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SOLAR AND SPIRITUAL LIGHT.

A Lecture delivered by Mrs. Cora L. V. Tap-pan, May 7th, 1876, at Chicago, III.

[Reported specially for the Banner of Light.]

It was the dying Goethe's last expression "Light, more light!" and the winged soul, enshrouded in its earthly tabernacle, forever beats its wings against the prison bars of sense, crying out as did Goethe in the hour of his dissolution. But not the soul alone thus yearns and cries. Science has revealed that every atom becomes vocal with the great yearning of the earth. No wonder, then, that in the ancient time, before burnished altar and gilded shrine, men worshiped the symbol of the sun. No wonder that in Egypt Osiris was enthroned in the mighty citadel of the sun's splendor, whose light gave birth to all forms of being. No wonder that Ion, the sacred city of the sun, was held to be the place where the veritable Deity sat enthroned by the radiance and splendor of the temples there. And no wonder that the Mussulman at eventide, as he hears the chiming of the bells over mosque and tower. falls prostrate and calls upon the name of Allah, as he sees the burnished orb sink into his fiery

Such magic is there in the very spectacle of Nature's luminary, that even without science the world is constrained to adore. What does it become, then, when by spectroscopic analysis ifestations, when, behold! he found in a vacuum each separate fibre and particle of the universe is revealed as having somewhat of connection | his own construction in a single ray, not only of with the rays of the sun, and when the various | solar light, but of the light of an ordinary lamp. hues are separated that form the single ray of If this be the case, then, with artificial light, and light, and the red and yellow and blue are divided on so small a scale, what must be the power felt into their intermediate shades, and the entire strength of a single ray of sunlight is placed upon the table before your vision? What wonder, then, that the man of science becomes almost a materialistic worshiper when he perceives that one subtle beam of light has such power that, piercing through vast spaces, distances incalculable. it descends into the poor man's cellar and draws the dark bulb from out the corner into human vision there would be no light. The solar shoots of white flame, and sends the atoms yearning toward the sunlight? What wonder, if in the prisoner's cell there be a grain of wheat scattered by some careless hand, and through one crevice in the darkened wall there penetrates a single ray of light, that wheat bursts its sheath. and the tender blades rush forth to meet the actuating flame, and, all ablaze, the banner of spring unfolds beneath the prisoner's eye? What there is a pole or centre, just as the beatings of wonder when, with subtle analysis, it is discovered that each separate vibration of light bears within its infinitesimal needles a thousand possibilities, and that existence leaps into birth by the very presence of one sunbeam?

There are fishes in the Mammoth Cave without eyes, because there is no sunlight there. Nature intends what she does. What is the value of eyes with no light to see? And this brings us to the subtler proposition that the sunlight itself. by various possibilities of creative power, has actually fashioned the eyes that are to see and helped to create the external senses that are to perceive its presence. You do not discover it? The diamond is hidden away beneath the mountain, buried in a distant period-carboniferous. no doubt-crystallized into flame; the sunlight's piercing ray is imprisoned there for a million years, and when some hand cleaves the stone in twain, behold the light of many centuries! You do not perceive it? Coal tar is the blackest substance on earth; in it there is no semblance of light. No one would ever suspect it of having seen the sun's rays; but many thousand years ago, when a mass of fiery flame or a dark pool, revolting and opalescent, it received the sun's rays and imprisoned them within its darkened breast. Behold now by process of chemical science the most brilliant colors are extracted from that black mass, and that which was seemingly without hue or ray of the sun, becomes as many-, colored as the flower-garden which you admire

This is the sun's work. Imprisoned there, these sunbeams have waited for the magic interpretation of science, for the key to unlock the doors of their long-barred prison-house. Nothing has color or shape in the earth or air that has not sometime been exposed to the sun's rays and held a portion of them in solution; and one of the great problems of this age is what force there is in this subtle and powerful influence that awakens all things into bloom, and lies slumber-

ing for countless ages until the hand of science extracts power and beauty and usefulness there-

No wonder that the ancients worshiped at the shrine of the God of Day. The pencilings along the sky to night were but the faintest work of the many-fingered Delty. Behold how he plies and weaves, setting in motion all the minute shuttles of life, and by subtle processes known only to life and himself weaving for the lily a white crown and for the rose its heart of redor by difference in vibrations. Here is the note A; a little deviation gives A flat. Deviations in the motion of the sun's rays paint along the breast of the lily the whiteness, and over there on the rose the redness, and yonder the blue on the violet; and every object in Nature absorbs that which is fitting and suitable by infinitesimal processes of vibration. No painter's brush, no power of engraver on wood or stone, no delicate carving of alabaster, marble or cameo, can convey the infinitesimal processes that all the time vibrate upon the earth in power and potency from the sun's rays. Not only the living rays of this day that are still held in solution in the atmosphere wait for the flowers to absorb them at night, but the potency of past suns that millions upon millions of years have been heaping up the treasures of the light and loveliness in the earth, wait for man to extort therefrom usefulness, lessons of science, of art, and of power.

You thought it great when out of the atmosphere came the power of lightning to send your ssages. You thought it great when out of the great masses of fluid flooding the earth the motor-power of steam was evolved. But what shall you think when out of the imprisoned rays of the sun, that have slept for centuries, another motor-power shall be born greater than steam, swifter than the lightning, even the same power that lifts the leaves of the lily and sways the branches of the giant oak? Whatever cause in Nature has strength to awaken from inertia the sleeping mass into bloom, to cause the oak to upspring from the sod, and by endosmotic action the sap to circulate through fibre and vein without any recurrence by the same process, can cause the movement of the mighty mechanism and the wonderful workings of looms that shall weave the fabrics that you must wear, and wings where with you may cleave the spaces in your flight.

To-day in England a distinguished man of science* has stumbled, as the world thinks, upon the solution of the power of light itself without solar heat; and this was achieved when he was testing the manifestations of Spiritualism with a view to discover what influence the rays of light might have upon materialization and other mana sufficient repellent power to move a wheel of within those mighty coruscations that wave upon wave and vibration upon vibration are forever pouring over the world?

Sunlight itself is not a substance, but is the vibration of subtle essences that exist in the atmosphere. The light is the result of such vibration. You are aware that outside of the earth's atmosphere there is no heat; in all probability to light must have atmosphere to act upon, and it acts upon the atmosphere in a direct line, is refracted or reflected according to the object which intervenes, and finally is absorbed into all the opaque bodies which the earth contains. Outside of the atmosphere it is not light nor heat, but it is the great, breathing, vital soul of the solar universe, whose pulsations are only felt where the heart are felt in the body where the arterial or velnous systems have a pole or valve. These pulsating points are the planets and other heavenly bodies.

Space goes smoothly on with her wonderfully intricate processes supplying the great force which the sun is to spend upon the planets, and giving breath which the all-pervading rays of the sun would too soon consume if there were no means of replenishing them. What you term space is the atmosphere of the worlds. What you term light is the consuming vital force or magnetism whereby the force is converted into the thousand forms of existence, and whereby every leaf and tree and fibre becomes a portion of organic life. Thus while chemistry has attempted to solve

the original properties that constitute the rays of light, and while spectrum analysis has revealed a certain degree of the effects of those rays, and certain substances which constitute the coloring matter, the process of vibration has not yet been fully revealed, and it remains as a portion of the most interesting feature of scientific investigation to show that a certain number of vibrations of a single atom acted upon by the sun's rays will produce red, a certain other number will produce yellow, a certain other number will produce blue; and that the same atom can pass through all those changes of color without changing its intrinsic elemental existence; that, this being the case, all seemingly fixed colors are only so by reason of being stamped at the exact time of the vibration; hence the red rose, the white lily, the blue violet, are photographs caught at the very time of the vibration, and stamped upon leaf and flower when the particular atom by attraction was drawn thither. The rose, and lily, and violet, have not only a chemical property and action which produces this color, but the ray itself is there at precisely a given point of vibration, and is stamped; upon the flower.

This is why the rays of light are held impris- | intervening ones standing. So the light and vioned in gems. This is why the amethyst and sapphire, the emerald and topaz, have each their different hues caught in the crystallization when the ray of light was in that particular state of vibration. This is why substances that are not suspected of containing any imprisoned sunbeams hold in solution vermillon, the bright emerald green, and various other colors that can only be extracted by subtle

Thus the whole of Nature becomes an immense photographic gallery, in which one after another of the impressions of the sun's rays have been stamped rapidly and in quick succession, covered again and again with new pictures and new forms of life, but never once losing any portion of the original shade. The green goes off and the tint becomes scarlet, because the sun's rays have been eating away the subtle substance which formed the attractive property for the green, the mingling of the blue and yellow flame; but after all the tint becomes red, and fades into golden and brown, and then you think it has passed, but sometime out of the debris, when the earth's records shall be disentombed, the chemist will show you that every sunbeam has been preserved, and the very color that was supposed to be dead may be placed upon the artist's table.

Thus Nature, by various processes, reveals the fact that, whatever the creative forces may be, that which is relatively created produces its own image, and the power of its own creation stamps its existence first upon the atom, then upon the leaf and tree, and finally projects itself and seeks for the sunlight by the property of kindred atoms. The red rose, the white lily, the blue violet, the yellow buttercup, do not simply absorb those rays from the sun that is shining on them the particular day that they burst into bloom, but in the roots of that red rose are imprisoned the rays of a thousand red roses that in atomic combination have slumbered, and in subtle processes have waited for the recognition of the kindred ray and the kindred vibration. In this way the sun has produced its own conditions upon the earth, has awakened the propensity in every atom to call for its kind, and in every germ to ask for the particular ray that belongs to any special genus or class. The sun has awakened the propensity in the visual organ to see, has penciled the fine walls wherein the light is imprisoned, and has woven tissue cell and fibre of the optical organ out of thousands of myriads of sunbeams that have been refined and triturated through organic processes, until at last the man awakens with eyes to see the day and calls for the sunlight, the longing for which was imprisoned there

Oh, they that are born blind, with what yearning do their souls beat against the imprisoned sight and go out in melody and song, in poesy and prayer, and fine feeling through sensitive fingers, to find something that will answer for the sight! The light cannot penetrate there. Should there be souls born morally blind, we trust, by some process equally as compensating, Nature has provided avenues wherewith the

spirit can express the godliness within. If thus the light weaves on the earth the raiment in which she shall again adorn herself; if the sun's splendor, more ancient than all the ages computed by man, has prepared the plate of life for the impression of each succeeding plcture; if the most ancient of deities, Nox (night), was overcome and subdued by the splendor of the sun's rays as Jupiter or Jove, as God or Lord, and from that vanquishment there sprung up the numerous progeny of worlds, and from the worlds the numerous forms of life; and if, as you contemplate the vast radius of the sun's splendor from the nearest planet, Mercury, to the furthermost yet undiscovered, there still is pulsation and vibration that reaches with exactitude and certainty, and moves in spiral or direct lines to the intent and purpose of fulfilling this wonderful work; and if you remember that the sun has long ago stamped his image upon every atom of those worlds, and that he holds them by the enthrilling power of that magnetic chain established ages ago; if you remember that every atom moves by the permission of his light and vibrates by the consent of his power, though held in planets by the lesser attraction; if you remember that these processes go on a million times beneath your feet every moment and you see it not, what wonder that the great pulsating heart of the universe is held enthralled by that subtle force of which science has yet learned not the name, and which, in encyclopedia and dictionary, and according to scientific authorities, is variously denominated the power of the sun's rays acting upon the earth's atmosphere? What

power? Who knows? If away from the flight of time and disconnected from material senses, you stood upon the sun, you would see nothing of this great splendor; you would feel nothing of this wonderful heat that throbs and pulsates through all space; you would only know that there is a great power of light and magnetism, whose seething and foaming forever kindles into flame the atmosphere around that orb. You would only know thatdevoid of physical sensation-it would seem as the rushing of many million pinions, or as the great roaring of many thousand voices, or of countless seas; but light there would be none; heat there would be none. You would not be consumed. The most delicate hair from a maiden's head or the gossamer wing of an insect would not be burned there. But the motion makes the heat and light, and at that centre they vibrate to motion. You know that if you strike one end of a line of upright blocks or pins, the one at the remote end would fall, leaving all the imprisoned thoughts within.

bration there travels all along without enkindling this space, but when it finds a responsive atom upon the earth or any other planet, there is the same coruscation of light and burning or heat, and this is the way light and heat noiselessly and yot with wondrous power perform the great work of the world. This is the way that the millions of shuttles ply to and fro in the great looms of life, weaving forever the mysteries and beauties that are around you; and if rainbow tints the sky or the evening is aglow with splendor, you only know that the vision recognizes it, as if in some past eternity the eyes had seen and the mind had conceived of rainbows and sunset skles forever. Such is the mystery of reminis cence of atoms, that they force their conscious ness upon your very spiritual nature, and make you think you were born in the sun's rays thou sands of ages ago, and have vibrated forever, until at last, in the very pupil of the eye, in the iris of a human organization, you see yourself reflected and imprisoned at the same time.

This is somewhat of an outline of the minutest portion of what the sun can do. The sweeping of the planets, the motion of the heavenly bodies, all spring from this vast centre.

If this be the power of solar light; if that which is material, and has material effects and auxiliaries, can thus perform such wonders in silence and in darkness; if out of sight of the sun's rays the seed can hold the germ for thousands of years, and then at last recognize its kindred sunbeam and burst into beauty and lovelipess, what shall we say of that other light, that spiritual radiance, that without matter and time and space reveals such vast wonders that the mind pauses and cannot even approach the threshold thereto? If the sun with the splendor of his beams passes out of sight and is missed from your horizon, and you pale moon, the reflection of his rays, seems but as the departed ghost of the wondrous God of Day; if all of beauty and harmony, of singing bird and awaking flowers, depend on his ministrations and presence; if darkness itself is but a prophecy of sunlight, and the imprisoned germ incubates in silence because of the expectancy of day, what must it be with the soul? Do you think this creative power abiding in the sun's rays sufficient to account for the material processes going on in this system, and behind it in suns upon suns, and planets that wheel and burn? The exact statement of the fact that you and I can tell that these things take place, proves a vaster light and a loftler soul. You are greater than the sun and vaster than the worlds and systems that eternally move. Unconsciously and without a thought these rays perform their purpose, while you and silence but vibrates into flame whenever it touch-

You do not believe in God? The coal tar

es a soul.

seems to bear no evidence of light, but the subtle chemistry that awakens the brilliancy knows that it only requires the kindred flame to reveal that even in that darkness dwells light. You do not believe in spiritual centres of light? The very germ that waits, refusing to burst into bloom until the kindred sunbeam hurries by, proves the prophecy of the soul in a spiritual centre. You could not even have a thought of it, unless the verity exist. You would be fishes in the Mammoth Cave of life without hope of immortal eyes if there were nothing—to see.

Nature never makes these mistakes. The blind the sage are born, and these lead the others where there exists a present and waited for their recognition.

