropriating a dollar in the direction of discovering the cause, or exerting any means for the prevention of this terrible scourge and pestilence stalking about at noon-day in their very midst. Spiritualists, who compose so large a share in the Commonwealth, cannot escape sharing largely in the responsibility for this condition of things. To them, as to none others, in this or any age of the world's history, has been given the means and opportunity to clearly per-ceive and know the subtle cause, and the power of staying this mighty tidal wave so noiselessly yet so disastrously surging in with a constantlyincreasing force upon the intellects and consciences of men. There are many who have been called by the higher and more divinely exalted spiritual influences to be educated and trained to act and stand as bulwarks and towers of strength and safety against this great insetting tide of evil, through whom heavenly influences could be poured and transmitted to the subjugation, overcoming, traching and exalting of all this maddened, frenzied mass of imperfectly individual-

ized humanity.

their attention too much upon phenomena themselves, impelled too often by no higher motive than selfish ends or idle curiosity on the one hand, and nothing in too many cases but a sordid desire for popularity and sordid gains on the other. What wonder, or how could it be otherwise than that

both investigator and medium should be over-whelmed in disappointment, perhaps disaster. The consequence of carelessly seeking, receiv-ing and using these mediumistic gifts must necessarily be terrible. There are but two alternatives, and two only: either onward and upward, or backward and downward. On the one hand we go forth to deeds of usefulness and love, hand in hand with angels, constantly developing a nobler manhood and womanhood, strewing flowers of happiness and contentment along our pathway, or on the other hand settling backling whyle or on the other hand settling back into unhallowed passions and all manner of debasing self-indulgences, drowning the pure white soul of our being in these muddy and turbulent waters, there to drink the bitter cup of anguish and remorse for an untold period of time over golden opportunities and gifts misused, despised and neg-lected, and valuable time wasted.

Having been born into these spheres of living, spiritual realities, through long years of prayer, labor, and the suffering and tears of one who was given and appointed to stand by my side in the threefold capacity of companion, wife and mother, together we are now called to be the instruments under a neal guidance to establish a struments, under angel guidance, to establish a Home and School for the rescue and treatment and education of those wanderers whom God shall see fit to gather into this fold.

We were sent from Boston, Westward, some four years ago by an influence we had no power or will to resist, and in which we had reason to have the utmost confidence, it having brought my companion from the strongholds of the Ro-man Catholic faith and after long disturbing influences, and myself from atheistic Materialism, and both of us from a low condition of health—physical wrecks. After having spent nearly all my living upon physicians, and been given over by them as being beyond the power of their skill, I was snatched from the verge of the grave by angel hands. Both myself and wife having been restored to perfect and robust health by angel ministrations, we feel that we can safely trust them and become the willing instruments in their hands to aid in establishing surroundings through which they may extend the saving hand to many, many oth rs. We will finally sent, after some three or lour years' delay on the way, to Denver City, Colorado, which is now our home, and where we are directed to commence in a humble way to prepare at first a house and schoolhouse where the great teachers and healers can freely approach and administer to the stricken ones sent to their care and instructions. I have been sent back to Bos ton by them in furtherance of the object pro An Insane Asylum it will be outwardly posed. An Insane Asylum it will be outwardly called, but inwardly a Home and Schoolhouse for the unfortunate. Those who are in sympa thy with this movement, can address me for the present at No. 329 Tremont street, Boston.

[From the Boston Transcript.] 'THE INDEPENDENT SLATE-WRITING PHENOMENON."

J. D. RHYNUS.

Denver. Cotorado.

To the Editor of the Transcript: About a year ago the newspapers were full of attacks upon Mr. Henry Slade, a so called "medium" for "independent slate writing." Prof. E. Ray Lankester, of London, had, at an experimental sitting in that city, snatched away the medium's slate and denounced him as a cheat. medium's state and denounced him as a cheat. The evidences of this were wholly inferential, and were rejected as insufficient by Messrs.

Alfred R. Wallace, Dr. Carter Blake, Sergeant Cox, and some forty more men of science or of culture, who testified to the genuineness of the phenomenon. Notwithstanding this, Mr. Justice Flowers, of Bow street, before whom Slade was tried on Lankester's complaint, decided that the court could not go against "the regular course of court could not go against "the regular course of nature"; that the pretence of spirit action was probably a fraud, and therefore, that though the testimony in Slade's favor from respectable persons was "overwhelming," he must regard him as guilty, and sentence him accordingly to "three months' imprisonment at hard labor." All this for the inferential testmony of two persons only

-Messrs. Lankester and Donkin.
From that decision an appeal was at once entered, and those Spiritualists of the United States who knew the phenomenon was genuine in a very short space of time raised the sum of two thousand dollars, and sent it to England to help thousand donars, and sent it to England to help their English brethren see to it that Slade was properly defended. At the new trial, January, 1877, Mr Slade was released from further prost-life, of spirit-ability, either within or outside of the law and he being cution on some quibble of the law, and he being in a prostrate state of health, his friends, chief among whom was Mr. J. Enmore Jones, hurried him off to the Hague before Prof. Lankester, who hoped to rearrest him on some frivolous charge, could discover his whereabouts. At the Hague and in Brussels Mr. Slade has for the last eight months given proofs of the slate writing phenomenon of a nature to satisfy some of the best men in Holland of its genuineness. The testimony to

it, if I may use Justice Flowers's expression, continues to be "overwhelming."

Recently Mr. Simmons, the medium's agent, addressed to Mr. Lankester a polite letter, offering, if he would abstain from all further attempts to medium the language for to molest the medium by legal processes, for which there was no reasonable ground, he [Slade] would return to London, and give him the most ample opportunities, free of charge, to test the phenomena. This liberal proposal Mr. Lankester, by his silence, refused. As an instance of the awe of public opinion by which some of the London newspapers are actuated, I may here state that nearly all the leading jour-nals of London, including the Times and the Telegraph, refused to publish, even as a liberally paid for advertisement, Mr. Simmons's wholly respectful and unexceptionable letter.

In his preface to one of Haeckel's books, ad-

more intensified and active by the more intensified and active being poured in upon them, are calling upon the rocks and mountains to cover them to hide them from the presence of this power.

This vast spiritual world and world material are gravitating, or being drawn by the power of wisdom, nearer and in closer connections, the one blending and interpenetrating the other, making exchanges of the products of both, and heing negative and lesser had blundered and been grossly unjust in his conduct toward Mr. Slade, a "sensitive," an American citizen and a stranger in the tive," an American citizen and a stranger in the land. It would, perhaps, force him also to pause in some of his scientific teachings. We all know how hard it is for a young and budding physicist to admit that he is not infallible, especially when he has become indoctrinated with extreme materialistic views. We must not be too hard on Pro-

Having given Slade (though I had never seen him, and though I knew him only through the him, and though I knew him only through the testimony of friends,) a letter to a professor in the London University College, I felt some desire to vindicate him from what I believed to be unfounded aspersions. American papers were denouncing him as an "impudent pretender." One of our Boston papers published an article commencing thus: "This fellow who calls him self Doctor Slade," etc. Now Slade, before leaving this country, had expressed the wish that in my letters to London I should not designate him as Doctor, for, wrote he, "I have no claim to the title; it was fastened upon me by certain persons

further consideration I withheld it, however, and resolved to wait till I could personally testify to something equivalent to the slate-writing phenomenon as manifested through Slade. I had repeatedly, during the last thirty years, witnessed analogous phenomena, so that I tully believed in the testimony in his behalf; but I wished to be able to say that I had myself witne-sed something quite as extraordinary. That time has now come, and I ask it of your courtesy to allow me to report the protection of the second of

port my experience. Tuesday, Sept. 18th, 1877, I bought a new slate,

E. Watkins, of Cleveland, O., was making a brief professional stay.

[Mr. Sargent here reheatses the main facts of the scance substantially as printed over his signature in the Banner of Light for Sept. 29th, and concludes as follows:]

Now, if any of my readers can explain these phenomena, so direct, explicit and unequivocal, by any theory, excluding that of the operation of a supersensible energy or force, working intelli-gently on a material substance, I shall be pleased to be enlightened. Dr. Carpenter warns us off from all belief in

these demonstrable phenomena, on the ground that it is dangerous to meddle with what is opposed to "the common sense of educated man-kind." But it has been well retorted that there was a time when every new discovery—the circulation of the blood, the motion of the earth around the sun, included—was contrary to what was then called "common sense."

in the last three months, in an equally conclu-sive form, the phenomenon of independent slate-

which there is an element of fear) manifested by Mr. Leslie Stephens in the Fortnightly Review, and by Mr. Frederic Harrison in the Nineteenth external body, to his disciples in the room with closed doors

Let us distinguish between science and men of science. Men are fallible; science is infallible Lord Bacon could not accept the Copernican sys tem; and yet it is now admitted as a fact.

Messrs. Stephens, Harrison, Hammond and
Carpenter rebel at our proofs of "independent
slate writing"; and yet it must, at no distant

period, be admitted as a fact. EPES SARGENT. No. 68 Moreland street, Boston, Mass.

DO EMBODIED SPIRITS EVER LEAVE THE FORM AND CONTROL MEDIUMS?

To the Editor of the Banner of Light: I have seen and read much of the case of Frank Baxter and the Abe Bunter circumstance. I do not propose to reconcile or explain the matter, as I know nothing about it except what I have read in the Banner. I am not personally acquainted with Frank Baxter, nor with St. Paul. I only know them by their works and reputation. They both have my entire confidence as mediums controlled and used by invisible spirits. I have no doubt of the integrity of either. St. Paul did his work nobly, boldly and fearlessly in his day, and has gone on to his reward, enjoying the compensation of his fidelity to the subject he so boldly

maintained. Mr. Baxter, I trust, will be as true and faithful and as useful in his day and service as his faculties and abilities are capable of being made by the wisdom and powers that control them. Whether less or more than that of St. Paul, he will be as sure of the reward due for his fidelity and service to God and mankind as St. Paul.

Spiritualists should learn, as well as others, that we do not possess all knowledge, and, more than this, that, compared with what is unknown, we are very ignorant. We should not doubt the existence of a fact because we cannot comprehend the subject.

Every day and every year reveals something to the true Spiritualist that he did not know before, if he keeps awake to what comes to the observation of mankind. I suppose that the wisest men among us fall as much short of knowing all knowledge yet to be known as they do of filling

the human form. In 1856 I lived in No. 4 Parl Row, Chicago, Ill: We were holding weekly circles then at my house, at the request of the well known spirit of John Quincy Adams, ex President, who attended and superintended the spirit side of our circles, which he promised to do when he requested us to hold the circles. Thomas Gales Forster and Cora L. V. Scott, before her marriage to Dr. Hatch, were both at the time stopping in Buffalo, lecturing there or in the vicinity. At one of our evening circles in Chicago there was a sudden apparent spirit stir, and in a moment the medium was controlled by an Indian girl spirit, called "Shannie," whom we well knew by her uniform address and manner, and she introduced us to the spirits of Cora L. V. Scott and Thomas Gales Forster. They both manifested their presence, and declared that their physical beings were then controlled by other spirits, lecturing, and with "Shannie," as an experiment, they came to our circle. They were in much haste to return lest some bad effect might ensue from their absence; so as soon as they had fully established their identity to our circle all left at once in apparent haste. This is a remarkable instance of a spirit existing in the form leaving it and manifesting itself after the manner of disembodied spirits. Again, upon the 75th and 76th pages of the book

entitled "God Dealing with Slavery," an instance is briefly related, which is as follows: Dr. Franklin, through a writing medium in Boston, wrote to me at Chicago, about the 1st of December, 1861, just after the war of the rebellion com menced, requesting me to come to Boston as soon as convenient. I did so some days before the 20th. On the 21st Dr. Franklin requested Mrs. Parmalee, Mrs. Lull-both mediums-and myself to unite in forming a circle for continuous sittings on Thursday evenings, for permanent uses and purposes, declaring at the time that our chemical or magnetic forces, brought together. formed a battery that they (the spirits) could use to great advantage in the control of mind and men, and which they desired for the purpose of reaching the mind of the President and men in authority in our national affairs, who were

as Doctor, for, wrote ne, "I have no claim to the title; it was fastened upon me by certain persons whom I have benefited by my medial prescriptions in cases of sickness." This shows how injustice may be propagated.

Some time in October, 1876, I wrote a long article in vindication of Slade, with the view of publishing it in some leading Boston paper. On further consideration I withheld it, however, and caselyed to wait till Leading Postorally tastify to conducting the details of the war. al of them spoke of the object and usefulness of the circle in ald of public affairs, as an instrument for the use of controlling spirits; of much

importance. Dr. Franklin instructed the circle to meet and have a sitting every third Thursday evening in Mrs. Parmalee's parlor, in house 1040 Washington street, Boston, the hour from eight to nine They have taken their eyes from the one great grand purpose for which the phenomena are given, viz., the amelioration and the betterment of the condition of universal humanity, and fixed

same evening, at a corresponding hour (making allowance for difference in time), and fix your mind, thought, will, and inner forces upon this place and circle, and so hold yourself for the hour, and it will serve us the same purpose as if you were here in full person." I obeyed this injunction fully with all my consciousness at the circle. Both Mrs. Parmalee and Mrs. Lull, being mediums and clairvoyants, informed me that I was there at the circle, a spirit, as clear and distinct | THE DIEGESIS; being a Discovery of the Orlin form, manner, and expression as any of the disembodied spirits, who were numerous, that at tended the circle.

I have frequently heard of other cases where the spirits of living persons have been seen and identified. I suppose it has become a well established fact that spirits of persons in the form not then called "common sense."

"There'is nothing," says-Broussais, "so brutally conclusive as a fact." A fact is a divine disclosure, and it must win in the long run. I can produce at least a hundred reputable witnesses from Boston and Portland who will testify to having witnessed in the case of Watkins, withunfrequently, under some extraordinary intensiunlawful for him to utter at that time. St. John was "carried away in the spirit." The bodies of writing to which I here bear testimony.

"But any number of witnesses," says Carpenter, "cannot commend to the attention of a man of science what is rejected by our inherent sense of the improbability of the fact referred to."

I am not surprised at the extreme anger (in which there is no commend to the attention of a man of the improbability of the fact referred to."

I am not surprised at the extreme anger (in which there is no commend to the extreme anger (in their own effort or volition, some power above acting upon them.

I. Kings, xxii: 23: "Now, therefore, behold."

I. Kings, xxii: 23: "Now, therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken Century, toward what they both stigmatize as this "disgusting subject of Spiritualism." It rends and annihilates their godless and Sadducean systems. It makes perfectly credible the appearance of Christ, after the dissolution of his the same might occur in the case of Frank Baxter the same might occur in the case of Frank Baxter and Abe Bunter, without any agency or fault of the medium. T. RICHMOND. Woodstock, Vt.