God can afford to wait. Eternity is long. The children of his hand are not lost. If they are obscured in time and sense he waits, and some soul leaps into bloom and flaine; the prophet, the seer and the sage are born, and these lead the others on. He can afford to wait even through the long Deity, a wish for immortality, the yearning for know that they have other senses, and that their blindness is accident; but creatures that never are to see have no possibility of eyes. Souls would not have. There would not even be the glimmering of the light in the prisoner's cell; there would not be the faintest longing rippling along the shores of time for immortality, if God's hand had not been upon the soul, and his sunfight) had not shone there thousands of years ago. If the atom is stamped in the great mint of life with the sun's rays, and holds them there, never forgetting, never swerving, until they are revealed by the activity of kindred rays, cannot the soul, by its consciousness and prophecy, see that even the darkest and most benighted consciousness has an imprisoned sunbeam of God somewhere, and that it only requires the subtle moral and spiritual chemistry of life to reveal that ray? Take courage, souls. The great central orb of day is an atom of dust, is a speck and flame that expires, compared to the light that shines for you. The worlds are nothing; they pale and sink into insignificance, and are as flakes of snow compared to that prophecy which is revealed to your spirits by the analysis of a single ray of light; for if these splendors be so great, and these powers that have no consciousness are alive with prophecy, what then are these yearnings of the soul? What then the prophets and seers, the poets and sages of time, that have not only revealed the actual sunlight of the spirit in their lives, but have given to the earth the condensed and compressed sunlight of thousands of years of spiritual growth? Take courage, feeblest of human intellects, faltering upon the verge of doubt and confusion, uncertain as to whether the mind lives or no. If out of the flame from the darkest substance there comes the bright vermilion and the green, showing that the sun has been there, so out of the pitchy darkness of thy life the bright crucible of the spirit may reveal the evidence of God's presence, for the prophecy has been spoken, and the seed has been sown, that shall liberate those

This spiritual sun because of its vastness and infinitude shines with no human light, and with no radiance that can be compared with you orb of splendor. You cannot even contemplate the sun. It is only the idea of mathematics that gives you its distance. It is only the speculative operations of the mind that give you its place and size. How then shall you give to infinitude its location and central point, save that the vibratory and corresponding point is here in your individual acts and thoughts of spiritual centres and suns? The universe is the centre and circumference; and whatever soul has risen above time and sense and matter, basks in the light of infinite rays. These material expressions are but the outer points or loopholes through which the spirit peers into outer darkness called life, and catches a glimpse of the rainbow of nature and rides off on the horse of materialism into annihilation. Turn your steed the other way, and from whence you came are rainbows that have no name-flashes of thought, lightnings of spiritual truth, hopes that uplift the world and relieve it from darkness of which you have no conception. The wing of the butterfly captivates the senses, and proves to the mind of the superficial observer that there is no spirituality. Upspringing from the dust, the butterfly held as a worm all the rays in solution and all the possibilities that made wings and the coloring, yet felt and knew nothing of it. Oh, worms creeping in the dust, imprisoning the sun's rays! the magic ray unwinds, and eternity reveals that all possibilities have been stamped upon the mind and spirit, and, even as science wrests from nature these hidden treasures, the spirit by searchings, by the crucible of trial, by external torture, by existence in contact with dust, finds out its own radiance and splendors. Jupiter is no fable, sitting enthroned amid the lightnings, and ruling the world; the god of the earth and the heavens. The soul that is enthroned in humanity, and in the spaces above, is stamped with the image of that eternal sunlight that unfolds from violet to

that eternal smillght that unfolds from violet to blue, from blue to yellow, and all the way along the wondrous spectrum of life, until at last the purest flame is revealed in the pure whiteness of God's own soul, and each spirit bears the impress of his coinage.

There is no need to talk about immortality. There is no need to prove the existence of spirit. There is no need to tell about God. One ray of sunlight contains the prophecy and the fulfillment. One atom of dust reveals the hope of the world, and God has written his gosnels in strongworld, and God has written his gospels in stronger letters than those that man has fashioned er letters than those that man has fashioned; stamped them upon tablets of stone not revealed alone to Moses, but all the tablets of the carth beneath you, and the sky above you, and the vibrating stars in the spaces contain them. Your soul is greater than these. The light of his truth, the glory of his splendor beams in, and if there be but one little germ in the darkest corner I can sit even imprisoned here, or enthroned upon the light, and count the vibrations and tell whereof they are made, and see that they keep time to the greatheart of the Delty that beats in the prison that holds you, the light of that spiritual beaven shiring all the time and sound the spiritual beaven shiring all the time and sound to the spiritual beaven shiring all the time and sound to the spiritual beaven shiring all the time and sound to the spiritual beaven shiring all the time and sound to the spiritual beaven shiring all the time and sound to the spiritual beaven shiring all the time and sound to the spiritual beaven shiring all the time and sound to the spiritual beaven shiring all the time and sound to the spiritual beaven shiring all the time and sound to the spiritual beaven shiring all the time and sound to the spiritual beaven shiring all the time and sound to the spiritual beaven shiring all the time and spiritual beaven shiring all the spiritual beaven shiri in the prison that holds you, the light of that spiritual heaven shining all the time and revealed through angels and ministering spirits and men, will finally search out that one expectant hope and kindle the flame of immortal life. Have we time? Can we afford to wait? Is n't the world grown too old? Will the spiritual light ever make anything of man? Do you know how long the sun has waited for the single rose that will blossoin in your garden this year? Do you know how long the great many-fingered orb has been nlying and weaving to make the lily that grows plying and weaving to make the lily that grows by the stream? Why, ages that have no number beyond chaos, beyond night, beyond all that the mind can conceive, the great, patient, laboring orb has thrown off his children from his breast and waited for their recognition.

length of weary years and lagging ages. If there be a single pulsation, a single vibration, then eternity is fufilled.

Oh, Central Flame! Oh, Abiding Light! Oh, Power without a name, greater than Osiris and Jove; greater than the sun, greater than the night and day, and space and time! Behold gleaming through these eyes, not the sun's rays of the outward life, but another and a spiritual sun hidden by time and sense that leaps out to-night to meet this one wave of light while the angels-waft it heavenward, and the spirits waft it soulward, until at last God knows that the souls planted long ago in time and sense upon earth have blossomed into a living flower.

FROM SUNSET TILL DAWN: r 1000 SUNSET THIS DAWN.

I stood on the brow of the hill. To the west
The sunset glories were tenderly pressed.
And out of the silence of evening is breast
Flushed wave upon wave of amethyst,
Mingled with golden and sapphire dame,
Whence sudden pulses of glory came.

Each pulse was a petal of rare delight, Unfolding, fashioning to my sight, Having viewiess shape and impalpable form, But a presence distinct and a coloring warm

But I heard meanwhile the west wind caressing.
The lips of the flowers along the hillside.
And the feet of the evening the heather-bells pressing.
Changed the flush of their fold to a silvery tide.
Gray and silver and deep-tinted violet blending
Into silence and shadows and spaces unending.
Chime on, heather-bells 1)

Then the flower meanwhile that came to my bosom trafolded and grew to a beautiful blossom; Each pulse was a petal, my soul was the flower; its fragrance was song—oh, wonderful dower thad I but a harp I would sing to the west Such music as never yet left my breast.

An angel flow from the west so golden,
Bearing a harp so quaint and olden,
Its strings with myrtle and olive enfolden;
Flow straight to my spirit and entered its portal,
Enthroned itself there—this bright angel immortal.

Then I sang, and my singing was sacred and tender, Full of fervor and fire and wonderful splendor— Such music as soothes the heart of sorrow. Such sounds as human life seldom can borrow. Wak'ning to life and to hope on the morrow.

Oh, pitiful heaven! oh, spirit of pleading! What manifold love is for earth interceding! I hear low sounds of the world's heart a-bleeding Oh, Earth i Golden Harp i oh, Mother so olden i Thy spring shall return, thy gray hair grow golden; The wrongs that oppress thee shall evermore cease, The wars that have rent thee shall blossom to peace, Thy fetters shall fall, bringing hope and release. (Meanwhile all the amethyst's silver-gray sheen
Of heather and sky were merged into space;
The line of the distance that slumbered between
Was lighted and thrilled by a wonderful face—
The face of the new dawn pressed low on the moor
And parted the clouds by the morn's distant door.
Chime on, heather-bells t)

Written for the Banner of Light. I WONDER.

BY THOMAS S. COLLIER. wonder if beyond the shining surges of sunlight lying all about this life, our souts will listen to ead, mournful dirge

And be much given to strife i wonder if within that glorious heaven We hear so much of, there will to us conv. the love that to our earthly life is given,

some sweet breaths of its home? wonder, if when we have crossed the river That flows between this life and that to be. Through all eternity:

wonder if the hands that now are classing Our own so learingly, will to us clius; or will they there, new hope and new lete grasping. Our selled hands from them flug?

i wonder if God's heaven is far above us. So far we cannot see its glory light. And are the steeping ones who here did ease us. Hid wholly to our sight?

I wonder if, when sofrow we are feeling. Are not their vague felt kisses then revealing

Ob. Invitory that doth so close enfold us. We have of you not fear, to a chilling creat; The soul says there 's no grave yet built can hold as, We die, yet are not dead.

heyond the river all so slient flowing At out this earthly life of teil and care, Who knows the land, or what it may be showing

How dark it is, or fair. But yet Go V's love has here so blessed our living. Ve cannot think but that in His own land Both greater love and knowledge be is giving, With ever lavish hand,

There souls, by earth's death parted, come together; And the love prayed for, that earth could not give, Makes all the seasons full of sunny weather; lo cold souts there can live,

I wonder much concerning our soul's story. And yet I know the future can but prove Vhome where worth and knowledge leads to glory, And givey leads to love,

Free Thought.

EXPERIENCE OF A MEDIUM GIVING SEANCES UNDER CONDITIONS DE-MANDED BY SKEPTICS.

BY JOHN HARDY.

To the Editor of the Banner of Light:

It is well known by those who have experimented to any extent in the phenomena of phys-Ical manifestations, especially materializations that the condition of darkness, partial or total, is absolutely necessary in order to obtain the strongest and best results; and that in about the same ratio that this condition is departed from, will the results be weak and unsatisfactory. It will not only take longer time to obtain a certain result, but the manifestation will be less perfect, less substantial. However unfortunate or unpleasant this fact may appear to the honest investigator, still it is a stubborn fact; consequently while sitters at these séances are persistently calling for a greater amount of light, the influences through whom we are indebted for any and all such manifestations, demand the condition of darkness. Mediums of the development of "Maud Lord," and many others, can get scarcely anything except in total darkness. Others, while admitting subdued light in the scance room, find it absolutely necessary to isolate themselves from the sitters, either by cabinets or screens, especially when the manifestations are the production of "flowers," "molds," or materializations; and to the persistent demand of the attendants of scances for different conditions in the way of light, these influences from the other side yield very reluctantly, if at all, and when they do so, unless the medium is very strong as a medium, and in good health, and the sitters quite harmonious, and in sympathy, the manifestations unavoidably will be quite unsat-

"Old Spiritualists" may talk or write very wisely of what the conditions eight to be, of what this or that medlum ought to submit to for the sake of the "dear cause," or the "dear public," and "can't see" why this or that pet condition of theirs should affect the manifestations, or the medium. Yet if these carpers are not mediums themselves, what do they know about it? Nothing, absolutely nothing; and when they assume the role of dictators to either the invisibles or mediums-"steadlers of the Ark of the Lord "-they have sadly misconceived their vocation, and have got that lesson yet to

It has now been about three years since Mrs. Hardy became aware that the phenomena of materializations could occur through her mediumship, and this was made known by accident, viz.: by being touched by the invisibles while holding the slate under the table for writing. This, on our making conditions suitable, was followed by fingers being thrust up through an aperture in the table, then hands, wrists and arms; during this time Mrs. H. was often in formed by the spirits that they could materialize full forms through her, if she would make use of "screens," or "cabinet;" but the medium had heard of the bitter experiences and persecutions of the "Davenports," the "Eddys," Mrs. Andrews, and other cabinet mediums, and she shrank from the ordeal, and kindly but firmly declined. "If you materialize through me, you must do so while I am in sight of the sitters." "I had rather get one finger while sitting with and in sight of the company, than a whole form while isolated from them." This, of course, was rather a snub to the spirits, a sop thrown to the "dear skeptical public," and henceforth cabinets, screens, and darkness, as far as the medium was concerned, were abolished; but the invisibles, anxious to use this medium, compromised the matter, by having their workshop completely darkened during the scance, and the séance-room darkened for from five to ten minutes at the commencement, and in this way séances were held for some months, obtaining hands and arms only; they could not give forms unless they had the whole body of the medium to work from. So much was lost by catering to the demands of the wise ones. How much was gained by either the medium, or the "dear chuse," we shall see.

The materializing of these hands, with the medium and her own hands always in sighthands of various sizes and colors, arms and wrists often beautifully dressed with various kinds of material, such as cloth, silk, and lace, pieces of which have often been cut therefrom, in sight of all; hands on which rings have been put on and taken off by members of the circle scores of times; hands which have taken bells from the hands of the sitters, vigorously ringing them, often three

this going on under the above conditions, in the light-have been the order of these scances for three years, and have been witnessed by hundreds. Again recurs the important question What has either the cause or this medium gained by encroaching on the conditions of the spirits, and yielding to those asked for by skepties?" Why, this much: the medium to-day is belied, and insulted, by persons who are endeavoring to make the public believe that the very manifestations described above are performed by the medium's "toes!" And these persons call themselves old Spiritualists!

As these scances continued, our critics began to object to the short interval of darkness at the very commencement. "It looked suspicious." Why have the room darkened for a moment?" So this point was yielded, and for nearly two years the room has not been darkened at the scances for a moment but what every object therein, including the medium, could be distinctly seen. Did this satisfy? No. Driven from every other point, came the "toe" theory, as above. Finally the medium, still-endeavoring to satisfy all, if possible, prepared a pillow-slip, and at the beginning of the scance would have some ladies, selected by the audience, encase her feet and limbs tightly in this, while every other part of her body was in sight. Still the hands would show themselves up through the table. Yet these honest souls were unhappy. The medium stood before them no better than those mediums who defied their skepticism, and sat in cabinets, or total darkness.

Then came the "mold" development, this medium successfully obtaining the molds of hands, feet and faces, this phenomenon occurring in any house, any room, and in public halls, before large audlences all over the country-obtaining hands pronounced perfect counterparts of human hands in every outline and detail by the most competent artists-hands of various shapes and sizes. And out of the hundred thus obtained, scarcely any two resembling each other, none resembled the hand of the medium. This point of itself is sufficient to annihilate the theory of fraud.

The condition under which these molds were obtained, always in the light, seemed for a time to nonplus these skeptics; they could not see how or where the fraud came in; but then, was it not possible for the medium, or some accomplice, to prepare the mold, secrete it about the person, and then manage in some way to slip it under the table, though the eyes of the whole audience were upon her?