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[Continued from first page.] curred only in the psychic realm; for You have respect for the beliefs of plous people, and you know what multitudes of such people believe these sons. The movement did not originate in the things. 'And might not even the religious feelings of Dr. Carpenter be shocked by being constrained to contemplate Pailip and Mrs. Guppy will neither direct nor control it. Our facts deundergoing the same undignified experience?

Heye these things be said to maintain the laws of Nature? Certainly not, in any such sense as that which science affirms. The Spiritualists say that these apparently miraculous effects are not really miraculous, but are simply the consequences of higher laws of Nature by which the lower ordinances of the material sphere are over come. But it is clear that before the man of selence can accept such astounding propositions he must give to the winds all those laws of the natural world which he has been accustomed to regard as of demonstrated constancy.

The acceptance of such facts will or will not compel the man of science to ignore all that he has been wont to regard as constant; laws of nature, just in proportion to the enlargement of his experience of like astounding occurrences. If he could see a planet formed once a week for three months, planet manufacture at the end of that time would be to him as normal a phenomenon as the baking of a cake. The "demonstrated constancy." of the operations of nature, so far as ; measured by our past experiences, is liable to frequent disturbance. The attraction of the loadstone was once an incredible phenomenon, and would still be so, if the fact could not be easily reproduced. That a person should be suspended In the air without contact with physical supports, is just now incredible to most people; though the elevation of a man of two hundred pounds weight on the tips of six fingers, if all the parties expire and inspire alike, is incredible only to those who have not seen it done. The volume resulting from the mixture of two gases fills less space than either gas filled before the mixture was complete, and the fact is not incredible after the "constancy" of the known laws of cohesion has in one's mind been a little shaken by one experience: Sarants and no difficulty in beli ving that the luminous aura, which is a substance, passes through crystal without having recourse to pores, but they are very certain that a lump of gold could not pass through a larger mass of silver without visible rupture of the parts of one metal or both. But previous to experience the actual and the alleged fact are alike in credibility. It would be just as difficult to believe in the passage of light through crystal as of gold through silver, if nature had not given us an experience of what light can do. One fact the sarant knows can happen-; the alleged fact he does not know cannot happen. A future age may discover that to make the solid body A pass through, the equally solid body B without the sensible rupture of the parts of either, it is simply necessary to raise the whole mass of A to a velocity of motion equal to that which is habitual to its constituent atoms. When the man of science assumes to measure the possible behavior of matter as respects gravitation and cohesion by the past experience even of the entire race, he does so at the risk of being unex-, pectedly compelled to see that the law of nature so long regarded as established, needs a re-state-

"In life, by all his resources," (says Prof. Youmans)," the most gifted man cannot suspend the operation of gravity upon a single particle of matter by an infinitesimal fraction. But when he dies, we are taught that his ghost can come back, and suspend the action of gravity in a way to ex-cite the astonishment of whole circles."

It is true that in life no man can suspend the fore nor after death. But in defiance of purely physical laws, he can when alive counteract ence will be so kind as to allow a man to survive undertake so heavy a task as "to suspend the operation of gravity."

marble as easily as light penetrates crystal? Elephants in Siam do not walk on solid water; and that such a thing should occur, used to be quite can walk on solid water in Holland, and it is probable that Dutch sarants would hardly dis-

If a spirit should in the study of Dr. Carpenter flict with no established law of Nature, with no known laws of gravity or cohesion. It would simply be inconsistent with any experience of italicized passages in this paper were marked by same and pure. the doctor previous to its first occurrence. In ourselves and not by the author. advance of such experience he would be unable to say that, it is impossible; and after a week's repetition, it would be no more amazing than to see Prof. Tyndall freeze water with a current of heat, or light a taper with heat transmitted through a ball of ice. All argument against the occasional intervention of spirits in mundane affairs, on the ground of its impossibility, or its infrirolous. There are no known laws of Nature that preclude it. The weight of human experience is against such facts, but that experience is in favor of facts every whit as mysterious. On the contrary, there is a steadily augmenting experience in favor of spiritual intervention coming through phenomena addressed to every sense, and indicating a tendency to issue in an intercourse between ours and the supersensual world,

constant, regular, and rigorously conditioned. . We are willing to believe that one cause of the supreme indifference of men of science to the claims of Spiritualism, which Prof. Youmans seems to think so well justified, is because it is contrary to what they are pleased to call natural laws. But a far stronger reason for that indifference is that the facts to which it bears testimony are repulsive and alarming to the dominant religious feeling of Christendom, and hence the subject is unpopular. It must of course receive the abuse of men of science till the tide fairly sets in its favor. Meanwhile Spiritualists pose should neither court their approbation nor seek to avert their scorn. Thirty years' experience that there are forces developed and active in many of these circles which have not yet been of their prejudice, their lack of candor, and their

opening of the new domain of truth so attractive to Spiritualists, is not likely to be essentially furthered or obstructed by eminent scientific perfectly or ob ive to Spiritualists, is not likely to be essentially furthered or obstructed by eminent scientific per-"sensuous order" to which Prof. Youmans would restrict all knowledge; and the "sensuous order" pend for their acceptance on no person's patron-"Can those (inquires Prof. Youmans) who has age; the pressure of ridicule cannot extinguish or thrust them out of view. Steadily increasing in number, variety, and beauty, they are competent to win their own way to general recognition.

Washington, D. C., October, 1877.

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

### "D. L.'s" Reply to Prof. Youmans.

If any one wishes to read a most thorough and conclusive Reply, in which every link of argument is riveted with facts and with logic, let him peruse the article on the first page of the present is-Prof. Youmans, editor of the Popular Science Monthly, in a recent number of that excellent magazine. We think that Prof. Youmans himoperation of gravity. It is equally true that af- articles on Spiritnalism into his Monthly we pay physical manifestations and alphabetic spellings ter death he is just as impotent. He can "sus our compliments in passing, cannot read this mas, and trance impersonations. You ought to bepend" gravitation, so far as we know, neither terly paper without confessing that the author of lieve that, by the inward witness of the Spirit," lays his finger on the foul spot in our na- to another. As matters now stand it would be gravitation by simply leaping from the ground. that Spiritualism is in no true sense in conflict No laws of mere physics can explain the locomo- with natural law, either in theory or in fact. It tion of an atom a hair's breadth; nor the move- is their misconception of the whole subject. ment by volition of a living man's arm. If sei-their ignorance of the actual phenomena, and the death of his body, can it be sure that he will their inherited mistrust of everything like a not come back and counteract gravity by lifting spiritual fact, that have led our physicists to a table or a chair, or writing without the use of shrink from investigations into the subject of a visible hand one paper or slate? To do any Spiritualism because of its assumed supernaturalone of these things, the reputed dead need not ism. "D. L." has now fairly and scientifically and who yet may be very good, conscientious pointed out their error; and we hope that our With what consistency can science that alleges | readers will preserve his article as a reply, that the potency of the invisible chemical ray of the will never be out of date, to all the objections to transcendental writers, who keep up a vague spectrum, deny the possibility of an invisible Spiritualism that a pseudo science can raise. The hand or foot that can be thrust through glass or article is not one to read in a railroad car or just personal immortality—a misty and mystical dodgafter dinner. It requires the closest study and attention in order to be able to recognize its full contrary to the laws of Nature in the estimation force and point, as a logical and unanswerable in their eyes are our coarse, palpable proofs of of philosophers of that country. But elephants vindication of the claims of Spiritualism to selentific recognition. By this paper and his previous one, published in the Banner some months ago, in reply to Mr. John Fiske's Cartesian no- pose; but to be heeded by men. If such a pure statement that on their separate reservations the take body from thin air, and for six days of tions on the subject of spiritual possibilities, and noble soul as Elizabeth Barrett Browning seven deliver a quiet lecture on unconscious cere- "D. L." has placed himself in the front rank of | could give her whole heart to Spiritualism, and bration, vanishing on every occasion from the the few able and well-equipped writers who have same point, such an incursion would be in con- bravely and confidently thrown down the gauntlet for Spiritualism. We should state that the will be injurious to any healthy mind, morally

Thomas Starr King on Spiritualism. Messrs. James R. Osgood & Co., Boston, have recently published in one beautiful volume a series of sermons by the late Mr. King, collected and edited with a memoir by Edwin P. Whippie, and bearing the general title of "Christianity compatibility with the laws of Nature, is simply and Humanity." It is needless to say that Mr. Whipple's part of the work- is excellent, for he rarely touches what he goes not adorn by the vigor and incisiveness of his style and the freshof King, and he gives us an intellectual picture | zant of the affairs of men. Verily, "things done | By a Seer of To-day; or, Symbolic Teachings ing and admirable physical portrait which makes

the frontispiece of the volume. strong, intuitive tendency to Spiritualism which | The sifting is still going on in all grades of life. actuated Mr. King, as it does most intuitive The Great Day of Judgment is even now. Sins true spiritual idea, and contains much of an atminds, he was nevertheless, as represented in in high places have been winked at too long. one of his discourses in this book, opposed to

the modern manifestations. He says: "Many persons suppose that by the methods of what is called Modern Spiritualism, they get specially and peculiarly into communion with the spiritual world. They sit around tables, things told to them which, possibly, had been locked up in their memory, see manifesta-tions of force which they cannot explain, and listen to speeches made in trance, and then supthat they are in instant communication with the spiritual world. I have very little doubt that there are forces developed and active in explained, which are very interesting as probmeasureless conceit, are enough to show that the lems in science, and which seem very mysteri- rent number of Human Nature, of London.

saw, heard of or read of in connection with what called Spiritualism, come from the world of

Here Mr. King falls into the error so common in passing from this life-becomes a different sort of being-so elevated and so "spiritual" (we use the word in the transcendental sense un' and abjured all the low phrases and thoughts ofgance and plous fervor of a Fenelon or a Chan-

Such views, we repeat, are false and perniclous; and we need no better assurance of the divine mission of Modern Spiritualism, than the fact that it is demonstrating practically every day that these returning spirits are the identical individuals they were when they left this sphere; that their attainments or lack of attainments while here are manifested still in their speech and their tone of thought; and that if they do not manifest their human characteristics and abilities, the proofs of their identity fail, whatever distinguished names they may choose to assume. And so, when superficial inquirers complain that spiritual communications cannot be implicitly trusted, the obvious reply of the intelligent Spiritualist is: "Well, probably that is the begin to live and labor like white people, and by very lesson that they are chiefly intended to teach you."

But even if these manifestations do come from the other world, continues Mr. King, "if they flow from the spirits that pretend to originate them, the most we can get at through them is that there is a continued life, and that people exist terview terminated agreeably on both sides.

after they leave their body."

The "most" indeed! As if in this Sadducean age, when the doctrine of the non-immortality of the soul is preached from pulpits, and strenuously upheld in leading popular magazines, like the Nineteenth Century and the Popular Science Monthly-and when the leading novelist of the day, George Elliot, puffed and extolled (far beyond her merits, we think) by almost every newspaper in the land, tries to throw the veil of a shallow and false sentimentalism over her undisguised belief in the soul's extinction at death; as if the "most" (of which Mr. King so slightingly speaks) were not all the difference between death and life\_immortal-between the charnelhouse and the broad universe, visible and invisible-as if the most were not quite enough under the circumstances! The "most we can get at! through Spiritualism is "that people exist after they leave their bodies." Good God! What would we have more in these days when what pretends to be Science tells us that the visible death is the end of man!

But Mr. King thinks that we ought not to be doubting Thomases, but of those who are blessed because, not having seen, they "yet have believed." Here he falls into the error to which men of his temperament are very liable, namely, sue, entitled "Spiritualism and Natural Law," in that of thinking that belief ought to be just as answer to the objections made to Spiritualism by leasy to other men as to himself. He was intuitionally a Spiritualist, probably with medial gifts that under some circumstances might have been clearly developed.

"You ought to believe in immortal life," he self, to whose candor and liberality in admitting tells us, "on deeper and nobler evidence than Ac. Se

sure of his immortality (like Goethe, for in- capable men allowed to represent the Governstance) to say to another, "You ought to believe this, or that;" but every thinking man knows that belief is quite independent of the will; and that quarter. that no one has a right to say to us, "You ought vinced our reason that this or that is true. It is Spirit " to those who recognize no such witness,

and truth-loving persons. We lay stress on these false views of Mr. King, because they are fashionable with many of our sort of hypothetical fog about the question of our ing of the question; we refer to such writers as R. W. Emerson, Dr. Hedge, John Weiss, Samuel Johnson, Felix Adler, and others. Very ignoble the minds that require such evidences. But in life on land of their own." God's good providence these evidences are given; and given, we must believe, not without a purconvictions, we do not fear that the knowledge of spiritual facts, rightly and fairly apprehended,

In taking leave of this volume by King, we can, with the qualifications we have made as to the few passages here quoted, commend it as deserving a place in every spiritual library. There is no equivocation or doubt in his ylews of personal immortality. He was a thorough Spiritualist in spite of his misgivings as to the whence of our phenomena; misgivings which we think he would have surrendered, as more light came to him, had he lived ten years longer.

We have warned the people repeatedly that the Supreme Court of Heaven was in sesness of his thoughts. He was the intimate friend | sion; that the All Seeing Eye was fully cogniof him almost as vivid and faithful as the strik- in secret" are being "proclaimed upon the housetops." Where are the Tweeds, the Winslows, the Halls, the Spencers, the Gilmans? These The curious thing in these sermons is, that | men, who stood high in society, several of them while they manifest, almost on every page, the church members, are now known as criminals. "Beware, lest ye fall," therefore, should be declaimed from every rostrum in the land.

> A correspondent writes us that Mr. Seward Mitchell is sick and in want, and requests public aid for him. Those who feel so disposed are therefore requested to address Mr. Mitchell, attended by its editor, whereat Mrs. Maud E. Cornville, Me., or remit to A. Briggs Davis, See Lord was the medium. We shall copy the acretary of the Independent Tract Society, Wer sount next week. cester, Mass.

#### The Indian's Case.

Every week brings fresh proofs with it that the cause of the red man of the West is vindicating itself, and that justice is to be done, though slowly. The journals of the land are taking up the subject with fresh zest and energy. They and so mischievous (in the light of our facts) of openly admit that the President's address to the their reward is in the reception of new light into supposing that a spirit loses his human identity | Indians who came to Washington to hold an in- their own minds, which they in turn pass down terview with him opens up a new policy. One to others. If these men are not original thinkof our exchanges remarks that whereas the Indians have hitherto been given large reservations | nal thinkers have written and spoken. But not der which it has been wrenched from its real, on which to hunt and live as they pleased, while of the same breed is another class of men who etymological meaning), that he has forgotten the Government pledged itself to keep white assume to be interpreters for the ecclesiastics to men away from them, the President now declines | the people. These catch no new light in their his earth life, and has been raised all at once, to continue to make any such promises. It says | souls, but submissively put on brass collars and by merely casting off his husk of flesh, from an that the Government has notoriously failed to bark instead of interpret. ordinary, vulgar fellow, into a sanctified be- keep its promises, and therefore the President ing whose conversation must have all the ele- justly declines to renew them on its behalf. In sit on the steps of the churches. They are there place of setting off large tracts of land to them to warn other people away, to bite every new as has heretofore been done, the President now | truth that approaches, to serve the priests and tells them that they are to have given them what will amount to a farm apiece, and that they must get their own living on these farms for them-

This is the new policy, then, and it cannot be denied that it practically amounts to an act conferring citizenship on them forthwith. The President told the chiefs who came to see him that they would be amply subsisted during the winwhich they shall have just the same titles as the work of their civilization. When the promise of more "reservations" ceases to be made to them. | the pulpits. then their hunting days are over. They are to

There has been nothing done yet that approaches a genuine "peace policy" so closely as this plan. For it stops the agency, and the the Indian surrounded by good and honest influsupport their families and enjoy life by continuthe course of the Federal Government in its dealing with the tribes. Referring to certain recent- | ferently from the clergy. ly published statements by Gen. Pope, it says that if these are correct "It will need something | this country that it has brought popular jourmore than conferences and good advice at Washington to put our Indian policy in a satisfactory condition. The Indians at the Cheyenne Agency | tion certain journals favor and blow for, though have been doing precisely as the Government it is notorious that none of them speak in any wished. They have gone to the Agency, lived but terms of reverential respect of the rich requietly, and been true to all their promises, and ligious societies. Money is alike their god and yet they have been unmercifully lied to, cheated touchstone. They can find where it is as readily in the quality and quantity of their supplies, sub- as a miner can tell you the location of a gold stantially robbed by corrupt agents of the Indian placer. And while discoursing in set terms Ring, till now they are on the point of starvation; and unless extraordinary relief is given, thought, they fill the air with their yelpings for are in danger of beginning another Indian War."

further, in language none too indignant for the facts which have become so notorious and disgraceful. "They are thus"-says the same journal editorially-"under the apparent alternaan officer whose word is not to be questioned, sity to know whether our press is indeed free or and his opinion in these matters is decisive. He | works in shackles for one church in preference Now it is very easy for a person intuitively Ring must be broken up, and none but honest, ment in its dealings with the tribes." Words liberties to their care. that ought to have been spoken years ago from

Another of our city dailies, in commenting on quite idle to talk of the "inward witness of the this interview was the President's telling the veyed and allotted to them next summer on them with means to carry on their farms." "It is not to be supposed," adds the same journal, that the Indian will readily or cheerfully give

up his wild ways of life, but the President told what sad experience had shown to be true, when he said that the multitude of white men could | belief.

Now here is a plan well worth trying, and the reasons for it are briefly given in the President's white population was liable at any time to overfind moral elevation, comfort and repose in her Black Hills for an illustration. The red man is great white tidal wave alone. Let him settle on readings, as is his wont. land that is individually his own, and thus legally his as much as any other land can legally be that of the white settler, and instantly the face of the whole matter is changed, and the intricacies and complexities of the Indian problem clear up. He can settle in communities of his own, or he can of God, and the manifestations of his attributes, distribute among the whites; in either case, his legal title to his farm is just as good as that of | urged the necessity of purity-of life to attain the his white neighbor, and he can freely enter the courts to vindicate and sustain it. This will end the agencies and agents, the traders and their | ceeded to consider the query." What is Prayer?" cheating, and clean out the Indian ring so thoroughly that not a vestige of it will remain.

# " Visions of the Beyond,

from the Higher Life," is the title of a new work edited by Herman Snow, Esq., of San Francisco, Cal., which Colby & Rich, No. 9 Montgomery Place, Boston, now have in press, and will soon issue. Dedicated to the "Dear ones in the Beautiful Beyond," this book is redolent of the tractive and at the same time practical nature. Due notice of its appearance before the world of readers will be given in these columns here-

The Truth Seeker of a recent date speaks in the kindest vein concerning a scance recently | present—has been given in other localities and

The sturdy words for justice editorially The London Spiritual Magazine for Oc expressed in the Boston Investigator, Oct. 17th, tober is rich in spiritual food; so also is the cur- concerning J. Frank Baxter and the course of his traducers give us pleasure indeed.

#### Dogs on the Steps,

There is a certain order of intellect that is absolutely required to interpret to the popular comprehension the thoughts of deep thinkers and the far thought of gifted seers. Their place is fixed, and they accept it with satisfaction, for ers, they are at least the ones for whom the origi-

They are what we call the barking dogs that please the congregations. They manifestly think or try hard to think they are doing God service, whereas they are but working for hire as palpable as if it was taken from the parish box and put into their own pockets. They aim simply to make money out of it, just as many a man hires a costly pew and goes to church regularly in order to advertise his business. There is more of this hypocrisy practiced, consciously and unconter, but must select their farms in the spring, to sciously, than people would be willing to credit. If this large class were pulled out of the churches white settlers. This is the real beginning of the | by the roots, the few that remain would be able to pay but meagre salaries to the occupants of

But even these are not the special class we are coming at. They do not bark, and they do not the new process they will come into the realm of sit on the steps. On the contrary, they sit in what is called civilization. The chiefs at first their upholstered pews and are still. The barkmade no reply, for it was a proposition that sur- ing dogs to which we refer are the newspapers prised the kall; but after much subsequent talk, that impudently volunteer to champion the during which a good deal was said about cattle churches by abusing those who refuse in reason and schoolhouses and mowing-machines, the in- to submit to the yoke of ecclesiastical tyranny. They are the very agents that illustrate in this country the union of Church and State, for they work in politics while barking for the churches also. It is time their mouths were muzzled, so trading, and the cheating business, and leaves far as they pretend to speak for liberty. Such abject toadyism for the sake of making a living ences, with examples all about him of men who surpasses anything of which they complain themselves in the current conduct of Romanism. ous industry. He will soon learn to imitate that | There is no earthly reason why public newspaexample and will improve by doing so. Another pers, professedly devoted to politics and general exchange-a daily journal of this city-breaks intelligence, should set themselves up as ecclesiout into a loud and deserved complaint against astical vicegerents and assume to issue bulls and thunder denunciations against all who think dis-

This barking-dog business has gone so far in nalism into deserved disrepute. Readers can tell very easily what particular religious denominaover the glory and graudeur of liberty and free the church that has the rich congregation and the This is sound and true. And so is what it says popular minister.

It is time that American journalism broke away from such fetters and asserted the independence and freedom with which it desires to be credited. In the grave issues that are certainly tive of submitting to the outrigeous swindling impending in this country, and which must be of the Government agents, or else of being shot settled one way or the other if we are to know down by the Government troops. Gen. Pope is whether we are free, it will be of the first necescal service out of them. Something better than this must be had if we are to entrust our civil

What paper that does not think it perfectly safe to have its fling at Spiritualism? If Spiritualism were a creed and in the fashion, supportto believe this or that," until he has fully con- the same scene at Washington, also observes that ed by authority and embodied in heavily mort-"the most important and significant thing about gaged churches, what paper that would dare use the language respecting it and those who believe chiefs that they were to have homesteads sur- in it that is now used toward both? This is the contemptible characteristic of the American secwhich they must live, giving up the chase and ular press on which we animadvert, and it will raising crops and cattle for their support, and have to be eliminated before it can hope to wield promising to recommend to Congress to assist that deep and strong influence over the popular mind which is rightfully its due. The times are demanding very different agencies from that of servility and lickspittle. If there is any speaking out to be done, let it be done on the side of the freest thought and the widest latitude of

# Amory Hall Meetings.

E. V. Wilson addressed the audiences assembled in Dr. H. F. Gardner's course, on the afternoon and evening of Sunday, Oct. 21st, at this hall. In the afternoon his remarks were founded on the text quoted by Mr. Beecher in his Frirun and dispossess them. Take the case of the day night talk concerning W. C. Gilmen's delinquencies: "It is of the Lord." At the connot strong enough numerically to withstand the clusion the speaker gave tests and character-

In the evening the exercises were introduced by a song by Mrs. T. Barnard, Robert Cooper accompanist, after which Mr. Wilson made prefatory remarks going toward the comparison of the Churchial and the Spiritualistic conception as expressed through the human soul. He also highest spiritual unfoldment while yet in mortal.

After a song by Mrs. Barnard the lecturer pro-Prayer he defined rather as action directed toward a definite result than the mere marshaling of words. He urged the necessity of praver of this sort among Spiritualists, through organizations devoted to the advancement of the cause. He elaborately treated of the law of spirit-control, and again counseled his hearers to follow the path of right living. Tests, etc., concluded the service.

Next Sunday afternoon, Oct. 28th, Mr. Wilson will hold what he calls a Question Meeting, viz: he will, under the influence of one of his spiritguides, answer any question from the audience upon the phenomena or philosophy of Spiritualism or spirit-control, etc. In the evening, at halfpast seven o'clock, his lecture will have, for a subject the Past, Present, and Future of Ameriea. This discourse—his last in Boston for the pronounced a remarkable production. Admit-

tance fifteen cents. Cephas B. Lynn

Will be the speaker in this course for the four Sundays in November. Mr. Lynn is said to be one of the very best lecturers in the field, by those who have heard him, and richly deserves the attention of the Spiritualists in this vicinity.

#### A Striking Delineation-"Rum or Bread?"

Charles H. Stearns, of this city, has placed on exhibition at our office a painting, 34x43, in dimension, which is a most pertinent tempertempt of this gentleman to reproduce in oil colors its work, having its office in the city of Boston. ful lecturing tour in the West. the ideals of his mind. The scene represents a A number of prominent ladies and gentlemen in wretched attic, through the window of which a this city and the State generally, recognizing the glimpse of blue sky and a warm light ray com- fact that in all great centres of population there bine to throw out a foil to the otherwise sombre are numbers of children growing up in idleness, hues of the limning. Poverty, the result of long continued dissipation on the part of the head of into the ranks of the criminal and dangerous the family, has reduced the wife and two chil- classes; who not only degrade their own characdren included in it to the direct want, which fact ters, but prey upon, burden, and disturb the is shown by the empty utensils upon the table, peace of society, have banded themselves togeththe few and simple appointments of the room, and the attire of its occupants. At the right of of these suffering little ones, by personally examthe picture (as viewed from the front), with his | ining each instance, and applying the remedial hand upon the latch of the half opened door, stands the husband and father, his eyes looking Society will also seek to advance the object in fixedly down upon a small sum of money which view by efforts toward the securing of all needful lies exposed in his hand—the thoughts passing legislation, and the enforcing of all laws of the through his mind being well expressed by the title of the picture: "Rum or Bread?" Shall he expend his last cent (or its equivalent) to buy food for his family, or to procure liquid poison for himself, in obedience to the demands of a depraved appetite? Directly behind him, darkly outlined against the wall, shows the face of a tempting spirit, who seeks to urge the drunkard on to the appeasing of his morbid wish for stimulants with the evident hope of attaining, through his close proximity to the inebriate, some satis- field of operation selected by the organization faction of his own desire, the power to gratify which has passed from him in a great measure | Hamilton Place; and donations may be sent to through the loss of his physical body. On the the Treasurer, Wm. S. Whitwell, at 68 Devonleft, seated upon the bed-no chairs being left shire street, Boston, Mass. We wish this new for use in the apartment—is the weeping wife, to enterprise the full success its worthy aim dewhom the children turn in a vain appeal for food; while near her stands, in a halo of bright rays, the spirit-mother of the dissipated man, with her hands clasped in entreaty, as if to add her influence to the prayer of the sorrowing woman. The condition-mental and moral-of the drunkard is thus shown to be so depraved that a stranger intelligence, and one which tempts him to sin, can come nearer to him than the loving spirit of his mother who strives to reach him from the better life, but is repelled by the dark, material sphere by which he is surrounded.

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The lessons of the necessity of sobriety, and of the importance of seeking to cultivate an aptitude of drawing good influences around one, and of embodying (or seeking so to do) their pure teachings in a well-ordered heart, and life, are strongly thrown out upon the mind of any one gazing upon this graphic picture. We think the artist has reason to be proud of the execution as well as the moral of this his maiden effort in the field of the easel and the pallet.

#### New Work by M. A. (Oxon.)

duly appear as soon as the author's relief from mental phenomena, with high collegiate, literthority such as few writers on Spiritualism have demand in the United States for his forthcoming

To the Editor of the Banner of Light: SIR—I have to thank you for many very courteous and flattering notices of my forthcoming work. I am happy to say that the subscription list warrants publication, and I shall press on my preparation with such speed as the many calls upon my time permit. Had my health permitted much would have been done during my summer vacation. This was prevented by ill health and consequent inability to do much work. Moreover I find it desirable to rewrite peerly all the over I find it desirable to rewrite nearly all the matter which I at first proposed to publish. By provide a complete and concise guide to the literature of Modern Spiritualism.

Such a book is not ephemeral, and there is no give due notice. Again thanking you, I am,

Yours fraternally, London, Oct. 1st. M. A. (Oxon.)

# Concerning Voltaire.

Frederick Beecher Perkins made his first appearance as a lecturer in Boston, not many evenings since, choosing for his subject, "Voltaire." French author against the abuse which he said were presented with impartiality and illustrated by many anecdotes and incidents of the author's career. His bitter attitude toward Christianity the lecturer accounted for from the corrupt form of religion with which he came in contact, on the general principle that "many men naturally react from a bad kind of religion not to a good one, but to no religion at all." Mr. Perkins is a clear, pleasant speaker, and his lecture was direct and fearless in its style and contained much to hold the attention of an intelligent audience.

Speaking of the recent temporary reprieve of a condemned murderer in this State, (Joy) the Merrimac Journal (Amesbury, Mass.,) thus expresses itself in condemnation of capital punishment generally:

"We are free to say that whether guilty or in-nocent—while we think the doubts should save him—we are opposed to the hanging. It can do no possible good; and never yet was a hanging that did not demoralize the community; we hope, therefore, to see a general movement of all the towns in the county, to turn this reprieve to a commutation of sentence. If God will let him live, and we can be as safe with him entombed in prison as though he were in the grave, there in prison as allough the were in the grave, there is no justification for the hanging. SWe have passed the age for such acts. Let the gallous go with the stocks, and racks, and the whipping-posts to the museums, as the relies of an age which we may every day thank God we escaped by being born in the era of Uhristian civilization.'

According to the Gazette and Courier, Greenfield, Mass., Amariah Briggs, of West Deerfield, was informed by Mrs. Suydam, at a sitting held with her at the Lake Pleasant Camp-Meeting last summer that he had seven springs on his place of great magnetic and medicinal value. He was told how to find them, did find them, and report avers that "several people suffering from divers ills have commenced to imbibe the waters, and are experiencing the greatest benefit."

Society.