"I have it," says Prof. Denton; "here is something that will settle the matter: we will obtain a pair of nice scales, and we will weigh the vessel containing the liquid when ready for the séance, then we will re-weigh it after the mold is obtained, and we will have this weighing done by a committee appointed by the audience; then if it is found that a sufficient weight is gone from the vessel, commensurate to the weight of the mold, the thing is settled." Well, the medium at once consented, and this new test was adopted, and carefully applied, not secretly, slyly, not by partisans of the medium, but in every instance by a committee appointed by the audience, and attended to in sight of all, then and there. This test has been applied before large audiences in public halls, in Boston, Charlestown, Portland, Me., Baltimore and Washington, and some ten times at parlor séances, and each time the committee have announced to the audience that the vessel had sustained a loss equivalent to the weight of the mold, the sittings lasting from fifteen minutes to half an hour, the weight of the molds averaging about two and a half ounces,

The experiment was a success; still the doubters were unhappy. Possibly the medium might in some way manage to abstract the hot liquid from the pail with her feet! and hide it somewhere. "I have it," says investigator; "if she will only sit in a bag, in the light, and succeed, t will be a crusher : the thing will be settled.

The medium demurred, did not like the idea of facing an audience in a bag, but finally consented-yielded again. The weighing test as a crucial, satisfactory test was found a success no longer. So a sack made of cloth netting was at once provided, in which the medium was enveloped, the mouth of which was tightly fastened around the neck, by a committee appointed by the company, who at each scance examined the sack both before and after the result. This same sack has been thus used at about twenty séances, including five at New York, and on every occasion examined as above and pronounced whole and intact, not a single person having claimed that the seams had been tampered with, or the least opening found; and at these scances the medium

could be distinctly seen by all present. So this sack test, also, was eminently successful on every occasion mentioned above, a mold having been obtained each time; and, because successful, ceased to be satisfactory to these captions doubters, and they commenced to clamor for some greater test, something more crucial. True, they did not say, "Come down from the cross," or "Make bread of these stones," then we will believe; but they did demand that these molds should be obtained within a box-made of wire netting and wood, thoroughly bolted and locked with two locks; and to this test, also, though contrary to the advice of her guides, and her own impressions, drawing as it did fearfully from the nervous forces, she reluctantly consented, and, after a number of failures and some unimportant results, finally met with a most unquestionable and triumphant result, by obtaining, at several scances, the molds of whole and complete hands. See report in full of the Epes Sargent committee, published in the Banner of Light, May 27th, 1876.

This last severe test we consider and receive as n most triumphant vindication of the medium, in the matter of obtaining molds, from the slanderous attacks of her unscrupulous enemies, thanks to the dear ones on the other side, and thanks to her stanch friends in the form who have so nobly stood by her, through this recent bitter persecution.

Such is a brief outline of the experience of one medium in attempting to satisfy skepticism, by yielding to conditions imposed by them. If those mediums now springing up all around us, both in this country and in Europe, see anything pleasant in this picture—if they wish to be slandered, insulted and maligned, if they are ready to sacrifice health and put in jeopardy their mediumship, then let them try this same experiment.

Of the "Ellot Bible." translated into the language of the ancient Indian tribes of New England, but sixty copies are now in existence. The last one that was sold brought \$1156. The only living man that can read it is J. Hammond Trumbull of Hartford, Conn.

They don't say a man is intoxicated in England. Oh, at once, then returning them to the giver, all no: He has only "been contributing to the revenue."

Banner Correspondence.

California.

To the Editor of the Banner of Light: 3 I trust it will be of interest to you and the host of readers of your valuable journal to learn how the good work is progressing in this far west city by the sea.

The San Francisco Spiritualists have a legally incorporated society, which is now in a more united and flourishing condition than at any former period. On Sunday mornings the Children's Progressive Lyceum occupies the hall; its sessions are well attended, and the school is meeting with great success under the conductorship of Mrs. Dr. H. J. French and Mrs. Lavesna Mat-thews, guardian of groups, assisted by an earnest

corps of efficient leaders. In the afternoon the conference and mediums scance attracts audiences that completely fill the hall. We have a large number of excellent

the hall. We have a large number of excellent mediums who take active part in these scances, and numerous tests of spirit-presence are always given, investigators being compelled to acknowledge that the proofs of spirit-presence and intercourse are beyond question.

On last Sunday a very pleasing incident took place which I think worthy of note. After the opening song Mr. W. M. Rider stepped on the rostrum and said he had been selected by members of the society to perform a pleasing duty. bers of the society to perform a pleasing duty, and proceeded to say that Mrs. Lavesna Mat-thews, the President, had been a most faithful and devoted laborer in the work of the society, as presiding officer and pianist and musical di-rector, and also the life and soul of the Children's rector, and also the life and soul of the Children's Progressive Lyceum since its organization, several years since; and that by her intelligent labors and unfaltering faithfulness she had won the love and respect of the entire society. They, therefore, desired to manifest their appreciation of her services by some fitting token of esteem and high regard, and they had caused to be manufactured a very beautiful, heavy pendant shield, of pure gold, with the following inscription: "Presented to Mrs. Lavesna Matthews, by the San Francisco Spiritualists, for meritorious the San Francisco Spiritualists, for meritorious services, June 11th, 1876." Mr. Rider's address was very happy and fitting, and elicited the warmest applianse from the audience, who seemed pleased and rejoiced at the beautiful recognition

of Mrs. Matthews's faithful labors.
Mrs. Matthews stepped forward, apparently deeply moved by the entirely unexpected demonstration of kindly regard, and said: My friends, this is such a surprise that I am unable to find words to express the thoughts that my feelings would after or that I think the general or demands would utter, or that I think the occasion demands. To say that I thank you so feebly expresses the emotions of my soul, that they seem almost a mockery. I will say this, however, that this gift, though valuable in itself, exquisitely beautiful in its workmanship, and fully appreciated by me, still is not half so valuable as the sweet assurance it gives of your earnest cooperation in the work in which we are aggregate not balf so precious it gives of your earnest cooperation in the work in which we are engaged; not half so precious as the kindly feelings and kindly regard you have manifested in your bestowal to me of this beautiful memento. This gift, with time, will pass away, but the sweet memory of this hour will not pass away, but will live after all things perishable have faded from our sight. For this reason, from the limest doubte of my soul I though son, from the inmost depths of my soul I thank

After Mrs. Matthews took her seat Mrs. Dr. II. J. French, one of our very best mediums, stepped on the rostrum, under spirit control, bearing in her hands a wreath of flowers, and said: The angels, too, desired to manifest to Mrs. Matthews their love for her and appreciation of her untiring devotion to the good work, in aiding to bring heaven and earth in close communion, and they wished her to accept from them these blos-

soms, emblems of beauty, purity and love. For the past year the rostrum has been occu

For the past year the rostrum has been occupied, on Sunday evenings, by very acceptable speakers. Mrs. Addie L. Ballou has been the lecturer for several months, and is about to commence another series of discourses. We have also had Mrs. Cora Tappan, Mrs. Belle Chamberlain, Mr. J. L. York, C. Fannie Allyn, Mrs. Lois Waisbrooker and others.

We have among us many of the best mediums, who are doing a great work in demonstrating the truths of the Spiritual Philosophy. Among these I may name Mrs. Dr. Hattie J. French, Mrs. Babbitt, Mrs. Breed, Mrs. A. M. Pickering, Madam Maynard, Miss Clara Mayo, Mrs. Ada Hoyt Foye, Mrs. M. J. Hendee, Mrs. M. A. Cumings, Mrs. Kerns, and a host of others. I learn that in many families connected with the differ-

anxious to come to us as we can be to have them.

A. W. Allen,

See y San Francisco Spiritualists' Union.

78 Natoma street, San Francisco, June 24, 1876.

Illinois.

CHICAGO .- Dumont C. Dake, M. D., writes: Spiritualism still continues to awaken a lively interest among the saints and sinners of this progressive and plucky city. Many are being led to investigate the glorious truth of spirit-ministry. We have quite a number of excellent mediums, who are giving remarkable tests and good satisfaction. The rostrum is all aglow with the inspired eloquence of Mrs. Tappan and Susle Johnson, while the Times often publishes column after column reported exclusion as deumn after column, reported *verbatim*, as delivered by our speakers, thus carrying instruction to thousands who otherwise would remain in darkness. There are those who will read the Banner and other liberal papers, who would not go to a spiritual or liberal lecture. The press is go to a spiritual or liberal lecture. The press is indeed a giant in these days, whose mighty power is rapidly liberalizing the whole world. This city is highly favored and blessed with liberal editors and papers. Brick Pomeroy is located here, and his Saturday Night is brimful of radical, rich, and racy thoughts. The Religio-Philosophical Journal, with Hon. S. S. Jones at its head, is the leading exponent of Spiritualism that is issued and edited here in the West, and has a very large circulation. The Argosy ed. has a very large circulation. The Argosy, edited by Mr. and Mrs. II. N. F. Lewis, has just put in its appearance, and is devoted to choice litera-ture, general information, and the Spiritual Philosophy. Mr. Lewis was for many years the editor of the Western Rural. The Argosy will undoubtedly have a good circulation.

I find many readers of the glorious old Banner,

whose hearts are warmed and gladdened by its weekly perusal. I shall never forget with what wonder and delight I perused its richly-ladened pages when I first became an investigator in pages when I first became an investigator in Spiritualism. It was to me as the compass to the mariner, and guided my frail bark safely to the harbor of peace. I was a humble student then, and am a careful student now, diligently investigating the truths of the Spiritual Philosophy; and my experience is similar to thousands of others who have been safely piloted o'er life's broad sea of thought. The one grand mission of the Banner and other liberal papers is that they can preach to the multitude principles and not men—universality and not individuality."

Penusylvania.

PHILADELPHIA. - A. S. Hayward writes from this city, describing the new bell and clock for Independence Hall, presented by Mr. Henry Seybert: "The bell is composed of a mixture of eighty per cent. of copper, and twenty per cent. of tin. It has metal in it from cannon used in the revolutionary war by the British and Americans at the battle of Saratoga, and from cannon used both by the Northern and Southern armies

Maneely & Co., of Troy, N. Y. The clock was manufactured by the Seth Thomas Clock Com-pany of Thomaston, Conn. The dial plates are nine feet in diameter, being two feet larger than those on the present clock, and the clock will run for eight days without stopping. The pendulum rod carries a cast iron ball of five hundred pounds, the rod and ball weighing together seven hun-

the rod and ball weigning together seven hundred pounds.

The donor, Mr. Seybert, has probably spent more time and money in investigating the Spiritual Philosophy than any other person in the United States. He is a persistent, fearless advocate of its teachings, and at this time I desire that his religious belief should be made known to the public."

Another correspondent, writing from Philadelphia under date of July 1st, says: "Charles Foster, an old Spiritualist of this city, passed to spiritlife last wee k. He was mediumistic, and latterly unfortunate in his earthly career. That his spiritual home may be more for his best good and advancement, is my earnest wish."

The Philadelphia Convention. Shall we meet in convention at Philadelphia? s the question that Judge Holbrook is asking. Yes, why not? comes from all quarters. It will be pleasant for kindred in faith to look into each others' faces, listen to the words that will be said. By the interchange of thoughts come mental and spiritual strength and great riches.

There are objections to be considered. "Cer-

tain noisy ones, with one ism; certain ones with all isms, with no regard to the finess of things, will rush to the front," &c. Very likely. Was there ever a great gathering without this class? And did the fact ever deter good and earnest souls from coming together? The abolitionists will remember their struggles with the noisy ones; the women suffrage conventions have not always been noted for order; but no one dreamed of refusing to hold meetings on that score. I greatly mistake the genius of the heavenly hosts if they are not able to hold the hells in abeyance; and the moral power of Spiritualists, if there is a lack of strength to check the turbulent delement that may be at the convention. Persons holding convergent views will come together, and each may desire to give the uppermost thought expression. One's best, divinest thought may seem pernicious to another. What of it? One must be weak indeed who cannot bear a

Judge Holbrook, who sees the lions in the way, writes: "Chief of all, it will be a good time to declare our freedom from the dogma of the ages, that 'priests rule by right divine,' as we have declared our freedom from the dogma that kings rule by right divine, and have maintained it these now one hundred years; that, as in gov-ernment, each man is a sovereign and is the

ernment, each man is a sovereign and is the equal of every other before the law, so in religion each man is a priest and is the equal of every other before God—which, upon our honors, we will maintain by the world which is around us and the world that is above us."

There may be some at the convention who hold honestly to the "divine right of kings," and want to say so. Will the good Judge hold back his curse for the king, or refuse to listen when one of our English friends has his say for his country and Queen? "Each is a priest and all are equals," therefore one may not draw lines for another, or declare what is heresy or what is sound Spiritualism. What we want is toleration. If the spirit of love and charity go and abide If the spirit of love and charity go and abide with us, all will be well; if we go to the convention full panoplied for war, the war-spirit will bring to us destruction.

II. F. M. Brown. bring to us destruction. National City, Cal.

Arkansas.

JONESBORO'.-J. A. Meek, M. D., writes: Thinking that perhaps some of your many patrons would be pleased to hear from this wild region, I have concluded to give you a synopsis of the spiritualistic movement in our nidst. A little over two years since I delivered my first ecture on the subject of Spiritualism. Before this, the people generally were profoundly ignorant of the whole subject; even the ministers of the different evangelical denominations appeared as much in the dark in relation to the matter as their benighted and superstitious fol-lowers. My lecture was the first upon the sub-ject to which any of them had ever listened. At first they were startled, confounded, and totally unprepared to meet the Issue, and I began to mings, Mrs. M. J. Hendee, Mrs. M. A. Cummings, Mrs. Kerns, and a host of others. I learn think that I would have things entirely to my that in many families connected with the different churches of this city there are as good mediums as can be found anywhere, and that the pastor of one of the principal churches of San Francisco admits, in private conversation, that he cited holds acrowage with his spirit, daughter who can inclined to follow the advice of farms. often holds converse with his spirit-daughter. who seem inclined to follow the advice of Gama-The leaven is among the people everywhere. We are endeavoring to "open wide the door and let the angels in," and we find them as ready and anxious to come to us as we can be to have them.

A. W. Allen,

See'y San Francisco Spiritualities Union.

78 National street San Ergmeisco June 24, 1876.

The converge a few of the leading minds, of the leading minds, of the leading minds, of the leading minds, of the advice of Gama-The leaven inclined to follow the advice of Gama-The leave part of the people, but still the most of them are unable to procure such food. Will not some of our more highly favored friends at the North send us spiritual books, papers and magazines for distribution? Here is a vast missionary field, and much good can be geomplished in this real. and much good can be accomplished in this way Many of our friends at the North have books magazines, tracts, papers, and periodicals, which having read they have no need to retain; they could send the same to us, and such a contribu-tion would be most thankfully received."

Minnesota.