A step has been taken In the right direction, we believe, by an incorporated organization bear- No. 31 Edinboro street, Boston. ing the above title, which—the preliminaries setbeggary, thieving, and other vices, who soon fall er for the purpose of ameliorating the condition measures best fitted to each individual case. This State for the protection of children from abuse, cruelty, and deprivation of their rights to education, and the furnishing of the means of fitting them to discharge their duties in life with the best advantage to themselves and the public. Abbott Lawrence, of Boston, is President, and in a long list of Vice Presidents can be found the names of Henry W. Longfellow, James Freeman Clarke, and others. Loring Moody is Secretary; those who may feel interested in the important can forward communications to him at No. 8

#### Another "Exposer" in the Toils.

RUTLAND, VT., Oct. 22d.—Harry J. Baldwin, advance agent of the Cecil Brothers, exposing Spiritualism, was arrested at Burlington this address, P. C. Mills, North Waterboro, Maine. afternoon, having in his possession a. \$40 overcoat, the property of a boarder of the Berwick Rutland County Court .- Boston Herald.

Prof. O. S. Fowler gave the second in his course of free lectures in Tremont Temple 19th inst., and the popular turn-out was surprising. 16th, 23d and 30th, Philadelphia, Pa. The friends Half an hour before the time for the speaking to commence the hall was crowded, and it is estimated that fully fifteen hundred persons were turned away. The Professor's subject was selfculture, and the exceedingly clear and commonsense instructions he gave proved that his forty years of mind-study had not been in vain. He emphasized the need of having a sound body as the asket for a sound mind, and showed how heath was the first thing to be sought. More It will be seen by the following letter that the human ailments arose from colds than any other announced work by M. A. (Oxon.) has attracted | cause, and cold feet were the fruitful source of a goodly number of subscribers, and that it will this difficulty. The feet could be kept warm by week. exercise. Any one, he said, could double his pressing engagements will permit. He is one of functional power in twelve months by proper the ablest and most indefatigable workers that | care, and that (as he rightly holds) as people start | desires the services of a good materializing meour cause has ever had; and uniting, as he does, on the other side where they leave off on earth, it dium. Will some one correspond with him? medial power, manifested both in physical and would seem to be a wise thing to do. Mr. Charles H. North, a prominent provision dealer, was nomary and philosophical culture, he brings an au- | inated by the audience for an examination, and Prof. Fowler delineated the peculiarities of his ever brought. We hope that there will be a large | character with an accuracy that surprised that gentleman and all who knew him. Two children were also brought forward as subjects, and the Professor's comments on a precocious one in the pair were a scathing rebuke to the fashionable custom of crowding the little ones. It would save many a child from an early grave or from a life of misery if its parents would heed the ad-

POEMS OF THE LIFE BEYOND AND WITHIN.— In the course of its review of this choice work bration of the first anniversary of their marthe Detroit Free Press says: "If it is a sufficient answer to those who doubt the immortality of on the improved health and vigor of Mrs. Richthis means I hope to get a freshness which republished essays would somewhat lack; and to the soul, or demand proof thereof that the bright est spirits in all ages have believed therein, this volume ought to be conclusive. It is a compilareal necessity for hurrying its production. I therefore avail myself of a longer period of preparation than I had proposed, and delay the time of publication till a future period, of which I will clear and vital an abiding sense of the reality and clear and vital an abiding sense of the reality and nearness of the immortal life, and of the power and beauty of the spiritual life and light within us-the truths of the soul.' The wide field which has been gleaned in making the selections, the utter disregard of national and sectarian lines, attest the integrity of purpose with which the work has been performed no less than the earnest faith in immortality which led to the undertak-The discourse was mainly a defence of the great | ing. The Hindoo Vedas, the lore of the Brahmins, and the heathen poets, so called, have been had been, and still was, heaped upon his name drawn on as freely as the poets of Christendom; both by Catholics and Protestants, and a vindica- and while the reader will probably be able, in tion of his honesty and reverence for the Deity. many instances, to name poems which he would The leading traits of his character, good and bad, gladly have seen in the collection, he will find but few which he would have had the compiler exclude." For sale by the publishers, Colby & Rich, No. 9 Montgomery Place, Boston, Mass.

vice Prof. Fowler gives.

The Living Gospel is the title of a monthly magazine, devoted to Spiritualism, Free Thought, and the Advancement of Truth, Morality, and Human Happiness, which is to be issued at New Berlin, N. Y., Jan. 1st, 1878. Addison Ellsworth, editor, assisted by W. F. Jamieson, Chicago, Ill., Lyman C. Howe, Fredonia, N. Y., and several others. It will be printed upon the finest book paper, contain 32 pages reading matter, and will be issued at \$1,25 a year, five copies for five dollars.

Charles H. Foster is doing a grand work in Rochester, N. Y., if we may judge by the reports which find publication in the local press of that city. It seems he has in mind the undertaking of a trip across the Atlantic in the near future. Wherever he may go, he deserves the esteem and patronage of the friends of the cause.

On the evening of Thursday, Oct. 18th, the centennial of the birth of Lorenzo Dow was celebrated by a party of Spiritualistic believers (so says the National Republican) in Washington, D. C.

The Spiritualists of Laona, N. Y., and vicinity, will hold a quarterly meeting in the Free Church in Laona, on Saturday and Sunday, Nov. 17th and 18th, so we are informed by Mrs. J. F. Carter.

"The Rising and the Setting Faith," by Dr. R. T. Hallock of New York, put in type for

third page.

Massachusetts Children's Protective Movements of Lecturers and Mediums. Miss E. Philbrook, inspired medium and magnetic physician, from Vermont, has located at

Kersey Graves has returned to his home in ance discourse in itself, beside being the first at- tled-is now in the process of development as to Richmond, Indiana, after a three weeks' success-

> Bastian and Taylor are still meeting with good success in Chicago, in the manifestations and attendance at their séances.

> J. M. Allen's address during October will be 215 Chestnut street, Philadelphia, Penn., care of A. H. Love. He has closed his labors in New Jersey, and is now turning his face southward and westward. Those who desire his services should address him soon.

Miss Jennie Rhind, inspirational medium and speaker, has returned from Chicago, and is now located at 60 East Newton street, Boston.

Mrs. Maud E. Lord is at present at 222 Wes Thirty-seventh street, New York City. Charles E. Watkins is at 9 West Twenty-ninth

street, New York. The Haverhill (Mass.) Publisher states that Dr. W. L. Jack was badly poisoned while in the woods on Friday, Oct. 5th, and was confined to

his residence in Bradford in consequence. George A. Fuller, of Sherborn, Mass., spoke at the Annual Convention of the New Hampshire State Association of Spiritualists, Oct. 20th and 21st. He speaks at Croydon Flat, and Croydon East Village, Oct. 28th; Nov. 4th at Goshen Mill Village, and Nov. 11th at Lempster. Address during November, care of Mrs. Olive G. will present the claims of the State Association.

P. C. Mills speaks at Nashua, N. H., Sunday, October 28th. Will be pleased to answer calls to western part of Maine, or Vermont. Permanent

J. Frank Baxter has recently given weekevening discourses in West Medway, Natick and House, in this place. He was brought here and other towns. Sunday, Oct. 21st, he spoke in held in \$200 to appear at the March term of the Stoneham, and will be there again next Sabbath. Nov. 4th, and Tuesday, Nov. 6th, he speaks in Willimantic, Conn.; Thursday, Nov. 8th, and Sunday, Nov. 11th, Stafford, Conn.; Nov. 18th and 25th, Harwich Port, Mass.; Dec. 2d, 9th, in towns contiguous to his Sunday engagements will do well to engage his services for week-day evening lectures.

> Mrs. Ira B. Eddy, who resides at 666 Fulton street, Chicago, is giving many very satisfactory tests as a medium. She is both clairvoyant and clairaudient.

> Miss Minnie A. Oberman, of Jollet, Ill., is said to be an excellent test-medium and clairvoyant. Mrs. Boothby, of this city, the materializing medium, was expected to arrive in Chicago this

> Mr. H. A. Berry, of Bertram, Iowa, has built a large hall for the benefit of Spiritualists. He

> Dr. D. P. Kayner, of Chicago, is on a lecturing tour in Minnesota.

> Bishop A. Beals is to speak the last Sunday of October at Saginaw, Mich., and the first two Sundays of November at Battle Creek. Then he goes to Kalamazoo. His meetings have been well attended.

Hudson Tuttle, of Berlin Heights, lectured in Mantua, O., Sunday, Oct. 21st, on the subject: "Have Spiritualists a Religion?"

On last Friday evening, says the Religio-Philosophical Journal, Mr. and Mrs. William Richtimate friends in a quiet but highly enjoyable cele-We congratulate the spiritualistic public mond, whose place as a speaker could hardly be filled should she be called home to dwell with those in the spirit-world, with whom she is already as familiar as with her earthly friends.

Mrs. P. W. Stephens spent three weeks in Utah on her way Westward, and met with excellent success. She states that she had the pleasure of meeting Mrs. and Mr. Britten while there. She stopped in Eureka, Nev., a few days, where she found "a field which is not often met with by earnest workers, where the people are true to the core, and willing to give good compensation." She is now at Carson, the capital of Nevada, where she finds many of the prominent citizens of the State strongly interested in the liberal teachings of Spiritualism. She expects to go to California

Dr. G. Amos Peirce, (Post-office Box 87, Auburn, Me.,) inspirational and trance speaker, will be glad to make arrangements to lecture wherever his services may be desired.

Lyman C. Howe, an eloquent trance advocate of Spiritualism, has challenged the clergy of Binghamton, N. Y., to discuss with him the truth or falsity of the modern spiritual manifestations. No clergyman there of any denomination has yet been found who dare accept the challenge.

Spiritualist Meetings in Boston.

SPINITUALIST LECTURE COURSE.—A series of Sunday afternoon and evening incellings will be held at Amory Hail during the present season at 2½ and 7½ precisely. Dr. II. F. Gardner, Manager. This course has no bustness relation to or connection with the C. P. L. E. V. Wilson will lecture and give tests afternoon and evening during October.

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

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EAGLE HALL, 616 Washington street.—Test Circle every
Bunday morning at 10% A.M. Inspirational speaking at
2% and 7% r.M. Good mediums and speakers always present. ent.

ROCHESTER HALL, 730 Washingten street.—Public Circles for tests and speaking are held in this hall every Sunday at 10:30 A. M. and 2:30 and 7:30 P. M. Several reliable mediums always in attendance. Good quartette singing provided.

provided.

PYTHIAN HALL.—The Ladles' Aid Society—Mrs. John Woods, President, Mrs. A. C. Perkins, Vice President—holds its meetings regularly on the afternoon of Friday of each week, at this hall, 176 Tremont street. Sociable in the evening, to which the public are invited.

Ohildren's Progressive Lyceum.—The regular services of this school were held in Amory Hall on the 21st, and despite the unfavorable weather a large and interested audience attended. After the usual Golden Chain Recitations, the following programme was executed: Songs by Misses Minnie Day, Nellie Thomas and Alice Bond; Reading, Frank Baker, and some highly interesting remarks from Dr. John H. Currier, Mr. Edwin Keene, Dr. McClellan, and Mr. Anderson.

WM. H. MANN, Rec. Sec.

Dr. R. T. Hallock of New York, put in type for this issue, is unavoidably postponed to No. 6.

Social Mecting.—A correspondent, "J. W.," writes: "Last season some of the Lyceum members and other Spiritualists had a series of interesting meetings at the residences of various of the Baxter case to T. Richmond's article on our the friends. The first of the same series this season some of the Lyceum members and other Spiritualists had a series of interesting meetings at the residences of various of the first of the same series this season some of the Lyceum members and other Spiritualists had a series of interesting meetings at the residences of various of the first of the same series this season some of the Lyceum members and other Spiritualists had a series of interesting meetings at the residences of various of the first of the same series this season some of the Lyceum members and other Spiritualists had a series of interesting meetings at the residences of various of the first of the same series that are the first of the same series that are the first of the same series of the same series of the first of the same series that are the same series of the s writes: "Last season some of the Lyceum members and other Spiritualists had a series of interesting meetings at the residences of various of the friends. The first of the same series this season was held on Thursday evening, Oct. 18th, at series the series that the series the series this season was held on Thursday evening, Oct. 18th, at series the series the series the series this season was held on Thursday evening, Oct. 18th, at series the series the series the series the series that series the series the series the series that series the series the series that ser

Dr. Charles Main's, in Dover street. There is a sort of magic atmosphere in the Doctor's house, accented by a peculiar decoration of his rooms and unique variety of fixings in it, said to attract the ancient worthles. These associations, in kapping with the speeds made to be associations. keeping with the speeches made by well known and several new faces, made the affair quite interesting."

· PAINE HALL.-Miss Susan II. Wixon, of Fall River, Mass, will lecture in this hall next Sunday afternoon, at 2:30 o'clock. The public are invited to attend.

#### RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion.

MPECIAL NOTICES. - Forty cents per line, Minion, each insertion. BUSINESS CABDS. - Thirty cents per line, Agate, each insertion.

Payments in all cases in advance.

\*\* For all Advertisements printed on the 5th page, 20 cents per line for each insertion. AT Advertisements to be renewed at continued rates must be left at our Office before 12 M, on Saturday, a week in advance of the date whereon they are to appear.

# SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIRVOYANTI—For Diagnosis send lock of hair and \$1,00. Give age and sex. Address Mrs. C. M. Morrison, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street.

A.11 13w\*

Dr. S. B. Brittan treats chronic diseases, especially such as are peculiar to the female con-Pettis, Goshen Mill Village, N. H. Is ready to make engagements to lecture anywhere in New England, especially New Hampshire, where he and other subtile and psychological agents. Rooms at 232 West 11th street, New York.

Patients visited at their homes when ne-

#### lecture in any part of New Hampshire, or the Clairvoyant Examinations from Lock For Coughs, Colds, Sore Throat, Influenza, of Hair.

DR. BUTTERFIELD will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. BUTTERFIELD, M. D., cor. Warren and Fayette streets, Syracuse, N. Y.
CURES EVERY CASE OF PILES. 9w\*.S.22.

Within the Whole Range of tonic and alterative medicines known, none is entitled to more consideration than the Peruvian Syrup. In all cases of enfeebled and debilitated constitution it is the very remedy needed. The most positive proof of this can be adduced. 2w.O.27. Bronchial troubles often result in death, if they

Bronchial troubles often result in death, it cannot do not lead to consumption. These and all other affections of the throat, coughs, colds and kidney diseases, can be cured by Dr. Quain's Compound Spruce Elixir.

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

#### Change of Locality. Dr. Willis may be addressed at his summer

residence, Glenora, Yates Co., N. Y., until further notice.

SEALED LETTERS ANSWERED by R. W. FLINT, 58 Clinton Place, N. Y. Terms, \$2 and 3 3-cent postage stamps. Money refunded if letters sent are not answered. r. . . . MRS. NELLIE M. FLINT, Electrician, and Heat-

ing and Developing, office 200 Joralemon street, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. O. 13.4w\*

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

THE MAGNETIC HEALER, DR. J. E. BRIGOS, is also a Practical Physician. Office 121 West Elevmond entertained a select circle of their more in- enthst, between 5th and 6th ave., New York City.