ST. PAUL.-M. T. C. Flower writes, June 28th: "I wish to call the attention of the Spiritualists here, and especially the members of the State Association, to the fact that the Executive Board have been (accedingly fortunate in secur-ing that elequent orator and wide awake Spiritunlist, A. J. Fishback, as missionary, who is entering upon his work with very flattering prospects. Brother Fishback will hold grove meetings anywhere in the north or northwestern part of the State where his presence may be desired by the friends, during July and August, and up to the time of the meeting of the Annual Con-vention, which will be held in September. Par-ties wishing the services of the State Missionary for grove or other meetings, can reach him by addressing him care Commercial Hotel, St. Paul. And now to the Spiritualist friends throughout the State I would say Brother Fishback is a gentleman above reproach, and upon the rostrum gives out a power for the dissemination of truth which carries conviction to the hearts and consciences of his auditors; his soul is in the cause. I would appeal to the friends throughout the State to strengthen and hold up his hands in the great service in which he is engaged. If they will do so, I am assured that we shall witness such a revival of our cause as has not at any previous period been met with in our State. And I would further appeal to the friends to make every effort to be at the approaching Annual Convention, and let us make it the great meeting of the State."

Massachusetts.

NEWBURYPORT.-C. L. T. Atwater, magnetic healer, writes July 2d: "I thought I would send a line to let the friends know we were still alive in this place. We have no organization here, nor do we have 'stated preaching,' but there is a strong undercurrent toward the light of Spiritualism among the common people. Mrs. S. A. Rogers-Heyder has been spending some two or three weeks here, and her time has been well taken up. She was at our house four or five days, and gave sittings to quite a number of our friends, and all were well satisfied with her."

Colorado.

tive; land absolutely free; cattle live fat without fodder all the year; pasturage unlimited and free; wheat the best in America; no venomous insects; no climatic diseases; asthma, bronchial and pulmonary difficulties sure to be cured; no fever and ague.

lowa.

COUNCIL BLUFFS .- A correspondent writes that Mr. John Horn, a respectable and worthy citizen of that place, was forcibly seized and sought to be entrapped into an insane asylum, not long since, because he allowed himself to actuas agent for the sale of Doubleday's "Spiritual Revelators." He, however, escaped from the clutches of bigotry, and is now more determined than ever in his advocacy of Spiritualism.

Dedication at the Hillside Home. To the Editor of the Banner of Light:

Believing that it may interest your readers, permit me to call attention to the opening of a new hall, which I attended on Wednesday, June 28th. It is situated on the grounds of the Hill-side Home, at Carversville, Bucks Co., Penn. Mr. A. B. Bradford presided, and the exercises commenced at 3 o'clock P. M. with a chorus sung by a full choir of singers of both sexes, assisted by a piano accompaniment, all under the leader-ship of Mr. Demorest. After the singing, El-vira Wheelock was introduced, who read the following lyric with marked success:

THE DAWNING. BY R. W. HUNE.

The darkness of the ages past
Is rolling fast away;
The light of scientific truth
Is heralding the day;
The spirits of another world
Have in these days their dag unfuried. Far from its gleaming folds

Gleantic error files; The fast of pride and power Beneath it falls and dies; Its folds in volumed glory roll Gleaming afar from pole to pole, The body-fettered slaves Beneath it pine no more; The mental bondsmen too Shall burst their prison do

With chains unbound, from shackles free, The world shall shout its jubilee. No more shall Manmon rule
The nations like a God;
Ills sceptre shall be riv'n,
And he must kiss the rod,
Ills serfs shall cease his power to own,
Nor kneel again around his throne.

Free from all priestly rule,
And bound by creeds no more,
The peoples shall extend
Their hands from shore to shore;
And Buddhist, Christian, Pagan, stand,
Arm linked in arm, a living band.

The human unit then Shall sundered be no more; The woman and the man Shall know no cruel war. Equal in power, in right and place. They 'll herald forth a nobler race,

Daughters and sons of toil
Shall hear the gladsome sound;
Our gospel's free to all,
And rolls the world around.
Without a price, without a fee,
Come forth, and clasp true liberty.

The darkness of the ages past is rolling fast away; The light of scientific truth is heralding the day. The spirits of the other world liave in these times their mag unfurled. This was followed by an address from Mr. A. B. Bradford, the orator of the day, setting forth vividly the conflict that is now going forward between scientists and creedal religionists, but asserting that between true religion and science there was no war. In his peroration he alluded to the building of the hall, gave it its title "Excelsior," and after authoritatively stating the purposes to which it had been dedicated, viz.

for free discussion, lectures and harmless amuse-ments, paid a merited compliment to Mr. W. R. Evans, the builder and proprietor, for the serv-ices he had rendered to humanity by its erection. Loud applause followed as he took his seat.
Balfe's arrangement of "Excelsior" was then sung in a masterly style by Mr. G. V. Demorest and Prof. Beans, assisted by a plano accompaniment by Miss Donne. Your correspondent was then called upon, and made a few remarks ex-pressive of his joy on the occasion. The session was concluded by another grand chorus by the

In the evening the hall was again crowded for a dance. While the young folks were pirouetting in the main body of the building, many ing in the main body of the building, many white heads could be seen on the platform and in the gallery looking at the graceful evolutions going on beneath them with delight. Surely the name "Excelsior" has been well applied to the building, for its course must be upward, baptized, as it has been, by the love of the human beings surrounding it.

It is the intention of Mr. and Mrs. Heath, who

have leased the Hillside Home from Mr. W. R Evans, to open a school here in the fall. As they are both Spiritualists of many years' standing, Liberalists both inside and outside of our fold will do well to take the fact into their serious. consideration. The most lamentable short-coming our halls present is the absence of little feet in them that ought to be there. Mr. and Mrs. Heath, at great sacrifice, may be said to have opened here a station on the royal road of progress—a place where Spiritualists, Liberal-ists and Reformers can meet and hold communists and Reformers can meet and hold communion. They intend also to make it a home where our children can receive a pure and proper physical, intellectual and moral education. Is such a home needed, and ought it to be sustained? To these questions but one reply can be given, and surely it ought to be made in deeds as well as in words.

Very respectfully,

R. W. Hume.

Carversville, Pa., June 29th, 1876.

Concert by Spirits.

Henry B. Allen, of Waverly, N. Y., [better known as the "Allen Boy,"] a spiritual medium of considerable reputation, has been creating quite a furore in private circles in this city during the past week by his wonderful spiritual manifestations. Last evening he gave a sort of spiritual concert at the residence of Latham Gardner, 68 Jones street. Twenty-five ladies and gentlemen joined in the circle. The room in which the scance was held was very close, and the heat was oppressive and exhausting to the medium. In front of the medium stood a small stand, on which lay a dulcimer, a tambourine, a guitar, several bells, a trumpet and a pan. The carpet had been taken up and the windows had been darkened. After joining hands in a circle the lights were extinguished, when a hymn was sung. "The Last Rose of Summer" and "Home, sung. "The Last Rose of Summer" and "Home, Sweet Home" were then played upon the ducimer in a charming manner, claimed by Mr. Allen to have been played by the spirit of his wife. There were both gentle and boisterous spirits, whose dispositions were expressed in the way the musical instruments were handled. The guitar could be heard distinctly floating around the room, occasionally touching the ceiling and continually playing some sweet air. Then the fan would impart relief to the sweltering circle. One spirit named Tone, a colored man, created one spirit named Tone, a colored man, created considerable amusement by his antics on the instruments. The dulcimer, weighing thirty pounds, was lifted several times during the evening from the table in the centre and carried over the heads of the circle to the rear. Fresh of the the heads of the circle to the rear. Each of the visitors had an opportunity of sitting next to the wisitors had an opportunity of sitting next to the medium, when a spirit hand, or something else, would rub the head or thump the breast. The rubbing of the head could be distinctly heard all over the room. Occasionally lights could be seen floating around the room. Upon the whole, it was a mysterious entertainment.—Rochester (N. Y.) Democrat and Chronicle, July 4th.

When investigating the phenomena of electricity passing through a very rarefied atmo-sphere, and when the light produced was so feeble that in a dark room, and at midnight, the eye could detect nothing. I have been able to get good photographs of the phenomena, which were totally invisible to the eye, because I could expose the sensitive plate for forty minutes to the cumulative action of this feeble light, thus show. used both by the Northern and Southern armies at the battle of Gettysburg. The bell is seven feet high, measures twenty-three and a half feet around the lip, and weights thirteen thousand pounds. The clapper is nickel plated and burnished, weighing three hundred pounds. The hammer, which will strike the bell, weighs two hundred pounds. The bell was manufactured by deed pounds. The bell is seven to detect nothing, a merous good photographs of the phenomena, which were totally invisible to the eye, because I could expose the sensitive plate for forty minutes to the continent, and the advantages it offers for settlers, among which may be noted the following: Mild and delightful climate; pure water; wood and timber plenty; soil fertile and productions of this feeble light, thus showing the part of the continent, and the advantages it offers for settlers, among which may be noted the following: Mild and delightful climate; pure water; wood and timber plenty; soil fertile and productions of the phenomena, which were totally invisible to the eye, because I could expose the sensitive plate for forty minutes to the cumulative action of this feeble light, thus showing the part of the continent, and the advantages it offers for settlers, among which may be noted the following: Mild and delightful climate; pure water; which was otherwise total date, painting a pleasant picture of this good photographs of the phenomena, which were totally invisible to the eye, because I could expose the sensitive place to the eye, because I could prove totally invisible to the eye, because I could prove totally invisible to the eye, because I could prove totally invisib

ON AN INTAGLIO HEAD OF MINERVA. BY-THOMAS BAILEY ALDRICH.

Beneath the warrior's helm, behold The flowing tresses of the woman!
Minerva, Palias, what you will—
A winsome creature, Greek or Roman.

Minerva? No! 'tis some sly minx In cousin's helmet masquerading; If not—then Wisdom was a dame For sonnets and for screnading!

I thought the goddess cold, bustere, Not made for Love's despairs and blisses: Did Pallas wear her hair like that? Was Wisdom's mouth so shaped for kisses?

The nightingale should be her bird, And not the owl, big-eyed and solemn: How very fresh she looks, and yet She's older far than Trajan's Column! The magic hand that carved this face,

And set this vine-work round it running, Perhaps ere mighty Phidias wrought Had lost its subtle skill and cunning.

Who was he? Was he glad or sad, Who knew to carve in such a fashion? Perchance he shaped the dainty head For some brown girl that scorned his passion. But he is dust; we may not know

His happy or unhappy story : Nameless, and dead these centuries, His work outlives him—that's his glory !

Both man and jewel lay in earth Beneath a lava-burjed city; The countless summers came and went, With neither haste; nor hate, nor pity. The years wiped out the man, but left The jewel fresh as any blossom, Till some Visconti dug it up—

To rise and fall on Mabel's bosom! Oh nameless brother! see how Time Your gracious handiwork has guarded : See how your loving, patient art Has come, at last, to be rewarded!

Who would not suffer slights of man, And pains of helpless passion also, To have his carven agate stone, On such a bosom rise and fall so!

JOTTINGS ALONG THE WAY.

BY J. M. PEEBLES.

To the Editor of the Banner of Light:

Taking the night train at Nashville, the morning found me in Memphis, Tenn., a guest in the hospitable mansion of Dr. Samuel Watson. Spiritualism has a strong hold in this city. The condition of Mrs. Miller's health admits of only occasional séances. Miss Clara Robinson continues to possess superior gifts of mediumship. Mrs. Hawkes, connected with the Inner Life Department of Dr. Watson's Magazine, is in daily communion with the loved in heaven. Her poetical improvisations are truly beautiful, and her home influences perpetual benedictions. Dr. Watson has superior mediums in his own family. These will increase. Our lectures in this city were well attended.

BOONVILLE, IND.

Leaving Memphis Sunday night, we reached Boonville in time to commence the long-promised course of lectures. Those previously delivered here in the Methodist Church by Dr. Watson created a deep sensation. Already is there a harvest from his judicious sowing. The people everywhere are hungering for a broad liberal Christian Spiritualism. Our stay at Dr. Barker's residence was exceedingly pleasant. The clergy attended our lectures in Boonville, and one of them even on Sunday evening. We are under promise to re-visit this place.

Dr. A. C. Hallock and a few others long held the fort in this city. But last winter, through a policy bordering on dishonesty, they lost their hall. The Episcopal clergyman in Evansville isdecidedly liberal. Many Spiritualists support him. The Barnes will case is by no means settled. Dr. Hallock has strong hopes that the finances, connected with this will, will yet be appropriated as the testator designed. Rich Spiritualists should see their money doing good ere their bodies moulder to dust. Will they take the hint? EVANSVILLE, IND.

VINCENNES, IND.

This is a beautiful, and for a Western, quite a venerable city. Riding out to the residence of the Rev. S. Burnett with his son, we passed the old brick house in which Gen. Harrison lived when Governor of the Northwest Territory in 1806. And just across the street from this grim and grayed mansion are standing the two trees under which Harrison and the Indian Tecumseh made their famous treaty of peace. Near Elder Burnett's residence is a grand old mound. It gratified us to stand upon its summit. We are under engagement to deliver a course of lectures here in the fall.

CHICAGO, ILL.

Only a day or two in this Garden City of the West—a city sustaining three Spiritualist meetings each Sunday. Calling upon the editor and assistant editor of the Religio-Philosophical Jourassistant editor of the Religio-Philosophical Jour-nal, I found them joyous in spirit, full of busi-ness, and rich in that prosperity which necessa-rily comes from industry and energy of charac-ter. Generally speaking, poor people are lazy people. I called upon Capt. Tuttle, whose zeal people. I called upon Capt. I title, whose zeat is only excelled by his hospitality; upon Dr. Avery, famous for healing both body and soul; upon the Healds, Frees, Bushnells, Slocums and others. Though quite ill, Mrs. Tappan made my call truly enjoyable. Praise was upon all the lips that mentioned her name in our hearing.

BATTLE CREEK, MICH. This stirring city has a thousand charms for me. Voluntarily leaving the church, I settled in this place. The body of our little boy here sleeps in the Quaker burying-ground, and then I have brothers, sisters and friends here of the long ago. During six of my eleven years' residence in this city I addressed the society of Spiritualists, called the First Free Church. For some eight years they have been eventuaring in eight years they have been experimenting in mouthly engagements, weekly engagements, and

mouthly engagements, weekly engagements, and no engagements. They are satisfied, and now invite me, without a dissenting voice, to return and become their settled speaker.

The evening after our arrival over fifty persons assembled at the pleasant home of Mrs. Hitchcock to give us a greeting. It was cheering and refreshing to again clasp the hands of the Browns, Merritts, Manchesters, Meachams, Whitness and other who have were the leaves and their who have were the leaves and their seconds. neys and others who have wrought long and well in the field of progress. The music was excel-There was a large audience in attendance

Dr. Newcomer, a resident of this city, has just finished a large painting, symbolizing the evolu-tion of man from barbarism to an enlightened Spiritualism. It is magnificent in both design and execution. Photographs may be obtained by writing to the doctor. It should be on exhibition at our public meetings.

MARRIED, At the elegant residence of Mr. and Mrs. A. A At the elegant residence of Mr. and Mrs. A. A. Whitney, Battle Creek, Mich., on June 14th, by the writer of this, Mr. T. C. Anthony, of Marengo, Mich., to Miss R. Augusta Whiting, of Albion, Mich. It may interest the numerous friends of this lady—able as a writer and eloquent as an exponent of the Spiritual Philosophy—to know that in consequence of this new social relationsham. social relation she will not leave the lecture-field. The mantle of our ascended brother, A. B. Whit-ing, rests upon this gifted sister of his, and when lecturing, she is conscious of his and other heav-

enly intelligences. enly intelligences.

It seems a part of my appointed work to be present at the wedding festivals of our public speakers. Accordingly I officiated at the weddings of Dr. Cleveland, Dr. Houghton, Dr. John Mayhew, Dr. E. C. Dunn, Mrs. Alcinda Wilhelm, Thomas Gales Forster and several others,

some of whom have passed to spirit-life, and two have entered the ranks of Liberal Christians. have entered the ranks of Liberal Christians. Mrs. Cora L. V. Tappan recently said, when officiating at a marriage ceremony in Chicago: "It has been left for the Christian religion to give the flowering out of social life to the world in the monogamic marriage, and had there been no other good work accomplished save this, the civilized nations of the earth owe their present prosperity, elevation of sentiment, loftiness of social purpose to this one recognition: That so in the beginning so now, the Delty intended the marriage of one man and one woman as the foundation of the home and the centre of social foundation of the home and the centre of social life. This marriage is a sacrament in the Roman Catholic Church, and we are not sure but what this is best, because in every essential particular true marriage is the sacrament of the soul."

STURGIS, MICH. Invited, pressed by the committee to attend the annual meeting at Sturgis the 15th, 16th and 17th of this month, we duly reported ourself at the house of the Hon. J. G. Walt. Here the Spiritualists own a fine church edifice, built of brick. We dedicated this sixteen years ago, and among the speakers present were the lamented S. J. Finney, Joel Tiffany and Judge Coffinbury. Through the energy of Mr. Gardner and others, the church has recently been painted, frescoed, and put in admirable order. It is an imposing structure, and an honor to Spiritualism. This structure, and an honor to Spiritualism. This late anniversary occasion was truly a pentecostal season. The building was packed with earnest souls, and the enthusiasm increased to such a pitch that the meeting continued over till Monday afternoon. Bro. Stewart, Mrs. Anthony, Mr. Walker, (a young trance speaker of great promise,) and others, spoke as the "spirit moved them." All were "baptized with the Holy Ghost," and some exercised their "gifts of healing" in public, others "spoke with tongues." The friends in Sturgis resolved to have this a Spiritualist meeting, and succeeded. It was a blessed season.

BERLIN HEIGHTS. OHIO.

BERLIN HEIGHTS, OHIO.

Summoned to this place, we gave a lecture upon "Travels in Mexico and Yucatan." The assemblage was not large, though Hudson Tuttle is an audience of himself. Hudson and Emma were both busy as summer bees at farmwork, literary work and painting. It is among the marvels how they accomplish so much. Spiritualism never stood so well in this vicinity as at

BIRMINGHAM, OHIO. Our lecture here called out a fine audience. There are royal souls in this place, and among them Mr. Ott, the postmaster. His door is ever ajar to entertain speakers. We are here booked for a course of lectures upon Travels and Spiritualien this autumn. ualism this autumn.

LEROY, N. Y. Seldom do we see a more neat and stirring in-Seldom do we see a more neat and stirring inland city than this. Mrs. Mary F. Davis, the accomplished wife of A. J. Davis, and Mrs. Emma J. Bullene, the eloquent speaker, attended the Female University in this city. It is an old and popular institution. Mr. R. S. Samson constitutes the working majority among the Spiritualists of this city. We lectured on Saturday night and Sunday. Mr. Beals did the singing. He is a superior vocalist. Bro. J. W. Seaver, of Byron, was present, and took part in the public exercises. This upright man as well as able speaker is doing great good to Spiritualism all through these regions. The work goes bravely on. Never a truth perishes. A few days since I on. Never a truth perishes. A few days since I reached my Hammonton home, finding family

and friends all usually well.

Hammonton, N. J., June 29th, 1876.

WAYSIDE NOTES. BY WARREN CHASE.

To the Editor of the Banner of Light:

Some of my old friends who read the Banner (as all of them ought to do) may desire to know how, where, and what I am, where going, what doing, etc. To such I can say, You need not expect much change in me or my work while life and health remain, and the latter was never better nor my work more constant, pressing and prosperous.

I have just closed the second quarter of the centennial year, during which I have given thirty-five lectures, leaving out mostly the short and heated evenings, and have never had better attention or appreciation. July is all engaged in Ohio, closing at Clyde the 30th. During April I lectured in Clyde, Painesville, Geneva, and Akron, and found good interest, and people anxious to hear me again whenever I can come. During May I lectured in Cuyahoga Falls, Hudson, Cleveland, Alliance, and Salem, Ohio, with the best success, especially in Cleveland, where I found more and better interest than in former years and visits, when more was said and less done for our cause. I return there the third and fourth Sundays of July. The society there is under excellent management, and seems to promise much good to the cause of spiritual truth. Many of the infidels and some of the Spiritualists of Salem came out from Quaker spiritualists of Satein came out from Quaker stock, which moves with slow, firm, steady, but sure step, and ultimately reaches Spiritualism. Any one who will watch the growth of religious thought will see that Catholicism grows into Protestantism, Protestantism into Unitarianism, U testantism, Protestantism into Unitarianism, Unitarianism into Free-religion, Free-religion into Rational Spiritualism, but not into Christian Spiritualism, which is a hybrid, and cannot perpetuate its existence. Christianity and Spiritualism, like oil and water, must both be elevated into gases to mix. One is made up of faith and belief, the other of knowledge and facts, and where the latter is the former is not wanted. There is a constant and rapidly increasing distrust of faith and belief, and a constantly increasing demand for facts and the evidence that

brings knowledge.
In June I visited Leesville, Carroll Co., Ohio., and found some things worth noting, as it was my first visit; and as my stay was limited, I gave four lectures in twenty-six hours, each to a full hall of attentive listeners. This enterprising little village, at present two miles from a railroad, has managed to keep saloons and grogshops out, and saved the money usually wasted in them for literature and domestic comforts, in them for literature and domestic comforts, greatly to the advantage of the people. They have also let one old church dry entirely up and go to pieces, and have but one left, which is running at low water mark and likely to follow the other in its downward course. One Christian said of the old one there was nothing left of it but a blue streak of infidelity. The other has a little fire in it yet, but fading out. This neglect of churches has saved another large sum to the people for useful purposes, hence they are better situated than their more plous and dissipated neighbors, and this, too, accounts for the sucneighbors, and this, too, accounts for the success and progress of Spiritualism, and our society there, that has a good hall at its service, which on the occasion of my visit was wreathed and lettered, and studded with bouquets of flowers and evergreens, and over a dozen young and beautiful girls took part in the work and in the singing. It was quite a treat to find this oasis in the desert of Christian villages in this part of the

Gave two lectures, in New Philadelphia, on in Alliance, on our philosophy, and two more, in Alliance, on our philosophy, and then rode up and down the Alleghanies to the Centennial Grounds. Spent two Sundays in Philadelphia, and spoke six times in public, gave two lectures at Liberal League Rooms to good audiences, and two Sundays expended to the Spiritualists. two Sunday evening lectures at the Spiritualists' Lincoln Hall Rooms, to very large audiences, in the shortest and hottest evenings of the season, and have seldom seen more or better interest in and have seriom seen more or better interest in any place, under such circumstances. The cause seems to be prospering there, and only needs good live speakers, and living issues discussed. Visited Carversville, Pa., and the Hillside Home, but did find one of the pleasantest places I have ever visited, and one that in due time may be a school and home for the reformed and progressed minds among Spiritualists. Shall wait and watch

its changes. The liberal and general invitation of course brought more dead-heads than helpers, and this, with other causes, has checked the work for the present.

Spent a week or more in and about the Exhibition (Exhibition (Exhibition))

of it, of which I need not write, as there are plenty of pens describing it for the press all over the land. I had one delightful day in the halls, the land. I had one delightful day in the halls, piloting about Mrs. Mary E. Tillotson and Sadic Bailey in their elegant suits of reform dress, which gave an opportunity to call the attention of a thousand people at least to the contrast between the American and French costume in which the other ladies were dressed, and many seemed to appreciate the fact. Monday, June 26th, ended my spare time, and that day took the fast train, and in fourteen hours was over the Alleghanies, and over four hundred miles westward in Ohio, where my work now is. Address Cleveland.

VERMONT.

Eighth Annual Convention of the State Spiritualist Association.

(Reported for the Banner of Light,)

First Session .- The Convention met in the commodions hall of the Wilder House, Plymouth, June 12th, and was called to order at half-past ten A. M., Dr. E. A. Smith, President of the Association, presiding. The first business of the Association was to appoint Thomas Middle ton, Charles Walker and Charles Crane a committee on business, to arrange the order of exercises and provide speakers for each session. Mrs. Fannie Davis Smith and Mrs. H. E. Mussey were appointed a committee on finance, to act in concert with the board of managers of the Associ-

Mrs. Fannie Davis Smith was invited to open the delib-

ation.

Mrs. Fannie Davis Smith was invited to open the deliberations of the Convention by an invocation.

The Secretary then read a petition, signed by twenty-seven members and others living in the towns of West Burke and Giover, for a division of the Association, setting off the north part of the State for a separate organization, to be called "The Northern Vermont Spiritualist Association." The discussion of the petition occupied the remainder of the session, and was participated in by Charles Walker, Dr. Smith, Sabin Scott, Charles Crane, Thomas Middleton, Harvey Howes and D. P. Wilder. The spirit of the discussion was candid and fraternal, but decidedly unfavorable to the petition.

The attendance on the first session was not large, the speakers present being Dr. H. P. Fairfield, of Greenwich Village, Mass., and Mrs. Fannie Davis Smith, of Hrandon.

Afternoon Session.—The meeting opened at haif-past one, with considerable accession to the humbers. The choir led off with a song, whon an hour was devoted to conference. In these conferences the largest liberty of speech was allowed, and a great variety of subjects were introduced. The discussions were often very interesting and sometimes highly instructive. Remarks were offered by Messrs, Middleton, Fairfield, Scott, Crane, Holt, Walker and Madden. The discussion turned principally on the ministration of spirits and the influence of spirit-communion and the reliability of spirit-messages.

At the close of the conference there was a song by the choir, when Mrs. S. H. Matthews, of Springfield, was introduced as the regular speaker of the alternoon. The subject was "Eighteen Years' Experience as Medium." Addiurned of 3:30 P. M.

The Evening Session opened with slugging by the cloir.

At the close of the conference there was a song by the choir, when Mrs. S. H. Matthews, of Springfield, was introduced as the regular speaker of the afternoon. The subject was "Eighteen Years" Experience as Medium." Adjourned to 6:30 P. M.

The Evening Session opened with singing by the choir. The subject of materialization was discussed in conference, and participated in by Messrs. Middleton, Scott, Storer, Geer and Madden, who related some of their experiences with materializing mediums. At the close of the conference, the choir sang a song, and Dr. H. P. Fairfield took the rostrum and gave the regular address of the evening. Dr. Fairfield lectures in the unconscious trance. He is a speaker of great force and power; logical, malytical and spatisting with ilustration. His enunciation is rapid. It would tax a professional reporter to follow him, and no abstract of his fecture could do him justice. He prefaced his address by a short invocation to the "spirit of the universe." He took for his subject, "The Soul's Communion," and announced his text as found in Heb. xili: 16: "But to do good and to communicate, forget not." A few of his utterances are given below.

First perception, then reflection, then communion; these three-constitute the trinity. The helpless infant only porceives, the youth begins to reflect, and the young man and woman commune. The upgushing springs, the sparking stream, the quiet take and the rolling, heaving waves of the ocean, the fruitful valleys and the majestic mountains are the only infallible revelation of flow to the Lewish dispensation, reflection the Christian dispensation, and communion is the dispensation of Modern Spiritualism.

Spiritualism makes a man think, it makes him speak, it makes him act. When we learn that we have an immortal spirit as well as a body we shall begin to care for that spirit. The more like a man you make Jesus the better you can appreciate him; the more like a food you make him the less you can understand him. Jesus is the author and finisher of our failt

and finisher of our faith; then we have no longer any business with faith, and the Spiritualist has arrived at knowledge.

The remarkable improvisatrice, Mrs. Manchester, of Randelph, closed the last session of the first day with a song improvised on the subject, "The Love of God," proposed by Thomas Middleton.

Adjourned to meet at 9. M., Saturday, June 10th.

Second Day.—The first session of the day opened with a large increase of numbers, and they continued to come until the large hall of the Wilder House was well filled before the close of the session. The subject of locating the next convention was discussed in conference, and proposals were entertained from Felchville, Cuttingsville, Granville and Rochester. It was voted to hold the next Annual Convention at the Wilder House, in Plymouth, about the 10th of June, 1877. The conference closed with a seng by Mrs. Geer.

The President them introduced A. F. Hubbard, of Tyson Furnace, as the first regular speaker of the session. He was followed by Mrs. Lizzlu Manchester.

At the close of Mrs. Manchester's address, Dr. H. B. Storer, of Boston, read a letter and communications from Horace M. Richards, of Philadelphia. The Convention voted to accept the letter and communications, and ordered them entered on the book of records. Adjourned to 1:30, Afternoon Session.—The meeting convened at 1:30,

P. M.

Afternoon Session.—The meeting convened at 1:30,
when the President announced the election of officers for
the ensuing year as the first business in order. On motion
of E. B. Hoiden, the old board of officers was re-elected
without a dissenting vote. The board is as follows: President, Dr. E. A. Smith: Secretary, A. E. Stanley: Treasurer, Charles Crane; Vice Presidents, Mrs. Lizzie Manchester, D. C. Geer, Mrs. M. S. Townsend; Managers,
Sabin Scott, Dr. E. B. Hoiden, Mrs. S. A. Wiley, D. P.
Wilder, Nathan Lamb, E. B. Jenny, Mrs, H. E. Mussey,
Mrs. Polly Dickerman, Mrs. Fanny Davis Smith; Auditor, A. F. Hubbard.

The time allotted for conference being taken up in busimess, after a song by the cholr, Dr. H. B. Storer, of Bos-

Whiler, Nathan Lamb, E. B. Jenny, Mis, H. E. Blussey, Mrs. Polly Dickerman, Mrs. Fanny Davis Smith; Audit-or, A. F. Hubbard.