Public Reception Room for Spirituhave assigned a suitable Room in their Establishment EXPRESSLY FOR THE ACCOMMODATION OF SPIRITUALISTS, where those so disposed can meet friends, write letters, etc., etc. Strangers visiting the city are invited to make this their Headquarters. Room open from 7 A. M. till 6 P. M.

DR. J. T. GILMAN PIKE, Eclectic Physician, No. 57 Tremont street, Boston. Mass.

# BUSINESS CARDS

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

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cach ween in this Department, We also publish on this page reports of spirit Messages given each week in Baltimere, aid, through the medium-ship of Mis. Saigail A. DASSAIS.

ship of Mis. SARAHA. DANSAIN.
These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond whether for good or evil consequently these who has from the carth-sphere in an under doped state, eventually progress as a No. 7.7.1. to a higher condition.

We ask the reader to receive no doctrine put forth by spirits in these columns, that does not comport with his or her reason. All express as much of truth as they perceive-

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#### REPORTS OF SPIRIT MESSAGES GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE S. RUDD.

#### Invocation.

Our Father, while we draw near to thee, while we enter thy presence with thank-giving, while we bless thee for all that thou givest us from day to day, from hour to hour, from moment to moment, we will not mock thee with asking thee for continued blessings, for thou knowest what we need. As we bask in the sunshine of thy love, as we feel thy presence permeating all things as we come to earth, we desire that we may do our work and do it faithfully.

#### Questions and Answers.

CONTROLLING SPIRIT -Mr. Chairman, we will

now consider your questions.

Ques --Is it best for a child's highest development that he should have peaceful home influences and a happy childhood, and that he should, during his childhood, be saved as far as possible

from trials and temptations?

Ass—It is very desirable that a child should have a peaceful home, that the little one, when it opens its eyes first upon the world, should realize that have is ever around it. The child who comes into life welcomed by a father and a mother who feel that it is for the highest good both for themselves and their child that it should be raised up within a home circle dedicated to the angel-world, to truth and purity, is indeed a fortunate child. But how few we find that are born into-life under such favorable circumstances. Yes, it is for the benefit of the child that he have a harmonious home, and love should be in every corner and nock of that home, and there should the candle flame of truth and purity be lighted. If a child be thus brought up you need not fear that he will go astray, for he will walk the path-way of light and beauty with honor to himself.

and the community at large.  $\hat{Q}$  —Where is the compensation in such heartrending cases as that of little Charley Ross and his parents? Will the time ever come in their spiritual life that any good and happiness will be added to them through such dreadful calamity and suffering as they have experienced?

A .- The law of compensation always holds good; for every ill there is a cure, for every darkness there is a light, for every storm cloud there is sunshine. Though we cannot enumerate the joys and pleasures that may come to such as are afflicted like unto those you mention, yet we know there is in the spiritual something which will compensate for the life of sorrow which they

not be haste, for it takes, sometimes, an hour or more, sometimes several hours, before the spirit lungs. can completely withdraw from its physical form. When you place it upon ice, as you frequently do, that causes trouble for the spirit-it is saddened thereby:

Q -Is there any particular, position in which a dying person should be placed to make easier the going out of the spirit?

A - If the head can lie toward the north, that

is the best position for passing out. Kindly feelings around the deathbed, or, as we should say, a good magnetic aura, add much to help the passing soul. Q -At one of these circles a boy controlled the

medium, whose object was to get possession of some flowers which ornamented the table. I would clearly understand the position of that boy on your side? Was he in this life a street-Arab? Is it possible that he occupies the same position in the Summer Land relative to his ex-Istence on earth? He said, "Nobody see me come in here :: I Stole in." Are we to infer that but very few spirits were in the room, or was he in darkness himself so that he could not perceive the spirits, thus believing himself alone? Did his act of taking flowers influence the other child spirit to control, advising thoughtful kindness to poor children, as well as the adult spirit who made some remarks apropos to the subject. A detailed answer is respectfully solicited.

A.—We will endeavor, Mr. Chairman, to make

e position as plain as possible to your inquirer. The little boy could not perceive the spirits that were present, neither did he perceive the mortals. He was a waif thrown off from your world questioner would term a "street Arab." On coming into spirit-life he gravitated to his own place—he was more on the earth-plane than he was in the Summer-Land; all his feelings and attractions were here. He was guided by a hand above, just as in the case of the telegraph, the wire in New York may be operated by a hand in Boston; so this boy was but one end of the tele graph wire, while the other end was held by a wisdom spirit in the Summer-Land. It was known it would please him to cross the water, so he came on board the steamer; it was known if he was brought here there would be a development for the child; that he would go up higher; would visit the summer shores; would go into the garvisit the summer snores; would go into the gar-dens and gather flowers for himself; would be-come instructed in-spirituality; and that a high-er form of development would take place; there-fore the hand of wisdom guided the boy, and even blinded his eyes when he came in here, that he might not perceive what was about him, and might not understand fully his own position until he had thrown around the medium an aura which enabled him to speak. Had he looked around and seen what he was confronting, he might have become frightened, but, as it was, he only saw the flowers, and naturally wanted to reach out and take them, thus proving that the love of the beautiful was within his soul and only wanted to be aroused and quickened. The taking of the flowers was as real to him as it is to you when you grasp a lily or a rose-bud. His spirit did not influence the spirit of the child which controlled afterwards. The little girl was one of our own band, who is, as she says, "a streak of sunshine to humanity." Her object, her work is to do good to others. No doubt she held the hand of the little one while he spoke. She is ever interested in good works, and, seeing this was an example of many children in the world, thought it a good opportunity to urge the people

#### Edwin B. Wells.

I am fired when I come to earth and approach humanity. I am rested when I am here without the material form coming near me. The lights and shadows of spirit life are very beautiful to me. I enjoy them, yet I am fold I am not quite right yet, and the trees, which seem so shadowy, are only the result of my feelings; the leaves which tremble in the breeze and seem to speak to me, and say, "Tired! tired!" are only subjective to me. The vase I hold in my hand is simply an object which coines to me at my bidding. Whichever way I turn I hear the sentence, "Tired." I was astounded. I am tited when I come to earth and approach ever way I turn I hear the sentence, "Tired," "tired." It was the only feeling that I had when I went away; the only trouble with me was I was tired. I am tired to day. I had thought to come and tell my friends the wonderful things I know. 4-had thought to come and tell them of the way to go, that they may understand life better than I have ever done; yet when I get so near humanity as now-I feel the tired; so I've come here hoping that some kind heart will relieve, some

#### Charlotte C. Buzwell.

Will you please say that Charlotte C. Buzwell formerly of Detroit, who passed away from earth in New Orleans, where she went for her health some five years ago, calls at this office and sends a message to her sister Mary, saying to her that the paper which she is looking for, which she de-sired me to come to the Banner of Light and tell about, she will never find. It is destroyed—it is gone: but if she will go to some medium close at home, near her. I will endeavor to tell her another way to solve the mystery. I went out with consumption. I was about thirty-five years old.

#### Charles Rice.

Please say that Charles Rice, who once lived in this city, has called. My friends have left here; some of them are in Omaha, some of them are in Australia. I have a sister and a brother who frequently look over the columns of this paper, and ask why I never come, or if I am ashamed to come. Not L. I am ashamed of nothing, because a man who does the best he can has got nothing to be ashamed of. True, you may say, I am not to blame for propensities, but I am to blame for not governing them. If you are born into the world with propensities and without the power of governing them, what then? Ask to be born, I never did. If I had had my way I'd have chosen annihilation. I did n't want to be born into the spirit-world, I'm sorry I was born into this world, yet I suppose I lived my allotted time. 'T was not a long life—I spent my time quick, and got out of it. My brother Frederick often worries about me, and wonders how it is with me. I want to say to him that if he is not ashamed to, he can read my message; if he is, he can burn up the papek. I shall see that he has it; anyway, and then he can tell his wife Julia that I am not burning up, neither have I met his Satanie Majesty and shaken hands with I think that he comes quite as near to them as he does to me, and you may say to them that the best thing I know is that they look a little into Universalism, that thereby they may get a few ideas and look into Spiritualism. Now I don't like the way they deal with the old lady. If they like it, all right! If they think that is Christianity, I have n't got anything to say. I think she would have fared as well with "the

scape grace?' as she has with them.
I do n't know as you allow such plain talk, Mr. Chairman, but I don't think it will do any harm. I want to say to my sister that it is well with me. don't borrow any trouble, I don't borrow any money. I'm having a nice time, I've got a nice home, and I trust I'm getting to be a better man. I can make the music come now just as well as ever. I think I could tune a plane if I should try to. Give my love to them all, they are welcome to what I have said.

# Sarah M. Melton.

will compensate for the life of sorrow which they have led here.

Q—is if not true that the body is generally "laid out" too soon after the breath has ceased?

A—In nine cases out of ten it is so. There is altogether too much haste. Unless some good altogether too much haste. Unless some good believed and knows altogether. I say, Mary, and tell her whether is after the last hours of my life were peaceful or whether I suffered as much as I seemed to suffer. I say, Mary, and I will hold you and give you strength. Please say that Sarah M. Melton, who passed clairvoyant is present who realizes and knows fered as much as I seemed to suffer. I say, Mary, that the spirit is free from the body, there should it was more peaceful than it appeared. There was a paralysis of every part of the throat and That which seemed to you so terrible was not at all terrible to me. I realized the presence of powerful spirits that had passed on beence of powerful spirits that had passed on be-fore me. I reveled in the atmosphere of the spiritual and rejoiced that I was to be free, and while James and you were standing over me, feeling that I suffered so much, I was enjoying, as I might say, the raptures of the spiritual world. Consumption is a hard disease to die with, yet we know that it has many phases, and gives clear-sightedness to the individual who is passing out, and prepares him for the great hereafter. out, and prepares him for the great hereafter. I vas thirty-six years old.

# James Stickney.

My name is James Stickney. I passed out from this city some thirty years ago—it may be thirty-three—I think it is. At that time I was about thirty years old. I was a clerk in a grocery store. I had been in the habit of consulting some of the oracles, as they called them, to have my fortune told. I was surprised, at one time, on going to one of these individuals, at being told there was a certain lady I thought very much of, and that I would be disappointed in my relations with her-I never would call her my wifethat but a few years would pass away and they say nothing more for me of work. This cast a shadow over me, but I set it aside, I laughed it to scorn and said, Never again will I go to one of these "fortune-tellers"; never again will I have anything to do with them. It was not three months before typhoid fever laid me upon a bed of sickness, and I began to realize something of what the oracle had told me. Suffice it for me to had positive proof there was nothing more for me to do on earth. I am working in the spirit-

world. I would advise you all to heed the promptings of that great spiritual which speaks to you from time to time, which says to you, "Beware how you do this; beware how you do that." I would have you look well, and see where you step before you place your feet upon any mark of time. Do not denounce without reason; do not say This is humbug!" until you have thoroughly sifted it, but be sure before you speak. If you think you have got hold of something which is a grand truth, hold on to it, and be sure you live it

truly.
I come back at the solicitation of an old friend of mine—Helena—and give my message to one who may listen to me in the future. I don't know as she will heed me. Darkness and sadness have been over her path. Many dark days have come to her. I remember her have come to her. I remember her well when young. I say unto her, "Sarah, be of good cheer.

will be with you."

1 know Helena's brother James reads your pa He will see my message, and will hand it to her to whom I come

# Dr. Anthony Collamore.

I am not a public speaker. Really I did not I am not a public speaker. Really 1 did not understand that an audience was gathered together here, when invited by some professional friends of mine. Nevertheless I never shrank from doing my duty yet, and I trust I shall not shrink from doing it to-day. I was invited hither by a brother and sister, especially by my sister Sophia, who urged me very strongly to comeand speak, saying to me, "No matter whether it is acceptable or not, please, dear brother, speak your thoughts, and let them go forth, and speak your thoughts, and let them go forth, and

on you the fact that there were individuals in spirit-life, as well as in earth-life, longing for the beautiful, for love and for gentleness, for kind through the mediumship of Mrs. reported revenue and published.

Edwin B. Wells.

make my appearance. I am a physician, and I understand the laws of health, and many times heave I searched for the spiritual in the body and found it not. I could not understand why it was that those they called righteous men and women, those who belonged to the faith of Christ—men who professed to be more Christian than others, did not die with a brighter or stronger faith than those who believed not in the Great Immortal

upon by the spiritual. I was astounded.

Maybe I shall be condemned for coming here to-day. I shall be pointed at as one who speaks strange words, but I know whereof I speak; I know this spiritual philosophy would have unfolded to me greater thoughts than I had ever known. I know that I should have understood disease far better than I did. I know there are children, of mine who need this—the healing extended hand will take hold and carry me out balm—to make them happy. Oh! I clasp the of the darkness into the light. It is Edwin B. Wells, of New York City, who speaks.

Wells, of New York City, who speaks. now one; we have dedicated our home to the great principle of truth and justice, and we are one united family who before were long separated. We were one in spirit, but separated in the material, and now we come together with

one heart and one purpose, feeling that we work for God and for humanity.

I desire to say to all who knew me and to those who called their selves patients of mine, my followers, I still live; and especially to the one who some weeks since said: "Oh, if he were only alive I would know what to do." Say I am alive. I was near and heard the supplication. I wanted to manifest then and there, but did not feel to do so until called upon by a sister who ever was progressive, who wished to push me on in the way of progress and truth. Please say this message is from Dr. Anthony Collamore, of Pembroke, Mass.

William B. Loring. Say that William B. Loring, of Philadelphia, sends love to his friends, and stands ready, whenever they will give him opportunity, to answer the questions which have been asked of him several times. He will not hesitate to do so, but he asks them to take the proper course to have those questions answered. Remember that God helps those who help themselves. This holds good in spritual communion; spirits help those who try to help themselves; consequently I say to them, whenever they go to a medium and endeavor to do that which will give spirits the greatest power, then we shall have a chance to answer the questions and give the information they so much stand in need of.

#### Laura B. Clayton.

My name is Laura B. Clayton. I went away My name is Laura B. Clayton. I went away from San Francisco in the year 1870, about June 16th. I passed away with consumption of the blood, and I suffered very much indeed. I have friends in Boston and in New York, and I had friends in San Francisco. A husband and other are with me now. I would that my friends know that I still live; I would that they realize that there is an influence which they cannot set that there is an influence which they cannot set aside; and do what they will, say what they may, they cannot crush the spirituality out, for it ever comes uppermost. When the evening lamps are lighted we are close by, with our lights well trimmed and burning. Our hearts are warm and our feelings are those of the deepest love, of sympathy for all. God bless them. I will not blame them. The god of money may rule them, but he will not rule me, for my home is in the Summer Land, far beyond the sea of mortality, and I know happiness is mine.