The time allotted for conference being taken up in business, after a song by the choir, Dr. H. B. Storer, of Boston, was introduced as the speaker of the occasion. He addressed the Convention for nearly an hour, and held the large audience in close attention to a lecture of rare excellence and becauty. His subject was "Hero Worship." The speaker said the essential elements which go to make up the hero or heroine are possessed in common by all men. He did not suppose a man who had exerted the influence on the lives of men that Jesus has could have so commanded the admiration of the world unless he actually possessed the qualities worthy of that admiration. Jesus is prevented from doing the work he might have done simply because of the misrepresentations of those who have taught in his name. Dam up your river and the water becomes siagnant, and sends out noxious odors. Break away the dam and the water will continue to run sweet and pure. So with yourselves. Shut up yourselves and try to keep what you have got, and you begin to stagnate, All I can get out of you is gain to you. What you give you have. What you draw from me is your gain. A man cannet worship a hero without appreciating the qualities that make the here, and be is thus emobiled himself. The one who expresses a new thought in a new way and compels thought in others, is doing the work that God is doing in the diversity of scenery around us.

Adjourned to 6:30 r. M.

Evening Seasion opened at 8:45 with a full house by a song by Mrs. Manchester improvised a song, when Dr. Storer related some of his experiences with a materializing medium, a lady of Boston.

At he close of the doctor's narration, the Convention was addressed by Dr. Fairfield for three-quarters of an hour. He took for his subject of locating the September and January Conventions occupied most of the time allotted for conference without coming to any decision. Mrs. M

Mrs. Manchester closed the day's proceedings with a song song. Third Day.—The first session opened at \$1.30 with a song by Mrs. Geer. Remarks were made by D. C. Geer, Dr. Gould, Thomas Middleton, Charles Walker, Charles Orane, Mrs. Boyanding, E. B. Holden. Dr. Stone and others. Mrs. Morgan, of Canaan, N. H., read an inspirational poem entitled "Over the River." Mr. Huston, of Montreal, spoke of the state of Spiritualism in that city, and gave some account of his experiences and conversion. The hour for regular speaking was an nounced.

A song was improvised by Mrs. Manchester. Mrs. L. A. Wiley gave the first address, which was full of tender sppeals to the best instincts of the human heart, and evidently left a deep impression on the audience, which had been constantly increasing till the hall became densely packed at the close of her lecture.

Dr. Fairfield followed in an address of nearly an hour, preceded by an impressive invocation. His subject was, "The Spirit-World, its Location, its Composition, its Occupation."

preceded by an impressive intocaton. Als subject was, "The Spirit-World, its Location, its Composition, its Occupation."

Adjourned to 1:30 F. M.

Afternoon Session met at 1:30. Thomas Middleton gave some of his experience.

Sylvester Judd entranced his medium, Dr. Fairfield, and gave a short sketch of his history. He was born in Southampton, Mass., attended school at Hadley Falls; his father, whose name was also Sylvester, was associate editor of the Northampton Courier many years ago; there were three Sylvester Judds, all of Orthodox, Calvinistic faith, and he was brought up in the same way. He went to Templeton to teach; unfortunately, or fortunately, there was but one church in that village, and that was Unitarian. He went, became interested, and the result was became a radical Unitarian, and used to give a great many lyceum lectures. He was put into a damp hed, took a violent cold, had congestion of the lungs, and died Jan. 26th, 1863. At this time he was preaching to the Unitarian church in Augusta, Me. He was introduced to Fairfield by Rev. Mr. Bacon, Universalist minister of Providence, R. I. He had been operating on Fairfield without much success. I found I could use him, and have been operating through him ever since. him ever since.
Dr. Storer gave some interesting experience. The Pres-

ident announced that the board had decided to hold the next quarterly convention in Felchville, September 27th and 30th, and October 1st. Mrs. Manchester improvised and sang a prayer. Mrs. Fannie Davis Smith was then introduced to the au-

Mrs. Fainle Davis Smith was then introduced to the audience as the first regular speaker of the session. The discourse was founded on the text. "He that is without sin let him cast the first stone," and was replete with candid criticism, gentle admonition, and carnest instruction, couched in language chaste, refined, and expressive. The address commanded the closest attention. At its close Mrs. Manchester improvised a song on the subject, "Be Your Own Saviour," proposed by Sabin Scott.

The closing address of the Convention was given by Dr. Storer, who spoke for nearly an hour, and was listened to with unabated interest to the end. The hall was literally packed, all the standing room being filled with eager listeners.

with unabated interest to the end. The hall was iterally packed, all the standing room being filled with eager listeners.

There was a short evening session, devoted principally to relating experiences, answering and asking questions. Toward the close Dr. Fairfield was entranced by a spirit who said he used to run Tyson Furnace, moved into Rutland, and died there. On being asked his name, said it was solm Stewart. There were several persons in the hall who said there was such a manjones foreman of the furnace, who moved into Rutland and died there. As Dr. Fairfield is a stranger to the place and the people, it is considered a good test.

After the usual complimentary vote of thanks to host and hostess, beakers, mediams, singers and managers of the Vermont Central railroad, the Convention adjourned to meet in Feichville, September 22th.

Taken as a whole, the Convention was a most gratifying success. All appeared to feel that they had been blessed with an interesting and profitable occasion, and such an intellectual feast as can only be had at Spiritualist Conventions.

E. B. HOLDEN, Secretary.

THE MORNING MOON.

Blue morning breaks; the glad sun showers His splendor over waves and flowers, White ships, fair forests, towns and towers.

Still the pale moon, which lately shone Unrivated, now with glory gone, Through golden guifs of light sails on,

Like an old sage, grown sad and slow, With feeble step and hair of snow, And back that curves like bending bow.

Around him youths with souls of flame, New systems, laws and fashions frame, And reap fresh fields of wealth and fame.

The powers he fondly prized have flown: The minds he worshiped are unknown; He wanders through the world alone.

Oh, lights that fade, and loves that range! Oh, cheeks that blanch, and hearts that change! Oh, bitter life most sad and strange! - From the Janunese.

LIST OF LECTURERS.

(To be useful, this list should be reliable. It therefore chooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. This column is devoted exclusively to lecturers, without charge. If the name of any person not a lecturer should by mistake appear, we desire to be so in-

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The Great Indian Battle.

And Custer has fallen, fighting the Sioux in their own territory, and along with him fell his two brothers, a brother-in-law, and a nephew, together with his entire command of five companies, fighting desperately to the end. They rashly attacked the Indian camp of two thousand lodges on the Little Horn. Three hundred and fifteen brave and gallant men charging a force of from 2500 to 4000. The Sloux were mounted, and armed with muskets. They took every gun of the slaughtered troops from them. It was bloody, bloody work, the fruit of falsehood, deceit, and wrong. While we profoundly deplore this destruction of so many lives, we shall not let any measure of sympathy blind us to the Iniquitous course that thus exposes to violent death gallant men, whose lives are worth more to their country in another kind of service. In this battle, which is destined to become memorable in the history of Indian warfare, fifteen commissioned officers were killed, and the whole command un-

There cannot be much question that Gen. Custer was goaded by a spirit of pride, and perhaps another feeling still, into undertaking rashly what, under different circumstances, he would have entered upon with greater deliberation and prudence. He had been disgraced by the President by being stopped on his way West to take command of the general expedition. Instead of leading it, he was permitted only to assume a subordinate position with his regiment. It was while leading five small companies of men against the very heart of a camp two miles in length, and bristling with three or four thousand mounted Indian warriors, that he met the fate which almost any one might have predicted. There is what men might call a strangeness in this result. It was Gen. Custer who, by his glowing description of the Sioux country, first ted Tail Agency. An immense number of Indian was a country for the strangeness in this result. attracted the foot of unlawful emigration thither: and it is he who is among the first to pay the penalty of his own wrong.

We did not venture to prophesy favorably for the whites in regard to this Indian war, after the conflict between Gen. Crook's command and the Sloux warriors at Goose Creek. We then entertained the fear that this Big Horn expedition against the Sioux was not going to turn out well for us. The true result of that battle has never vet been given satisfactorily to the public. Our views were very much like those of the New York Herald on the subject, which said that the opinion was fast gaining ground that these military expeditions into the Sioux country were "a mistake, and a very grave one, as well as a great wrong, and likely to precipitate a general Indian war, to be more properly called a general Indian massacre." The Herald added that "the tribes thus attacked, on what they have the most solemn right to consider their own territory, will not only carry on war against the United States troops sent against them," but will "surely proceed to exterminate frontiersmen and their families, and to retaliate in every barbarous way upon the defenceless whites within their reach."

And we could not better east our own thoughts on this whole business into expression than by using the reflections of the Herald, as it continues to deal with the subject. It acknowledges that "the record of past Indian wars shows that they are fomented by fraud and wrong, and that they are prosecuted entirely in the interest of the frontier towns and of the army contractors, whose advantages in the providing of transportation teams, storage, &c., are as numberless as they are lucrative; and that it is by the fortunate individuals holding such contracts, and by the organs they control, that parties of Indians, legally hunting on the ceded lands west of their own reservation, are called 'depredating parties of savages'-while other bodies of Sloux, moving on their own territory, are pursued and attacked by the military as 'prowling bands.' The combination which controls contracts and manufactures outrages," says the Herald, "is as responsible for the present state of irritation among the Indian tribes as it is for the auriferous fables about the Black Hills which have already cost hundreds of lives to the country.'

We repeat that we most profoundly deplore the killing of that gallant young General, and the sacrifice of his body of brave men; but there is something to be considered back of that, and we rejoice that the more intelligent journals of the day, without regard to political views, are bringing out the points of the matter in their true and strong light. While they mostly admit that the country is now launched on a long, bloody and exceedingly costly Indian war, they do not hesitate to hold it sternly up to its responsibility in this matter. We go further than they do, and call for a cessation of this fighting

lose deplorably in men and money.

The Boston Post speaks out and says: "This is the sad fruit of the nation's own wrong doing." It refers to the "greed and folly of the Government, which violated its plighted word with the Indians and led to this conflict as a natural result." The Boston Herald says : "It is to be hoped that the terrible calamity that has betallen the country in the massacre of, General Custer and his brave troopers, by the Sioux Indians in the Big Horn country, will lead to an entire revision of our Indian policy. The manner in which these wards of the nation have been treated has been discreditable to the last degree, and no time should be lost by Congress in retrieving the errors of the past by an entire change in the methods of dealing with them. * * * There exist the strongest reasons for the belief that the present Indian war has been brought about from no other motive than to make still larger appropriations necessary, out of which Administration favorites could secure fat contracts and more of them." The Boston Sunday Times says that "Gen. Custer and his gallant men have been sacrificed at the shrine of that stupid and dishonorable policy which regards treaties with red men as of no account, and then sends a handful of brave soldiers to deal with the exasperated warriors in the fastnesses of what they regard as their own sacred territory."

In closing this article we deem it our bounden duty to present to the reader the following statement made by Indian Inspector Vandever, of the Red Cloud Agency, to the Commissioner of Indian Affairs, in Washington, giving as it does the true key to the causes operating for the production

RED-CLOUD AGENCY, June 30th, 1876. DEAR STR-Unless you visit this Agency in person, and witness the number of Indians in daily attendance at the Agency, it would be difficult for you to conceive the little dependence that is to be placed in the reports that are constantly forwarded to Washington in regard the wholesale departure of the l'idians. For Laramic is nearly ninety miles distant from the Agency, and yet they affect to know over there more about the affairs of the Indians over here than the Agent or any one else. About a month ago a mail carrier was killed on the road between the Agency and Laramie; since then the carry ing of the mails between the two points has been discontinued. About the same time some herds of mules were stolen, between here, and the Platte River, on the Sidney road, and that mail line has been abandoned. For more than a month there has been no regular communication and no mail between the Agency and the railroad, and the chief information received by the public in re-gard to the Agency came from Laramie and Cheyenne, and was founded on the vaguest kind of rumor or deliberate falsehood. As an exumple of the kind of stories that are being put afloat, and the little foundation for them, I will mention that when on my way here a few days ago, I met a company of returning Black-Hills miners and camped over night with them at Snake Creek, fifty miles south; they informed me that two days before they came by the Red-Cloud Agency, and there learned that a large number of Indians, five or six hundred, had just returned to the Agency from the north, bringing a number of wounded Indians with them, supposed to have been engaged in a fight with Gen

Immediately on my arrival here I set about inquiring into this matter, and after full investigation I found there was not a grain of truth in the story told by the Black Hills party. I presume, however, this canard was given out by the party on their arrival at the railroad, and that by this time it has been extensively circulated in the pa-pers and credited as true. The fact is that the great body of Indians at these two agencies are loyal and true to the Government, and are trying to keep the peace. None of the leading men have gone out since the recent troubles began, and very few of their young men. The Chey-ennes, who do not properly belong here, and ought to have been compelled long ago to return o their own region, have committed most, if not all, of the depredations since the first expedition of Gen. Crook to the north, and the excuse they lians were present and participated, and particularly the warriors and men, young and old. I am credibly informed and believe that seventy-five per cent, of all the able-bodied Indians of these two agencies were there. After the dance a talk two agencies were there. After the dance a talk was had among themselves, and the question considered whether any of them should engage in hostilities with the whites at the present time. Red Cloud and Spotted Tail especially harangued the multitude and exhorted them to remain at peace and wait until the Great Father should ave come over to arrange about the Black Hills. These great chiefs and others have used their utnost influence to hold their people at home, and they have succeeded. Those who have gone out are the unruly ones, and there are no more of that kind among these Indians than among the same number of whites. Give these Indians fair play, treat them with the same degree of justice that we would treat civilized beings with, and they will be friends. But is reconstituted. will be friends. But if provocation after provoca-tion is heaped upon them, they will be compelled to

Very respectfully, your obedient servant, WM. VANDEVER, United States Indian Inspector. Commissioner of Indian Affairs, Washington,

Social Tyranny.

We have recently seen a paragraph going about the papers to this effect: that if a young man goes astray, his friends, if he happens to have any, gather about him to rescue him and restore him to the path of virtue. Gentleness and kindness are lavished upon him to win him back again to innocence and peace. But when a poor, confiding girl is betrayed, perhaps by the very one for whom his friends are so solicitous, she receives the brand of society, and is driven away from the path of virtue and prevented from returning thereto. Her betrayer is honored, repected, esteemed; but his heart-broken victim knows there is no peace for her this side of the grave. Society has no helping hand for her, no smile of peace, no voice of forgiveness. These areearthly moralities, unknown to heaven. There is adeep wrong in them, and fearful are the consequences.

There is a world of truth in this statement, that judges the standards of our modern society fearfully. No greater moral wrong could be done. In most instances the one who suffers is the one who has been misled, yielded to her faith in false promises, and buried her sense of purity and right in the bosom of an early and sincere love. Why ought she to be the one on whom all the penalty is laid? She goes through life witha social brand upon her, an outcast, a leper, a pariah, while he, her real betrayer, is welcomed freely into the same society that contemptuously discards her, and his fault is practically forgotten as soon as he would have it. People persist in talking of honor in connection with man's dealings with woman; what of honor can be left to the heartless scamp who can pass on and leave his victim enduring a perpetual persecution of frage Association. It is an able exponent of the

by going deeper into war, and we shall certainly | spect when it sets up anything like this among s recognized standards?

Here is a seriously practical matter. It is not altogether one of sentiment and emotion. One party to a mutual wrong is followed through life with the anathema of society, and the other is received into its favor as freely as if he had never committed an error. Yet if woman be, as is often alleged, not merely the ornament, but the life and inspiration of the social state, why should she in such a case be made, by the edict of that same society, the sole sufferer? Worse than that, why should her punishment attach to her reputation while she lives, and her single slip be remembered against her long after the one who caused it has gone his way and achieved his purposes without feeling the slightest inconvenience from his early fault.

Every one, of course, sees the eruel inconsistency of such social statutes and judgments as this. It is altogether arbitrary, and outside of reason. It does not tend to vindicate the cause of virtue and to establish it more firmly, for it punishes relentlessly one party, and freely lets the other go. Is it not time that the edicts which such a society thunders forth from time to time be set aside as of no special claim to respect? If a sound and sweet social state can be based on rank injustice, it will be working a miracle such as the world never saw. Here is one of the plain reasons why society is so badly corrupted, and, except materially, makes so little progress; it rests on falsehood, on pretence, on njustice. It is because one is strong and the other is weak, and the strong one prevails. The female sex should no longer be chargeable with perpetuating an injustice which works such fatal mischief to themselves.

The Case of Annie Eva Fay.

In our last issue we referred to the action of Judge Donohue in New York, concerning the case of the lady whose name heads this article, he ruling that under the existing statutes she must pay for a juggler's license if she continued longer to hold séances in that city. With regard to the principle involved we can have none but feelings of the deepest condemnation for a course which seems to open the doors to an indiscriminate persecution of those media who are developed for the presentation of the physical order of manifestations; but concerning the claims of the lady herself to be considered a genuine medium, the opinions freely expressed to us by our correspondents are varied and widely conflicting. When Miss (or Mrs.) Fay was in Boston we did not attend any of her sittings, because we have in the past had a sufficient experience with H. Melville Fay, with whom she is associated—or at least her handbills have been so worded as to read "Mrs." Fay - but notwithstanding this we gave both sides of the matter by printing an endorsement of her reliability from Prof. Crookes, and another by John Wetherbee, the same being crossed by the testimony of Mrs. Carpenter to the deceptive nature of the claimed phenomena witnessed at her scances, she (Mrs. C.) stating that she could herself duplicate them all without spirit aid. Not only this witness as to the medium's alleged duplicity appeared in the field while she was in Boston, but we were met in the street by a respectable and well-known merchant of this city, (who is also a prominent Spiritualist) and assured that he had detected Miss Fay in deception concerning one of her phenomenal exhibits, and had warned her that if she made use of that particular "trick" again he would expose her to the public—and she is reported to have discontinued this item in her scances while she remained in Boston.

Concerning the letter of Prof. Crookes, we would say, parenthetically, that though we had the original from the hands of Robert Cooper, to whom it was addressed, and though it has never left our office from the time of its first reception to the present moment, a rerbatim transcript of it, in Prof. Crookes's handwriting, was printed by the new process in the New York Graphic, in connection with Bishop's alleged exposure of her séances; and when we (also Mr. Cooper) wrote to the editor of that journal asking whence the letter was obtained, in order that we might be freed from all suspicion of complicity, that functionary refused to notice our application in the smallest degree. This is to us a most surprising and inex-

plicable circumstance. If it can be clearly proved that Miss (or Mrs.) Fay has made use of jugglery while she has claimed the sacred gift of mediumship, and ascribed her deceptions to the same, then we shall as far as she is concerned add our endorsement to the action of the Judge above referred to; but if, on the contrary, the Spiritualists of New York are satisfied in their own minds that she is indeed a bona fide instrument for physical manifestations, we hope they will rally around her and make hers a test case.

Decease of H. Augusta White.

We are in receipt of a letter from J. H. White, Ottawa Lake, Monroe Co., Mich., from which we make the following extract:

"I have just received intelligence that my sister, Mrs. II. Augusta White, has passed from this to the real life. She left the form in Brooklyn, N. Y., the 27th of June. She has been a believer in Spiritualism for ten years. She has suffered greatly for over a year. Sometime pre-vious to her expected departure she was blessed by seeing and conversing with her spirit mother and sisters, who encouraged and prepared her to take on the new life. . . . Oh, what a joyous thought to know that there is no death—that there is merely a veil between us and the rea world; and that our dear sister waits to welcome us to the better land. In the light of this divine philosophy I can truly say: Farewell, dear sister; I am happy to know that you have made the change, for your sufferings have been extreme for years; our separation will be but as a moment of time in comparison to the years in that other life toward which all are hastening.'

The Centennial Congress of Liberals.

The Congress met in Philadelphia, according to call, on Saturday, the first day of July, and continued through the second, third, and the fourth. There were about one hundred and fifty members and delegates present. Mrs. C. Kilgore was elected the temporary presiding officer. Speeches were made by Mr. F. E. Abbot, editor of the Index, and President of the National Liberal League, Mrs. Kilgore, Mr. James Parton, Mr. Underwood, Mr. Page, Mr. Kilgore, Mr. Mills, and others. Mrs. Kilgore also read a fine paper on "Democracy." speeches, resolutions and discussions are reported as being interesting and important.

The Ballot Box is the title of a neat quarto issued monthly by the Toledo (O.) Woman Sufright where it is. We cannot hope to save honor | begin to conceive? Has society a right to re- | and well deserves the attention of the public.

Complimentary Testimonial to Audrew Jackson Davis.

We desire to call the attention of Spiritualists, Liberals and Reformers to the Pecuniary Testi-monial which some of the friends of Andrew Jackson Davis are endeavoring to raise for his

His great work, "Nature's Divine Revela-TIONS," was given to the world before he had attained his twenty-first year. Since that time he has written and published more than thirty volume umes, some of them on the Harmonial Philoso-phy, and all of them on matters of profound and versal importance to mankind.

While his health permitted he was prominent as a public speaker and teacher. For the last two or three years he and his companion, Mrs. Mary F. Davis, have supported themselves particularly through the second control of by through the assistance of personal friends, and partly from the proceeds of their small bookstore in New York. But the times are hard now, and his book business does not yield to him an

adequate support.

His friends believe that the world is the better for Andrew Jackson Davis having lived in it. Many reformers and benefactors of their race while living, have endured hardships and poverty who after their death have been honored with costly pageants, "storied urn or animated bust."

Seven Grecian cities strove for Homer dead, Through which the living Homer begged his bread." Will not the friends everywhere of Andrew Jackson Davis—those who have been benefited by his writings and teachings—esteem it a privilege to participate in giving to him an ample pecuniary testimonial of gratitude and good will while he is yet with us in the earth-life? His fiftieth birthday occurs on the 11th day of next October. Let all who can make this year memorable both to themselves and to Bro. Davis by forwarding a generous contribution for his ben

efit.
Post-office orders, checks and drafts payable to his order may be sent to him at No. 24 East Fourth street, New York, or to either of the officers of the committee.
WILLIAM GREEN, Chairman,

1268 Pacific street, Brooklyn, N. Y. C. O. Poole, Cor. Sec., 140 West 42d street, New York, N. Y.

EDITORIAL REMARKS.

In the June number of "Psychische Studien," Mr. G. C. Wittig refers to Andrew Jackson Davis as superior as a "seer" both to Boehme and Swedenborg. There is no autobiography of a seer in the world's literature, he thinks, which can be compared, for example, to Davis's "Magic Staff." But splendid as have been Mr. Davis's contributions to the cause of truth in his writings, we think he deserves yet higher admiration for his noble, pure, harmonious and self-denying life. Let it be remembered that the anniversary of his birth takes place the 11th of August, and that his numerous friends mean that their expressions of regard shall take the form of pecuniary contributions, large or small, according to their means. We hope that thousands who have been benefited and drawn to the light by Mr. Davis's writings will be prompted to take this opportunity to manifest their obligation, or at least to offer some slight though substantial token of their respect. Many encouraging examples have been already given, and some have come from foreign countries. Let America show that she can prize and care for her own.

Property in Private Letters.

A writer who dates from Washington, D. C., sends to The Index of June 22d a letter on the Blaine-Mulligan affair, from which we quote the

"It is not often that my wrath is stirred by a newspaper paragraph, as it was on taking up the last Index, and reading the comments of R. C. on the Blaine and Mulligan episode. The charge of 'dishonorable conduct' is there made against Mr. Blaine for getting some business letters from a man who never had any business relations with Mr. Blaine, and who had no jot or tittle of right to the possession of the letters, any more than the sneak thief has to the 'swag' which he carries to a pawnbroker's shop, or puts wherever he thinks it will do the most good. If there is one thing settled in English law, or one principle that is fortified by the decision of American courts and juries, it is the absolute instability of a way's wirth coverence of the state of the stat violability of a man's private correspondence."

This is all true. It has been repeatedly de cided that private letters belong to the writer, and are legally reclaimable by him or his heirs. The notion that a man has a right to retain or publish your private letters, in opposition to your demand for their restoration, is wholly wrong. In the case in England of Purdy vs. Burton before Judge Manleverer, the plaintiff sued the defendant for the recovery of certain private and confidential letters addressed to the latter. The defendant responded that as the letters disclosed the fact of an improper intimacy between the plaintiff and a certain widow, debarred from matrimony by her husband's will, he had a full right to use the letters as he saw best for the cause of morality. The judge ordered the restitution of the letters, and denounced the defendant's plea as " presumptuous, base and Pharisaical—in a word, Pecksnifflan ;'' calling him a traitor, for exhibiting letters so manifestly private, and a thief, for holding on to what he was bound in honor and in law to restore. He ruled that private and confidential letters belong always to the writer, and that only the law has the right to the custody of them f it is claimed that they reveal criminality. The defendant, in setting himself up as an arbiter on this question, and withholding the letters, had gone against law, equity, and honor, and merited a severe rebuke. The sympathy of the court was manifested in a susurrus of applause at the judge's words.

The Whereabouts of English Workers. J. J. Morse is lecturing in the Provinces, with excellent success.

Arthur Cölman is giving séances at Mrs. Woodford's, 90 Great Russell-street, W. C., London. Willie Eglinton is in Somersetshire.

Dr. Hitchman is speaking in Liverpool. Lottie Fowler is still holding sittings for the Scance Committee of the British National Association of Spiritualists.

Dr. Monck has been doing a remarkable work at Leigh and elsewhere by his physical manifestations.

Florence Cook Corner (of Katie King memory) arrived with her husband at Shanghae, China, June 10th.

We are informed that Mrs. Maud E. Lord

is giving continued satisfaction by her séances in Philadelphia, Pa., and that many skeptics have been convinced of her truthfulness and reliability by attending the circles. Mrs. Lord has accomplished great good for the cause wherever she has been ; she is a medium eminently calculated to act as a pioneer, through the directness of her manifestations, and the friends in the Centennial City, who have acquaintances in whom doubt is strongly developed concerning the modern phenomena, cannot do better than whose poignant sufferings such as he can never | cause in whose interest it has been brought out, | to take them to witness a séance held in presence of this worthy instrument for spirit-communion.

Treating the Insane.

In the incessant thronging of other conventions and meetings around the great Centennial Exhibition, the conference of the managers of insane asylums is by no means to be overlooked, for there is certainly no modern question fraught with a deeper interest than is that which concerns the treatment of mental maladies. The most of the time of this conference was spent over matters of a business character, yet in the course of the discussions much was said on one side and the other about the employment of anodynes in the treatment of the insane, and much, too, about the policy of permitting patients to return home to their friends before being thoroughly restored to health and reason. The custom of crowding insane patients into almshouses also came in for its share of treatment at the hands of the conference.

But what has come to be called the cottage system of treating patients was not brought up at all, and we are surprised that it was not. That system, borrowed from Belgium, and which has been adopted, to a certain extent, at Worcester, with marked success, seeks to separate patients and individualize them; a plan that has sense and reason on its side, and cannot be resisted at lits introduction without a suspicion of an opposite interest. It has so far been demonstrated, by actual experience, that this attempt to win back persons afflicted with insane delusions to the simple, natural and tranquil atmosphere and ways of domestic life has succeeded in a remarkable degree in promoting rapid recovery, and rendering it permanent. It has had so much success, in fact, as to shake the old system of massing patients in large buildings and isolating them in a body from their kind. Insane complaints require classification as much as any other.

Prophetic Words.

In our issue for April 1st, at the close of an article concerning the barbarous treatment by the whites of the Northwestern tribes, we expressed ourselves as follows. The warning was of course unavailing, but have not subsequent events proved its truth? "Is it any wonder that Indians take to the war-path under such circumstances? There is a just God who rules over all, and his justice will compensate the red man as well as the white or black man. The Indians are His children, and He will, for every wrong done these wards of the Government through selfishness, visit full punishment upon the nation-and in a manner it little dreams of. Mark our words well, ye in high places. Beware, lest ye fall.'''

A Step toward Organization.

By reference to the report of our special correspondent, in another column, it will be seen that the initiative toward organization has been taken in Philadelphia, the new enterprise being denominated "The National Convention of Spiritualists." We are pleased to see that the paramount necessity of local societies upon which to base a National Association, was so fully discussed and openly acknowledged during the meet-

AN ARGUMENT FOR THE DOCTRINE OF HE-REDITY .- A little genealogical sketch is given by the Manchester, England, Courier which is a strong argument in favor of the doctrine of heredity, now considerably talked and written about by the philosophically inclined. A man named Fish, notorious in England at present on account of his murderous record, is said to be a descendant of J. Marco Fieschi, an Italian who in 1835 attempted the assassination of Louis Philippe, in France. He escaped to London, where he subsequently made a rather dark record. One of his daughters was married there to Orsini, whose history is in excellent keeping with that of his father-in-law. The woman, however, was left by her husband, and subsequently gave birth to a son who was placed in the Blackburn workhouse under the name of Fish, his mother having assumed that Anglicised form of her father's name. From the workhouse Fish was taken by a barber named Bramhall, with whom he learned his trade. His crime, for which he is so execrated, was the brutal murder of a little girl.

BEAUTIFUL AND CONCISE. - Col. Robert G. Ingersoll's father-in-law died at Peoria, Ill., recently. The funeral services were conducted by Col. Ingersoll himself, no clergyman being present. At the house he made the following

"To fulfill a promise made a year ago, it is necessary for me to say a word. He whom we are about to lay in the earth was gentle, kind and loving in his life. He was ambitious only to live with those he loved. He was hospitable, generous and sincere. He loved his friends and the friends of his friends. He returned good for good. He lived the life of a child, and died without leaving in the amount of his family the without leaving in the memory of his family the record of an unkind act. Without assurance and without fear we give him back, as it were, to Nature, the source and mother of us all. Friend, husband, father, fare thee well." At the grave, just before the coffin was lowered, Col. Ingersoll spoke as follows: "With morn, with noon, with night, with changing clouds and changeless stars with grass, with trees and birds, with leaf and bud, with flower and blossoming vine, with all the sweet influences of Nature, we leave our dead. Again, farewell!"