# James Webb.

Please say that James Webb, of New York City, who passed away with consumption some ten years ago, calls, and says to his sister Mary, "You need not fear, I am stronger than ever here, and I will hold you and give you strength.
I will come to you a morning, at noon, and at night. I have found the dear ones—yes, I have taken them by the hand, our sisters and our brothers, our dear ones, and we are one united family. The questions you have asked can be answered by me when I say—All is well."

# Chapin.

There is not a home, however darkened it may be, whether it is the abode of Catholic, Atheist or Spiritualist, but that the question comes up sometimes, "Is it possible that the dear ones ever think of me"." We have stood in the halls of learning, we have watched the professors come to and fro, and have looked into their minds as they have endeavored to prove to their pupils that there was no such thing as spirit-return, that what seemed so was humbug. We have held the hands of those who in days past investigated the subject, and failed to answer back the words which came to them because they dared not affix their names to a document which would stand before the world forever. We have looked upon the earth, we have seen that each man, each wo-man and each child needed some knowledge of spirit-life around them. How many times the children of earth have been told "God is everywhere, God is close by you; if you do wrong, God will see you." Ay! children of earth, there is a God who sees you; there is ever an attendant spirit. Did you realize, many of you, when doing some little act of which you yourselves even were ashamed, that countless numbers wer looking on and making note of what you were doing, I think you would hesitate sometimes." I believe that this philosophy which we are bringing to earth will teach men better ways than all say that in every particular it came true, and I the churches have ever taught. I believe the time is coming when the theatre is to be the great preaching-house for humanity, when it will tell a story against vice and for virtue greater than has ever been told before. I believe the time is coming when the church-bell will peal forth notes of love, calling those who may gather to hear something from the pulpit of spirits and the spirit-world.

Oh, I bid you, friends, remember that God is just, that he is true, that life has much of the beautiful in it if you will only cull the bright flowers that grow at your very feet. We would bid you watch well over those that need your aid, feeling that you can aid not only the material world but the spiritual world when you are kind to the needy ones of earth. Remember how, in days gone by, one of old said, "As ye did it not to them ye did it not to me." There may be some thirsting for the love and affection which you may give to them, hungry for the bread of truth which you may minister unto them; then we bid you God-speed, we ask you to be true to yourselves, to live lives of purity, that you may give us strength that we may draw others to this room, that we may open the eyes of the blind and touch the ears of the deaf, that we may spir-itualize your city and your country. Chapin.

# William P. L. Bradley.

I have a desire, Mr. Chairman, to visit friends of mine who live in Newmarket, N. H. I cannot say whether they will be glad to hear from me or not, whether they will realize that this is I or not. That matters little to me. I feel that I am here; that I am an individual, and as an individual I have a right to express my opinion. I have been in spirit life something over a year. I wish to say to my friends that there is a work for me to do on earth as well as in the spirit-life.

to end it on the earth plane; to draw others up | into life had power to protect me; and oh, mothto a higher degree of life; to show them a brighter path; to encourage them to come to the Christ of Truth, and to realize that there is a salvation which begins within their very souls, and must end there, and that they themselves must make their own heaven and find their own God, the God that lives within their own breast. My name is William P. L. Bradley.

### William D. Powell.

Friends, for I perceive I am before a public gathering, I have no hesitation in speaking, al-though before I came in I was expecting to find though before I came in I was expecting to und but very few here. My reason for visiting Florida my friends already know. I left the form at Magnolia. I was formerly of Bristol, R. I. My life was not a long one; it numbered thirty-six years—almost thirty-seven. I feel that there are friends who would like to hear from me, and yet they hesitate to call upon me. I believe I can size the sevent leave the sevent le they hesitate to call upon me. I believe I can give some instruction to my father—William J. Powell, M. D., of the U. S. Army. I believe I can assist him. I can do him good. I do n't propose in public to relate my experience, to tell of my last hours, but I would like to communicate with my friends. If they do not wish to hear from me, and will not listen to what I say, I shall return here and shall make public my letter to them. As it is, I would rather talk to them privately, and as there are very many of those they vately, and as there are very many of those they call mediums, I do feel as if they might give me an opportunity of talking with them. I have not been gone a very long time—a little more than a year—a year last February. My name is William D. Powell.

#### Nellie Sheehan.

Will you please say, sir, that it is Nellia Shee-I was eighteen years old, and I came from St. Louis. My father's name was John; he is you must be always active, for through your activity you find yourself growing in knowledge of like to send a word to her to let her know that I like to send a word to her to let ber know that I which your spirit has power to advance little by am not dead, I still live. I have met my father, little, and we have nice times together; we have a pleasant home. I live by the side of a great lake, py? They need not worry about me; all is well. I was sorry to go, because I could have assisted them very much, but it was all for the best. I know I can gather some bright flowers for them. Father and I have walked through the meadows, we have visited the forests, we have gathered many bright flowers. I'd like to bring them and make a big bouquet for mother. God and the angels bless her, and other dear ones too. I thought if I came so far off from home, they'd surely know it was me.

#### James Miles.

I wish you would say that James Miles, of Evansville, Ind., reports here, and says that he passed away some eight years ago. He was thirty-three years old, and got out with a fever—malarial fever—it was a sort of fever and shakes. I find averathing ways the same I have only to the same of the If find everything very pleasant. I can only tell the old story—all is well. I am happier than I expected to be. The world looks differently from what it ever did before.

MESSAGES FROM THE SPIRIT-WORLD GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAIR A. DANSKEN.

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

BY WASH. A. DANSKIN.

Among the most agreeable of our late experiences are those which blend spiritual with physical benefits to humanity. We have found that whenever a patient possesses latent mediumistic qualities, Dr. Rush, while curing the ailments of the physique, always gives special attention to the development of the spiritual faculties. When-ever a skeptic can be influenced to lay aside his skepticism by the cure of a patient, there seems an increased pleasure in the treatment of the

This gratification has been frequently afforded, and by permission of the parties interested we present an interesting case of this kind. On the 13th of September last Mrs. Danskin received the following letter:

MRS. SARAH A. DANSKIN—Having every confidence in you and Dr. Rush. I wish you to examine the interior condition of my daughter's son—Frank L. Stites. Please report as soon as you can, and tell us what we must do, and the nature of his complaint. Yours with respect, HENRY G. POST.

No. 27 Park street, Orange, N. J. The diagnosis of this case was sent on the 15th, and on the 19th we received the response below: ORANGE, Sept. 17th, 1877.

MRS. DANSKIN—Your examination of Frank L. Stires is correct in every particular; in fact, if you had nursed the child through his whole sickness you could not have given a more accurate account of the case. It is with great satisfaction we send money order for treatment, Send directions, and they shall be strictly adhered to, Yours with great respect, HENRY G. POST.

The proper medicines, prepared and magnetized for the child, were promptly sent. The netized for the child, were promptly sent. The gratifying result is described in Mr. Post's next

letter:

Onange, Oct. 11th, 1877.

Mr. Wash. A. Danskin—Str: I am pleased to state that Frank I., Stites is getting well. He was taken sick last June. We sent for a doctor. He could not help him. In less than two weeks he lost the use of his limbs. He could not walk. He grew worse every (ay, and kept my daughter and her husband-up night and day nursing him. My wife, Mrs. Post, then told my daughter that it was no use giving Frank any more medicine, as there was nothing but the skin and bone left of him.

I am a Spiritualist, and I thought it a good chance to show my wife and daughter what there was in it, for they were opposed to it. I told my daughter that I would like to have him treated by Doctor Rush through Mrs. Danskin. My daughter convented, and said that if you circle Frank: she would always believe in Spiritualism hereafter.

On the 20th of Sentember we heren with your westleice.

Frank' she tooute attways octave in April and after.

On the 20th of September we began with your medicine. In less than twenty-four hours we saw a change. In about a week he began to be playful. On the tenth day he walked by holding on to a chair, and to-day he is running about the house as playful as a kitten, and has gained a larve amount of fish.

We do not know how to express our thanks.

Yours most truly,

HENRY G. POST.

Mr. John Stites and Maria L. Stites add their names to this letter.

# Joseph Perine.

By permission I gather in to bear testimony to the immortality of the soul. After a long illness I passed from the scenes of earth. Joseph Perine was my name; my residence, Montgomery street, Brooklyn. Friends of earth, to you I speak; not from the grave but from the broad and beautiful spirit-world into which my spirit has been ushered. No regrets for having laid down the mortal and taken up the spiritual; I am now free—free like the little birds. Pain has ceased; the long, weary nights have passed; I am now enjoying the pleasures of that place which I so often heard you call heaven.

You will find that heaven is not a locality, it is a condition. As we live on earth so our reward

In the silence of the night, when all others slept, I conversed with the invisibles. I spake not of it, lest they would charge insanity to me. I was at an advanced age—seventy-seven years, and I thought the better to be set they would be seventy-seven years, and unbounded pleasure it was. When the Messenger came and tapped gently at the outer door, I answered with a welcome voice, and was borne away on the wings of the morning to dwell with the angels. This is my condition, friends. You that read this, receive it. It is as I have given it, though spoken through a stranger—one unknown to me, and I unknown to her.

test of law:

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the

# George Wadworth.

Have I the privilege to come? [Yes, you are. welcome.] Then I will pass right through the ground, looking neither to the right nor the left,

feeling that I am doing right.

Into thy keeping, Infinite Judge, have I given myself. If I am defiled, cast me out; if I am worthy of thy countenance, take me in and place me with thy flock. I am, or was, from Bay City, Mich. Wadworth was my name; my father's name was Joseph, my mother's name was Mary. thought it a good opportunity to urge the people speak your thoughts, and let them go forth, and of earth to do good in the future. The adult of the world receives them there will be many spirit's explanation was given that you might understand why the child came, and to impress upleasure to you. Therefore, Mr. Chairman, I wish to begin my work in the Summer-Land;

er and father, listen to a child that speaks truthfully and honestly. I have not been mistaken. Now let the voice of your son tell you to dry your eyes, and let your hearts cease their throbbings, for I live in that beautiful celestial home where

the watchword given to all is, progression, on-ward and upward forever.

Mother, thou didst love me. Thy heart was sad and gloomy when the form of thy son was placed in the cold and silent grave, without the thought or knowledge that I had life eternal; but now accept it, and know that I live beyond the

Mother knows not that I live, that I have power to speak, but when this meets her eye her tears will cease, and the heart that now sorrows will bound with joy. George was my name.

#### Dr. Smith.

I was of Sharon, or at Sharon, Conn., it was

that come under my notice.

I find there is not an atom in the universe but what has its place and its uses. The mind of man may lose its strength and force when disman may lose its strength and force when disman may lose its strength and force when disman may lose its strength and force when dismans may lose its strength and force when dismans may lose its strength and force when the body but after that body is ease creeps over the body, but after that body is laid aside he has powers to make himself strong, robust, and useful. My usefulness will take this turn—I will do all the good I can to those who need my assistance. In so doing I find that the enhancement is with myself.

If progression is the law, which it assuredly is, you cannot be idle or listless; you must be up and doing, rising with a sun which has no setting. You must be always active, for through your activities the setting of the setting o

Let no one ask the idle question : Are you happy? In what does happiness consist? I answer the question: It consists in unceasing usefulness. Doing good unto those who need your helping hand. It is thus I have brought happiness around me, and thus will it be with all who do as I have i done.

Be not afraid of death, but rather glory when it comes. Accept it, not only in mind but in the heart, for in the spirit-world there is peace and beauty.

#### MESSAGES TO BE PUBLISHED:

GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE S. RUDD. GIVEN THROUGH THE MEDIUMSHIP OF MRS.

JENNIE S. RUDD.

Russell Crane; Julius Dearborn; Sam Leonard; Marian D. Morse: Patrick, to C. B. B.

Benjamin Franklin; Andrew D. Miller; Sarah J. Potter: William B. Brandan; Jame Elizabeth Davis; William Angell; Rose M. Andy; James W. Fieilt.

George Hillars: Rach-l W. Tobias; Arvilla Damon; Anna A. W. Smith; Rachel L. P. Lewis; Randolph; James Angastus Dav upport; George Davis; William Badger.

Julette A. Burton; Owen W. Mitchell; Frankle Walbridge; Franc's Bacon; Annie Denton Cridge.

William H. Horton; John Steere; George H. Grøv; Sarah L. Vining; Rovert D. Lord; C. —; John S. Stetson, Hiram Reliv; Brisey Builings; Henry Bacon; Catharino Hiscock; Bridget Murphy.

Edward Lucas; Edzabeth Sparhawk; Sally Wiggin; Eliza J. Edgeley; Ellen Leary; Joel S. Smith.

Jula Sullivan; Dr. Jas, W. Greenwond: Mary D. Ford; Charles William Smith; Ella M. Hiland; Charles W. Keene; John D. W. White.

Albert R. Albee; Annie S. Spring; Maria F. Crane; Fanny; Sarah J. Loveloy.

Mary A. Dolsand: Patience Goddard; Dr. Gridley; Abble Boardman; Miriam Reade; Thomas J. Moore; Mary M. Nye.

George A. Walker; George Martz; Fanny Spencer;

ble Boardman; Miriam Reade; Thomas J. Moore; Mary M. Nyo.
George A. Walker: George Martz; Fanny Spencer; Helen M. Davis: Walter Smith: Eliza A. Vinton Clark Lawrence; Joseph Dedge; Susan H. Ford; Fanny Maria Haskell; Lucy May; Mary Thaxter.
Matthew Gault; Thomas Kensett; Oliver S. Chapman; Mary E. Vance; Joseph Le Fayour; Augusta A. Currier; William Brightenan; Juliana Meacham.
Ann Barbara; William Atwood; George William Barstow; William Nevins; Kutle Clark; William D. Stanwood; Daniel Furbor; Milo A. Townsend; William A. Bennet.
John Ampson; J. Edwards; Howland Otis; Mary Lombard; Sophia D. Wallibeige; M. C. C.; William Brayton; Jason M. Dublols; William P. C. C.; William Brayton; Jason M. Dublols; William P. C. C.; William Brayton; Jason M. Dublols; William P. Cache.

bard; Sophils D. Valley Downes; Thomas Dwight; Michael Jacobs.
Jason M. Dublois; William Downes; Thomas Dwight; Michael Jacobs.
Judson: Emma E. Specht; Elizabeth L. Tanner; Joseph Plercet E.
Edward Lister: Mary Burns; George Palen; Archibald White: Lydia Delano; Perley Johnson; Philip Klynn, Dariel W. Cram; Lottle; Horace Robbins; Barah F. Tompkins; Susan Bates; Geo. W. Stanhope.
William Brown; Mary Follet; Olive Tyler; William West; James Edwin Mason; Moses D. W. Brown Paulina Wright Davis; George M. Smith; William K. Austin; Susan A. Page; Albert.
John A. Loster; John Ford; Mary Ann Simonds; J. W., to L. G.; George William Rodolph; Mary D. Mattland; Phebe D. Hayford.
William D. Fuller; J. H. Fairchild; Harry M. Harvey; Mary F. D—r—; George P. Davis; Dr. Turner, Philip Cleveland; John Duben; Mary; Mary E. Smith; Elizabeth M. Gilson; Joseph D. Mason.
George S. Eastburn; L. Judd Pardee; George B. L.; Gertrude M. Hazard; Julla A. Wells.
Rebecca Searlos; Hortense Davis; Hannah Cary Wad-

Gertrude M. Hazard; Julia A. Wells. Rebecca Scarles; Hortense Davis; Hannah Cary Wadwell; B. F. Tisdale; Capt. Frenca Richardson; George D. Mills. Henry Tyson; James Ford; Julia Maclean; Mary Mur-hy; Occar Gelpl; M. A. C.; Gen. Custer; Albert M. Eus-

tis; Frank. R. R—1; Lucinda Graham; Eunice M. Worth; John Robert Finlay; J—e; E.len M. Murphy; John T. Roberts.
Nathaniel D. Marvin; Ellen Whitcomb; The Flat-Boatman; Zephaniah Pease; Jaret W. Pardee; Mary W. Snell; William M. Frost; Charles Jones; C. D. Little.
Frank T. Ferguson; George Chilson; Charles Boucher; Thomas D. Lord; Susan Sandford;
— Stiffler; Albert J. Wright.

GIVEN THROUGH THE MEDIUMSHIP OF MRS.

SARAH A. DANSKIN.

John Henry Weaver: James Hull; Eliza Day; Ablel Miller: Dr. Wm. Wallace; Alfred Ross; Herr Hellock; Wm. Plerce; Edward McDowell; George Farwell; Amelia Flynn; Edward Cummens; James Lewis.

# Passed to Spirit-Life:

From Fernandina, Fia., Sept. 12th, of yellow fever, Mrs.

From Fernandina, Fla., Sept. 12th, of yellow fever, Mrs. A. L. Bennett, aged 45 years.

Mrs. Bennett went to Florida for the recovery of her companion, but in the spring-time he ascended to the spirit home. Mrs. B. has long been known as a satio woman, and worker as a medium. In the superier she commenced, in her weak, overtaxed condition, the great undertaking of repairing her home, and hoped to make a living by keeping a boarding house "Mag. 26th, in a letter to the writer she says: "The intense heat of July and first of Angust, and the great means larian, caused me to suffer neuralgia in every part of my body," so sha fell a victim to the dread disease, yellow fever. Thus another who was much loved in (to her) a strange land, has gone to help make one grand chain of spirit from earth to heaven.

Mrs. S. A. Jesmer.

Upper Falls, Vt., Oct. 6th, 1877. Upper Falls, Vt., Oct. 6th, 1877.

From West Somerville, Mass., Sept. 23d, 1877, Mrs. Eliz-

From West Somerville, Mass., Sept. 23d, 1877, Mrs. Elizabeth S. Cutter, at the ripe age of 82 years and 7 months.

For eighteen years she has been a thorough believer in the spiritual philosophy. Let teachings gave her so much joy that she wanted all with whom she came in contact to possess its truths, and earnestly did she endeavor, in her humble way, to sow the seed of the New Dispensation. She was an impressional writing medium, although not a public one; yet it was a great pleasure to give her friends an acrostic, or poem, or whatever she felt impressed to write. The remains were conveyed to Nashua, N. H., for burial. [Obituary Notices not exceeding twenty lines published

gratutiously. When they exceed this number, twenty cents for each additional line is required. A line of again type averages ten words.]

# To the Liberal-Minded.

As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the

pedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

In May last the Governor of Missouri issued a proclamation appointing the 3d of June a day of fasting and prayer for deliverance from the grasshopper. Very soon after the insects began to leave the State, which was taken as a proof of the efficacy of prayer. It now appears that Prof. Riley, the State entomologist, had previously reported to the Governor that, the insects would begin to leave the State castly in fine. would begin to leave the State early in June; whence the Governor's timely appointment. New Jerusalem Messenger.

The Turks have extracts from the Koran printed on their shirts, so that Russians "who run may read." - Ohiogo Times.

# Adbertisements.

BALTIMORE ADVERTISEMENT.

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Physician of the "New School,"

Pupil of Dr. Benjamin Rush. Office, No. 701/ Saratoga Street, Baltimore, MD.

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She is clairandlent and clairvoyant. Reads the interior condition of the patient, whether present or at a distance, and Dr. Rush treats the case with a scientific skill which has been greatly enhanced by his fifty years' experience in the world of spirits.

Application by letter, enclosing Consultation Fee, \$2,00 and two stamps, will receive prompt attention.

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Prenared and Magnetized by Mrs. Danskin. is an unfailing remedy for all diseases of the Throat and Lungs. Tubercular Consumption has been cured Lungs. Tubercular Consumption has been cured by it.
Price \$2,00 per bottle, Three bottles for \$5,00. Address WASH. A. BANSKIN, Baltimore, Md. March 31;

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Oct. 6.

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R. 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 unrivaled, combining, as he does, accurate scientific knewledge with keen and scarching Clairvoyance.

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Oct. 6.

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MRS. A. B. SEVERANCE would respectfully announce
to the public that those who wish, and will visit her in
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an accurate description of their leading traits of character
and peculiarities of disposition; marked changes in past and
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what business they are best adapted to pursue in order tobe
successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, \$2.00, and four 3-cent stamps.

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White Water, Walworth Co., Wis

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# Boston Investigator,

THE oldest reform journal in publication, will enter upon its Forty-Seventh (47th) Year on the 25th of April, 1877. Price \$3,50 a year. \$1,75 for six months.

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Now is your time to subscribe for a live paper, which discusses all subjects connected with the happiness of mankind. Address J.P. MENDUM.

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Boston, Mass.

ANNOUNCEMENT.

THE VOICE OF ANGELS, edited and managed by splitts, heretofore published monthly, containing nothing but messages from splitts of all grades of progression, will be isued the lat and 15th of each month from its office of publication, 5 Dwight street, Roston, Mass., commencing January 1st, 1877. Price per year, including postage, \$1,50; less time in proportion. All letters and matter for the paper (to receive attention) must be addressed (post-paid) to the undersigned. Spectmen copies free. The "Halo," an autobiography of the undersigned, for sale as above. Price \$1.50, postage 10 cents.

Dec. 16.—tf Publisher Voice of Angels.

# PATENT OFFICE.

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# GONE HOME!

"To Guide us in our Earthly Way." Bong, the words LIZZIE POTEN, the music composed by R. COOPER, dedicated to Luther Colby, Esq. By the same author, The Bright Celestial Shore, "&c. Price 25 cents.

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For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Buston, Mass. PSYCHOMETRY.

POWER has been given me to delineate character, to describe the mental and spiritual capacities of perons, and sometimes to indicate their future and their best ocations for health, harmony and business. Persons desiring aid of thissort will please send me their handwriting, state age and sex, and enclose \$1.00, with stamped and addressed envelope.

JOHN M. SPEAR, 2210 Mt. Vernon st., Philadelphia.

Jan. 17.

# MRS. W. H. YOUNG,

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Sept. 15.—\*\*\*

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Dec. 23.

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Angel Visitants.

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Angel Visitants.

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At last the toll-encumbered days are over, And airs of noon are meliow as the morn; The blooms are brown upon the seeding clover, And brown the sliks that plame the ripening corn.

All sounds are hushed of reaping and of mowing; The winds are low; the waters lie uncuried; Nor thistle down nor gossamer is flowing, So lull'd in languid indolence the world.

And vineyards wide and farms along the valley Are mute amid the vintage and the sheaves, save round the barns the noise of rout and saily

Among the tenant-masons of the eaves, Afar the upland glades are fleeked in dapples By flocks of lambs a gambol from the fold; And orchards bend beneath their weight of apples,

And groves are bright in scarlet and in gold. But hark! I hear the pheasant's multi-d drumming. The furtle's murmur from a distant dell. A drowsy bee in mazy tangles humming,

The far, faint linking tenor of a beil. And now, from yonder beech-trunk sheer and sterile, The rat-tat of the vellow-hammer's bill. The sharp staccato barking of the squirrel, A dropping nut, and all again is still. - J. P. Irvine, Serthner for November.

#### Foreign Items.

This winter promises to be a season of work for Spiritualism, says the London Medium and Daybreak. We hope to see Sunday meetings instituted in a great many places where the Spiritualists have not hitherto made their voices heard In public.

Mr. Charles E. Williams, the noted medium, is holding séances in London. Writing of his recent visit to Holland, he says: "The Dutch, as a nation, have been for a long time regarded as a people whose rapidity of action would not be calculated to move the planet out of its ordinary course; but from my personal observations, I; consider that, were other nations as zealous in the advancement of the cause, Spiritualism would soon become the general belief of the world."

From time to time the West Coast of Wales, says an English paper, seems to have been the scene of mysterious lights. In the lifteenth century, and again on a larger scale in the sixteenth, considerable alarm was created by fires that "rose out of the sea." Writing in January, return to their reservations. 1691, the rector of Dolgelley stated that sixteen ricks of hay and two barns had been burnt by "a his name to a death warrant. kindled exhalation which was often seen to come from the sea." Within the last few weeks lights of various colors have been seen moving over the river near Towyn and out to sea. They move with great velocity, usually in a northerly direction wheel Gap!" An exchange challenges a Turkish war map tion, and suddenly disappear. No cause is as- to outrival the above singular specimens of denominated signed for these strange appearances.

The Harbinger of Light; published at Melbourne, gives the following extract from a speech of Dr. J. M. Peebles when in that city:

"The progress that Spiritualism had made in the Australian colonies was truly encouraging. When the speaker [Dr. Peebles] reached Sydney, some five years since, there was not sufficient interest there to attempt a meeting; but now a large and substantial congregation, gathered by the ardnous labors of Mr Tyerman, meet each Sunday for mental and spiritual culture. Calls come in from all directions for more lecturers, more mediums, more spiritualistic literature. The change of public sentiment in this city since his previous visit was marked and hopeful. . . The influence of Spiritualism is becoming more and more apparent in social institutions, religion, education, art and legislation. It must and will, rightly directed, culminate in nobler aims, loftier morality, and a better race of men and women : than has ever yet dwelt upon the earth.'

# Wanted-Works on Spiritualism.

Publishers of Banner of Light:

DEAR FRIENDS-Allow me to thank you for course. your kind offer to supply the library of the Brit- China seems to have caught a little of the progressive in-Ish National Association of Spiritualists with a Light from the Spirit World." I shall be very happy to receive and take charge of them, as you propose.

As it is among the aims of our Association to - Moukhtar Ghazi ghazis a-ghazt at the ruin that has comform a complete collection of works on Spiritual-Ism, and to supply students of our science with works not even to be found in the vaults of our opposite neighbor, the British Museum; and as, moreover, many such works were published years ago, and are not now easily procurable, I venture to appeal to the generosity of our American friends, who may have duplicate copies, or some they no longer wish to keep, and which would be useful to a large number of readers, if placed on the shelves of a public library. You, gentlemen, and my honored friend, Madame Blavatsky, have already made such offerings, of pleasant sarcasm, Mr. Charles Partridge has kindly promised some of the early numbers of the Spiritual Telegraph, which are of great value on account of their rarity. Cahagnet's Celestial Telegraph, for instance, would be very acceptable, if any one would favor us with a copy; also De Gasparin's Spiritualism rersus Science, Leger's Animal Magnetism, and any other rare works on this subprint, and we have at present only a lent copy, which must be returned ere long. We should also appreciate a complete file of R. P. Ambler's Spiritual periodical, and a work entitled The Little Bouquet.

If you find it within your discretion to insert these few lines in the Banner of Light, and should they meet with any response, I shall be happy to take charge of any donations so received (which you will perhaps first allow to be deposited at your office), and an official receipt will be forwarded to the donors from London, besides being acknowledged in the columns of The Spiritualist newspaper. EMILY KISLINGBURY. New York City, Oct. 17th, 1877.

Is IT HAUNTED?-For several days past there has been considerable excitement in town, caused by unaccountable manifestations from supposed spirits, ghosts or hobgoblins, at the residence of Mr. J. E. Hill, near Porter's Court, South street. Stones of various sizes are reported to have been dancing about the room pictures hanging against the wall removed from one room to another without the aid of human hands, doors locked, the keys removed and hid away, and other freaks. all reported to have occurred in broad daylight, have tended to disturb the quiet of our town, and the scene of operation has been visited by hundreds, to witness these supernatural phenon

There are no set limits to Spiritualism. Its power for good is boundless; its love and mercy cannot fail to bless and save humanity. It is working out the glory of God through every grade of society; it is over all, and in all-as high as heaven and deep as hell; with God and his ministering spirits operating upon the saint and sinner alike in their progressive journey of life. -Dr. H. P. Fairfield.

ena .- Medford (Mass.) Chronicle, Oct. 20th.

#### BRIEF PARAGRAPHS.

SHORT SERMON .- Man foreseeth the evil that is to come he remembereth it when it is past; he considereth not that the thought of affliction woundeth deeper than the affliction itself. Think not of thy pain but when it is upon thee, and thou shall avoid what most would hurt thee,

It is estimated that the Russians captured in the Armenian battle of Monday, Oct. 15th, 32 battations of Turks, four brigades of artiflery, 100 officers and 200 horses. The Russians estimate the total Turkish loss at about 16,000 men, with great stores of munitions and provisions. Moukhtar l'asha's army is reported as almost annihilated. The Russians before Pievna are reported as pushing a protracted bombardment, previous to another general assault

Some one said to Victor Hugo once upon a time: "If must be very difficult to write good poetry." "No, sir," replied the poet, "it is either very easy or utterly impossi

San Domingo has another revolution in progress,

The statesman is the leader of a nation, the warrior is the grace of an age, the philosopher is the birth of a thousand years; but the lover, where is he not? Wherever parents look around upon their children, there he has been; wherever their are at play together, there he will soon be; wherever there are roofs under which men can dwell, wherever there is an atmosphere vibrating with human voices, there is the lover, and there is his lofty worship going on, unspeakable, but revealed in the brightness of the eye; the majesty of the presence, and the high temper of the discourse.—Harrist Martinana.

THE NURSERY-John L. Shorey, publisher, Boston-for November presents its bright face, to the delight of thousands of young readers. Its attractions are always fresh, and the children never throof its simple stories and charming pictures. The present number continues its premium list, which will be interesting to many who would be glad

sea be dried up there would be a deposit of salt over the entire bottom of the ocean Go feet deep, and if the sait were taken and spread on the land it would cover it to a depth Hon. M. H. Cook, of Castleton, Vt., has received an autograph letter from Queen. Victoria, acknowledging the

The sea holds to tro, tro, tro, tons of salt. Should the

receipt of a letter from him in regard to the war in the Englated bas at last achieved a war. It is with the Galekas, in South Africa, though. These native troops have

been defeated at Ibeka, In a recent engagement-British loss I killed, 6 wounded; native, 30 killed and wounded, Never do I fully realize how little and mean I am, nor how good and noble I for g to become, excepting when I see nexed in the light of some great, bright love, - Isaac T. Li ad.

Grandpa, who asked grace before meals, was absent, and Lot No. I said to Tot No. 2, " Now you bend your head down and say "Now I lay me" just as grandpa does,"

The Indian commission held a conference with Sitting Bull, at Fort Waish, Canada, on the 17th inst., the proposition of the President being rejected by the Chief and his followers, who decline to give up their arms and horses and

Dom Pedro, as Emperor of Brazil, has never attached

The October number of the United States Post-Office Guide centains the following among the curlosities of American nomenclaturic literature for which it furnishes the vehicle: "Orodelfan, Ni Wot, East Paw Paw, Teutopolls, Wild Cat. Verdigits Valley, Slaughter, and Wagon

A religious man. I mean not a merely technically religious man, but one who lives, as Milton expresses it, ever in the the great. Tasks master's eye-cannot be a drudge, coast loce and lafe p innet foul action, the grand idea of duty giver g it a robiness large as the universe, and the sweet sense of trust in an infinite friendship putting new life into the soul—these makes paradise of delight out of the commencs life. James Freeman Clarks.

The foundation of domestic happiness is faith in the virtue of women.

The British Bible Society reports an astonishing demand for the libble among the Cossacks. Over 60 600 have been distributed within the last few weeks. The excellent linen paper used on the Oxford presses makes the best of gun adding, and thus the gospel is spread among the Turks.

A terrible colliery explosion occurred in a mine at Glasgow, Scotland, Monday, Oct. 221, by which upwards of two hundred miners lost their lives.

Kindness is the golden chain by which society is bound

The success achieved by Winslow, Spencer, Gilman, et alz., would seem to indicate that the royal road to formula hads through the Sunday schools. New York Republic.

At last we've found out what "The voice of the furtle is heard in the land" means. It's turtle's-whoop, of

spiration that has been working in Japan of late, and is making more progress in one year than it used to in fifty. copy of Mrs. Conant's "Life" and "Flashes of Haif ad zen new ports have been opened for trade with the world; the postal service has been extended and extensive preparations are being made to secure a fine exhibition of thearts and industries of the country at the Paris Exposition.

-upon hlm.

A Paris correspondent writes about the dismembered portions of human bodies that are constantly being picked up in the Seine. For that matter, at this season of the year, any number of big tows can be seen coming down the Hudson, -N, T, Exchange,

It is related of Two Bears, the Indian who visited Baltimore prison the other day, that he said to the warden through an interpreter, "I suppose you have people dy-here for all kinds of crimes?" "Oh, yes, "answered thehere for all kinds of crimes?" "On, yes, "answered the CZIno, ILL.-In So, II of You All, of the Dannel of warden, "from small larcefles up to murder," "You Light (Aug. 18th) we published what was forwarded to us have no people here for robbing and swindling Indians, as a tribute to the memory of A. B. Safford together with have no people here for robbing and swindling Indians. have you?" asked Two Bears, getting interested. "No," answered the warden. "No, nor in any other prison, as far as I can ascertain," remarked Two Bears with a deal

Asphysician once boasted to Sir Henry Alvord, saying: I was the first to discover the Asiatic cholera, and communicate it to the public."

"THAT GIRL OF MINE," a Love Story, by a noted an thor, is in press, and will be published in a few days by T. B, Peterson & Brothers, Philadelphia. It will be found be one of the most brilliant society novels issued for years, being a true story of M del's flirtations during a winter passed by her in the best and most fashionable soject. Judge Edmonds's Sacred Circle is out of ciety in Washington. It will be issued in uniform style with Mrs. Burnett's popular novel of "Theo," in cloth and paper cover, and at the same price.

Lord Mayo imported a female emu. While his lordship bailiff, writing to inform him of the occurrence, began his letter as follows: "In the absence of your lordship I put the egg under the greatest goose I could find."

About 3 o'clock on the morning of Saturday, Oct. 20th, St. John, N. B., was visited by another disastrous confiagration, involving a great destruction of business and other buildings, and rendering some 2000, persons homeless. Several people were killed by the falling walls. Hon, Mr. Washburne, late United States Minister to

France, was held in such high estimation there that the Parisians have just named a new street in his honor "Rue D. Lothrop & Co. Issue a choice gift-book, "Poems for Our Darlings," It is a large, illustrated quarto, and contains poems by Celia Thaxter, Elizabeth Stuart Phelps,

Ella Farman, Edgar Fawcett, Mrs. S. M. B. Piatt, and

Theologians maintain that the virtuous are miserable in this world in order to be happy in the fiext, and that the victous are happy in this world to be punished in the next. These men are certainly very profound, but there is neither sense nor utility is this. Why not permit the virtuous to be rewarded here as well as hereafter? This life is at least as certain as the next. Besides, the whole doctrine is absurd-an eneourse; ment to knews, and a discouragement to honest men. - Joseph Hine.

Rev Dr. J. S C. Abbott, now entered on the experiences of spirit-life, was subjected to the harpest criticism on account of his eulogies of Napoleon Bonaparte and Napoleon III. It was hinted that "French gold " gave emphasis to his praise. No one who knew him could charge him with mercenary motives. As Dr. Bacon says, "bis object was ence and aid of such a number of M-diums, Speakers and to popularize knowledge. Moreover, he was naturally a hero worshiper and was early fascinated by the spieudor of the Napoleonic character. But he was thoroughly conscientious, and above mercenary motives." Sais Oliver Johnson, "A sweeter-hearted and more unselfish man never lived."

Married:

In Cato, N. Y., Oct. 16:h. 1877, by Rev. J. H. Harter, of Auburn, Mr. Horace M. Scoffeld, of Sterling, N. Y., and Miss Martha M. Kellogg, of Cato.

#### New Publications.

THE ATLANTIC Magazine for October-H. O. Houghton t Co., publishers, corner Beacon and Somerset streets, Boston-continues the "Queen of Sheba" by T. B. Aldrich; has a memorial poem on John Lothrop Actiey, by W. W. Story; furnishes a highly readable sketch of the Roman Popes, under the title "A Night in St. Peter's," by Trollope; gives another installment of "Crude and Curious inventions " (illustrated), by Ed. H. Kuight; and contains a singular paper on "Old Fashioned Ghost Stotes "; other articles in prose and verse, six pages of music, and the usual departments make up a sterling number

THE GALAXY for October-Sheldon & Co., New York City, publishers-is of unusual interest, and presents an attractive table of contents, among which may be noted "The Tariff and the Hard Times;" by Horace White; "Forrest, from an Actor's Point of View," by Lawrence Barrett; a chapter on "President Lincoin's Administra-tion," by Hon. Gideon Welles; "The Planet Mars," by Cantain Baymond of the United States Corps of Engineers in article by Captain E. Simpson, United States Navy "On Modern Naval Warfare"; a striking story by Tour-

geneff. These, with the departments, form a fine display. A. WILLIAMS & Co., 28 Washington street, Boston, (corner School street, ) supply us with SCRIBNER'S ILLUS-TRATED, and ST. NICHOLAS Magazines for October, the monthly issues of which they have regularly on sale. Choice and attractive papers on current topics, stories in which the varied scenes and feelings of life find portraiture, pictures of a high order of excellence, etc., fill the 140 pages of the number of the first named magazino—"How New York is Fed," "A Yankee Tar and his Friends," and "Togas and Toggery;" being specially worthy of mention among the illustrated articles. St. NICHOLAS has a pleasant frontispiece, a poem by H. W. Longfellow, a fine paper on "Autumn Poetry," by Lucy Larcom, "The Stars in October, November and December," by Richard A. Proctor, and other attractive features for the young. This issue closes the fourth volume of this excelent magazine, and ushers in the fall season with brish stories, lively illustrations, and gentle thoughts suited to the tim of year?

WIDE AWAKE for October -D. Lothrop & Co., 30 and 32 Franklin street, Boston, publishers-has for a frontispleet a pretty idyl, "Shaving-Curis"; "Child Marian" has further experiences in foreign lands; Militades Peterkin Paul meets with a disastrons adventure; and various other arti-cles combine fitly on the pages of the Issue. The grown Wide Awakes at least will consider the sketch of the 'Poets' Homes," about Harriet Prescott Spofford, the chief point in the number. It is written by Charles II, Woodman, a neighbor of Mrs. Spofford's, and illustrated by five charming drawings by Miss L. B. Humphrey.

THE AMERICAN SPIRITUAL MAGAZINE for Octoberamnel Watson editor and proprietor, Memphis, Tenn. has the subjoined among its list of attractions: "The Dehas the sinjoined among its list of attractions: "The Pervelepment of Science with Reference to Spirit-Manifestations:" "Are you a Spiritualis!?" "Dare we Investigate?" "Notes, from the Southwest;" "Thoughts on Organization:" "From the Pacific Coast," "Mrs. Annie Torry Hawks; '' 'Col. J. W. Fldridge; '' 'Hôme Cir-cle;'' '' A Néw Pilgrim's Progress, '' Editorials, etc. As we have previously stated, it is the purpose of Bro. Wat-son to make this worthy magazine one-third larger next year. We wish him success in his landable undertaking.

THE SPIRITUAL OFFERING - Nettle Peace Fox, edftor, St. Louis, Mo, -has in its October issue a full array of articles, from which we cite the following: "Spirit nalism Cut Bono I" by W. Emmette Coleman; "Foot prints of Pr gress," Chapter IV, by W. F. Jamleson "Are Spirits ever Evil?" by Mrs. Kate Osborn; "Sulcide," by C. H. Merry; "Drifting Leaves, by S. B. Brit-

T. B. PETERSON & BROTHERS, No. 36 Chestrut street Philadelphia, Pa., forward to our address a copy of SALA THIEL, the Wandering Jew, A Story of the Past, Present, and the Future, by Rev, George Croly. This is the twen-ty-third volume of the seventy-five cent sterling series of new and good books issued by this enterprising house.

THE ONLY HOPE, or Time Reveals All. By Marcenus R. K. Wright, author of "The Mastereon," etc. This pumphlet of some ninety pages gives a sketch of the auther's life experiences as a seer, and treats of many mat-ters to which a mere reference can do no justice. Read the work fiself. For sale at the Banner of Light Bookstore No. 9 Montgomery Place, Boston. FARCLOUS TENDENCY OF ANCIENT AUTHORS. Anal-

ogy between Sacred and Profane History. By M. B. Craven, author of Critical Works on Divinity. Barclay & Co., Publishers, Philadelphia, Pa. This is a pamphlet of 32 pages, and embodies in a readable s'yle and a convenient form for reference much information on topics suggested by its title. For sale by Colby & Rich, No. 9 Montgomery Place, Boston.

THE PHRESOLOGICAL JOURNAL for October - S. R. Wells & Co., publishers, 737 Breadway, New York Cityhas many articles of merit, backed by choice illustrations Among the sketches may be mentioned "Second Sight in History," "The Nez Percés," etc. The publishers of this magazine have decided to reduce the price from the present subscription rate of \$3 a year to \$2 a year.

RECEIVED - THE HERALD OF HEALTH for October. Wood & Holbtook, publishers, 13 and 15 Laight street,

honor LA-M; or Astrology of the Bible, by Anna P. Johnson, Bordentown, N. J. HELMICK'S CENTENNIAL COOK BOOK, containing

wer one buildred valuable receipts for cooking, besides other useful information. F. W. Helmick, 50 West Fourth THE AMERICAN BUILDER for October, (a journal of

Industrial Art.) American Bullder Publishing Co., New

ILLUSTRATED CATALOGUE of bronze stationery ware, manufactured by Nicholas Muller's Sons, 8 Cortland street.

# To Correspondents.

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

Carno, 111.-in No. 21 of Vol. XLI, of the Banner of statements praising him for his valiant despice of the Spiritualistic cause in that city. We are now in receipt of a letter from his wife, Anna E. Safford, in which she denles nost emphatically that howns a Spiritualist in any senso. Will some of the friends in Cairo inform us of the standing of Mr. Safford in that city concerning Spiritualism, also post us up about the meeting whereat the sentiments published were endorsed? If we do not hear from any one in Cairo supporting the report sent us, we shall feel it our duty to print Mrs. Safford's disclaimer at once.

BANNER OF LIGHT.-We call attention to the prospectus of this paper, which may be found in another column. The Banner, in addition to being a spiritual paper of high moral tone, contains a great variety of matter on literary and scientific subjects that should render it a welcome visitor in every household.-Norwalk (0.) Ex-

# For Sale at this Office:

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THE SPIRITUAL OFFERING. A Monthly Magazine, published in St. Louis, Mo. Per annum, \$1,25. Single copies, 15 ents.
THE MERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10

cents.

THE RADICAL REVIEW, Quarterly. Published in New Belforl, Mass. Peryear, \$5.00; single copies, \$1,50.

THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published weekly in Chicago, Ill. Price 8 cents per copy. \$4.15 per year.

THE LUNDON SPIRITUAL MAGAZINE. Published monthly. Price 30 cents per copy. \$3.00 per year, postage 25 cents.

Scents.

HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents per copy. \$3.00 per year, postage 25 cents.

THE SPIRITUALIST: A Weekly Journal of Psychological Science, London. Eug. Price 8 cents per copy. \$3,00 per year, postage \$1.00.

THE MEDIUM AND DAYBREAK: A Weekly Journal devoted to Spiritualism. Price 5 cents per copy. \$2,00 per year, postage \$0 cents.

Spiritual Convention. The Spiritualists of Western New York will hold their third three day. Quarterly Convention for 1877 in the city of Lockport, at Good Templar's Hall, corner of Main and Pine streets, (entrance on Pine) commencing the first Fri-

day in November, at 20'clock, and holding sessions at 10, 2 and 7 o'clock on Saturday and Sunday. The Committee feel authorized in announcing the pres-Singers, among them Mrs. E. L. Watton, of Pennsylva nia, and J. H. Harter, of Auburn, N. Y., as will make this one of the best if not the very best of the many eminently successful conventions of the kind held in this part

Lockport friends as heretofore will cheerfully entertain those in attendance from abroad; so far as they conclutently contact Acodist here is not sextended to all mediums and Sciritualist lecturers to attend, and it is hoped there will be a grand raily or Spiritualists. Froe Thinkers and Lilieralists, yea, of all truth-seekers, to hear and judge for themselves.

PER UEDAR OF THE COMMITTEE.

Lockport, Oct. 1, 1877.

# BANNER OF LIGHT.

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# LIFE BEYOND

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Voices from Many Lands and Centuries, saying, 'Man, thou shalt never die."

EDITED AND COMPILED BY

GILES B. STEBBINS.

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

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Nearer to Thee.
Hasspreat! he Land beyond the Sea. To my Guardian Angel. Life shall live for evermore. We watch-d her Breathing. Too Materialistic. Futurity.

Sweet Spirit, comfort me.

Un! may I join the Choir Resurrexi.

Invisible.

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### THE SLADE CASE Its Facts and its Lessons.

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