A. de Bourbon, writing us from the Hague, recently, expresses great pleasure at the anticipated trip to Europe of Dr. Henry Slade, and hopes-as also do the members of the Society Oromase (with which he is connected)-to meet this powerful American medium in Holland. "I am happy," says our correspondent, "to be able to tell you that our holy cause has a great spread on the continent of Europe. It is certainly the most pacific revolution that ever took place, as regards religion, etc., on earth. The great problem has been solved by the grace of Him for whom we have no name! The President of our Society, Oromase, is, for this year, Mr. C. W. Piepers, officer in the Dutch army, and all things concerning spiritualistic matters should be addressed to him, 50 Denneweg, the Hague, Hol-

Mrs. A. J. Duniway, editor and proprietor of the New Northwest, has accomplished much for the cause of woman in Oregon. She has established a vigorous and able journal, in which, beside her editorial labors, she is now writing a serial story; she is almost constantly engaged in traveling and lecturing in all parts of that State, making an effective canvass for woman suffrage; sustaining herself and her journal by her own unaided purpose and energy. It seems as if Oregon would precede Massachusetts in giving the ballot to woman.

It will cost us \$200,000,000 before the present [Indian] war is ended.—National Republican. Well, who is responsible for it?—Post.

Remarkable Cure by Dr. J. R. Yewton.

We are in receipt of a letter from Mrs. Stanton, No. 18 West 21st street, New York City, wherein she acknowledges herself to have been cured by Dr. Newton of a most distressing malady. The circumstances attending the cure—which was jerformed without money and without price-are is follows: A few weeks since the lady was atfrantic. When morning came, she sought an excellent physician of the old school, who made use of instruments, and told her, after the examination, that something was growing over the drum of the ear, which he would endeavor to remove. He could not in the course of a few days do so, and the pain was insufferable.

Urged by some of her friends, the patient visited Dr. Newton, who at once told her (without any conversation about it on her part) of the seat of her trouble, and said she was in great danger of permanent deafness, but that he could restore her. He then gave her a treatment which at once caused the severe pain to cease; a subsequent treatment removed all soreness from the ear, and she has had no further annovance from it since. She says, in conclusion:

"In the Doctor's circulars he particularly states that deafness is one of the most doubtful darangements of the system to cure, for which reason am the more anxious to speak of my particular To be in one instant entirely cured of a pain that had nearly crazed me for days, appears wonderful and worthy of all praise."

The Spiritualist Camp-Meeting at Highland Lake Grove.

As will be seen by reference to our fifth page, the time has now arrived for the opening of the camp meeting at this new resort, under management of Drs. II. F. Gardner and A. II. Richardson, whose successes in the manner of out-ofdoor gatherings in past years have been many. The place where the meeting is to be held possesses numerous natural advantages of a high order, and the skill of man has added thereto to a surprising degree. The New York and New England Railroad have done all which it is reasonably possible to accomplish in the way of appointments to the Grove, and there is every indication that the meeting will be a grand affair. Parties from a wider extent of country can reach this ground than at any place yet made use of, on account of the connection of divers railroads with the N. Y. & N. E. line, and the almost general reduction of fare on routes leading thither. We wish the enterprise every success.

Monorary Membership of the Society of Spiriter-Forscher at Buda-Pesth, of which the Baroness Von Vay is the liberal patroness, has lately been bestowed upon Mrs. Makdougall Gregory, Mr. Charles Blackburn, Mr. J. N. T. Martheze, Mr. Alexander Calder, Mr. Algernon Joy, Miss Lottle Fowler, Miss Kislingbury, Mr. Christian Reimers and Mr. W. H. Harrison, as an acknowledgment by the Collection of the content of edgment by that society of the services rendered by the above ladies and gentlemen to the cause of Spiritualism.—The Spiritualist, London.

Epes Sargent, Esq., of Boston, has been chosen an honorary member of the above-named organization. We have received a document appointing us to a like position, and we return to the Society and the Baroness our respectful acknowledgment of this friendly action.

Cora L. V. Tappan has concluded her engagement with the Spiritual Society which meets at the corner of Green and Washington streets, Chicago, Ill. That her lectures during her presence there have been eloquent in delivery, is the testimony of her hearers, and that the reports thereof have proved to be valuable additions to the literature of Spiritualism, we think our readers will vote unanimously. We have yet on file others of her discourses, which we shall print from time to time.

We have been appealed to by several mediums in New York, who regularly hold test and business circles, to give them information as to whether they are in danger—under the ruling of Judge Donohoe, in the case of Annie Eva Fayof fines or any legal trouble for continuing their séances. We cannot see that such meetings for tests, etc., come in the least within the meaning of the statute-indeed we are of opinion that the Judge has stretched his authority in making the

We are in receipt of No. 2, Vol. I, of The Cooperative Journal of Progress, which is issued by a company of the same name at No. 4 Courier-Journal Building, Louisville, Ky. Of this worthy expounder of the principles of the American Coöperative Union, Prof. J. R. Buchanan, with whose name as a fearless writer and profound thinker our readers are already widely familiar, is editor, and that is enough to bespeak for it a hearty welcome everywhere.

A correspondent writing to the London Medium and Daybreak, from the Island of Jersey, concerning the lectures of J. J. Morse in that locality, remarks: "The British Press, one of the leading papers here, states amongst other things, 'All that need be said is, that from the speaker's standpoint he firmly, and in logical sequences, gave forth his utterances, and, whether agreeing or otherwise, all ought to acknowledge that the spirit and style of the address were admirable."

Annie Lord Chamberlain, of Chicago, we regret to say, has found it necessary for some weeks past to rest from her arduous mediumistic labors, and for that purpose has made her home in Northern Michigan. She has now returned to Chicago, but writes us that ill-health still prevents the answering by her of the many business and friendly letters received at her office. In view of her illness she asks her correspondents to exercise patience awhile longer.

Several of our spiritualistic friends, who have just returned from the Philadelphia "Exhibition," with one accord pronounce it "fearfully hot" there. They report the mercury at 102-9 in the shade. We advise those who are still there to hurry home to attend our campmeetings, where they can cool off by the splendid lakes beside which these social and instructive gatherings are soon to be held.

Albert Frost, late agent of the Eddy Brothers of Chittenden, Vt., is connected with the Elm Avenue Hotel, corner of Elm avenue and 41st street, Philadelphia, Pa., where he will heartily welcome any of the Spiritualist friends who may visit the Centennial. He will be pleased to give them all the information they may desire concerning meetings, mediums, &c., in the city.

Dr. Mack, according to reports in the English papers, is doing a very gratifying work at this time in London, healing the sick by the laying on of hands.

On Sunday afternoon, July 9th, Mr. William Seaver (the brother of the editor of the Boston Investigator) was buried from Investigator Hall, and the exercises were appropriate to a Liberal funeral. It was the first occasion of the kind in the Paine Building, and the attendance was very large. Mr. Frank W. Jones, assisted by a number of friends, kindly furnished the tacked in the middle of the night by a severe pain singing; Mr. John Davies read in a very superior in one of her ears, which rendered her almost manner Bryant's celebrated funereal and philo-Saphical poem, entitled "Thanatopsis;" and Mr. Seaver, Mr. Mendum and Mr. Verity offered remarks adapted to the occasion. The casket was decorated with floral tributes, and, the last look being given, the remains were conveyed to the hearse and taken for interment to Mount Auburn, where, before they were placed in the receiving tomb, Mr. Seaver said:

"Here, in the peaceful shades of Mount Au-burn, surrounded by the quiet and gentle influourn, surrounded by the quiet and gentle infuences of Nature, and where our mother and Henry repose, we leave you, William, in your final resting-place; and even if no marble monument should be erected to your memory, you will have a better and worthier memorial in the loving hearts of those who knew you best. Once more, and for the last time—farewell."

We concur in the following pithy sentences printed editorially by Bro. S. S. Jones in

the Religio-Philosophical Journal for July 15th: "We deeply feel the importance of a united effort in promulgating the great truths which the angel-world is devoting its time and energy to inbue us with. As the soil, sunshine and showers do not produce the desired harvest without human culture, so to insure the rich harvest of spiritual knowledge—the Philosophy of Life— the most positive energies we are capable of bestowing upon the subject will be required as a guarantee of success."

M. Milleson-writes: "I speak in Greenfield, Mass., Sunday, July 16th, and will be at the Montague camp-meeting, with my paintings, August 9th. I am here at the home of Dr. J. Beals, and find congenial friends. I desire while I am in this State to do all the good I can, and hope that I may have many opportunities to speak, and illustrate my discourses with spiritpictures."

A. S. Hayward writes from Philadelphia: There is a great want of consistency in not allowing citizens to enter the Centennial Buildings on Sundays, and at the same time inviting some of the 'big guns' to visit them-also in employing men to work on the engine and machinery that they may be in a suitable condition to run on Monday.'

On another page of this paper may be found an account of a scance recently held in Rochester, N. Y., in presence of Henry B. Allen, familiarly known as the "Allen Boy Medium," We tested his powers, several years ago, under conditions so perfect that not a shadow of doubt subsequently existed in our mind in regard to his mediumship.

Dr. A. II Richardson has closed his office at 38 Monument Avenue, Charlestown District, for the present, and will devote his energies to the advancement of the camp-meeting about to be inaugurated at Highland Lake Grove. His friends and patients will find him at the grounds till after August 9th.

No. IV. of J. M. Peebles's interesting series concerning his trip to the land of the Aztecs and Toltecs will appear in our next; the same issue will contain an able review of Dr. Hammond's position, from the pen of E. D. Babbitt, D. M.

Dr. Ditson's Review of our foreign monthly Spiritualistic exchanges has been received, and will be published in our forthcoming issue, together with much other original matter of interest to the general reader.

We want many more subscribers to the Banner. Surely Spiritualists, of all people in the world, should scatter broadcast the seeds of truth which are presented in the journals devoted to their cause.

At a scance recently held by Dr. Slade, a message was written inside a double slate (the frames of which were screwd together), the visitor being seated on it at the time. Where 's Dr. Hammond?

Read the report of the eighth annual convention of the Vermont State Spiritualist Association, which will be found on our third page.

We regret to learn that Mr. J. Burns, publisher of "The Medium and Daybreak," London, Eng., is sick and in trouble.

A new edition of RAVALETTE, by P. B. Randolph, is for sale by Colby & Rich, No. 9 Montgomery Place, Boston, Mass.

Hull's Crucible is now issued regularly each week at 730 Washington street, Boston, Mass.

Lake Pleasant Camp-Meeting.

Mrs. N. J. T. Brigham will deliver an address at the Lake on Aug. 16th. Mrs. Brigham has been so long before the public that all who read this will endorse the opinion that she is one of the most sincere and persuasive speakers in the field. She will undoubtedly have a large audience.

Harwich Camp-Meeting.

To the Editor of the Banner of Light: The Spiritual Camp-Meeting at Nickerson Grove, Harwich, Cape Cod, will commence on Tuesday, July 25th, and close on Monday, July 31st. Excursion tickets good until Aug. 2d. Full particulars soon. W. B. KELLY. Harwich Port, June 29th, 1876.

The Graphic suggests "extermination" as the true solution of the Indian problem. Why not try justice and fair dealing first?—Boston Post.

Movements of Lecturers and Mediums.

J. William Fletcher will be in Stoneham July 16th; at Paine Hall, Boston, July 23d at 10: 30 A. M.

Susie Willis Fletcher will sail for America the last of July or first of August. Will open rooms for the public investigation of Spiritualism Sept. 1st. Henry C. Lull lectured Sunday morning, July 9th, at

Investigator Hall, Boston, his subject being the "Human Mind in its relation to natural and spiritual laws."

Dr. Samuel Maxwell, formerly of Chicago, has removed to 232 North 9th street, Philadelphia, where he will receive calls to lecture and attend funerals within reach. Will also receive the sick, and treat them, with the aid of the healing hands of his wife. Capt. H. H. Brown has located at Rockford, Ill., where

he will speak every Sunday, at Grand Army Hall, till September 1st. Will be pleased to receive calls for week even-ing discourses and to lecture before out-of-door gatherings. Address him Box 1928, Rockford, Ill.

J. M. Peebles is speaking in Philadelphia. His address till first of September is Hammonton, Atlantic County,

Spiritual and Miscellaneous Periodicals for Sale at this Office:

THE LONDON SPIRITUAL MAGAZINE. Price 30 cents. HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents. THE SPIRITUALIST: A Weekly Journal of Psychological Science, London, Eng. Price 3 cents. THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill. Price 3 cents. THE LITTLE HOUQUET. Published in Chicago, Ill. Price 3 cents.

THE LITTLE BOUQUET, LUDISHED IN COLORS, Price 10 cents.

Price 10 cents.

THE SPIRITUALIST AT WORK, Issued fortnightly at Chicago, Ill. E. V. Wilson, editor. Price 5 cents.

THE CRUCIBLE, Published in Boston. Price 5 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 15 cents.

THE SPIRITUAL MAGAZINE. Published monthly in Memphis, Tenn. S. Watson, Editor. Price 20 cents; by mail 25 cents. Spiritualist Meetings in Boston.

ROCHESTER HALL. - The Ladies' Aid Society will until further notice hold its meetings at Rochester Hall, on Tuesday Afternoon and evening of each week, Mrs. John Woods, President; Miss M. L. Barrett, Secretary. RAYMOND HALL, —Spiritual Meetings are held at this hall, 172 Main street, Charlestown District, Sunday afternoons, at 30 clock. The exercises consist of speaking and tests by different mediums. Admission free.

RATES OF ADVERTISING.

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

NPECIAL NOTICES. - Forty cents per line, Minlon, each insertion. BUSINESS CARDS.—Thirty cents per line, agaie, each insertion. Payments in all cases in advance.

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

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DR. FRED. L. H. WILLIS may be addressed for the summer at Glenora, Yates Co., N. Y.

MR. and MRS. HOLMES, 614 South Washington q., Philadelphia, Pa. Circles Monday, Tuesday Vednesday and Thursday evenings, at 8 o'clock.

THE MAGNETIC HEALER, Dr. J. E. BRIGGS, is also a Practical Physician. Office 24 East Fourth st. Address Box 82, Station D, New York City.

J. V. MANSFIELD, TEST MEDIUM, answers scaled letters, at 301 Sixthav:, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. Jy.1. SEALED LETTERS ANSWERED by R. W. Flint. 374 West 32d street, New York. Terms \$2 and three stamps. Money refunded if not answered. Je.24.—4w*

Public Reception Room for Spiritualists.—The Publishers of the Banner of Light have fitted up a suitable Room in their Establishment EXPRESSLY FOR THE ACCOMMODATION OF SPIRITUALISTS, where they can meet friends, write letters, etc., etc. Strangers visiting the city are invited to make this their Headquarters.

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NOTICE TO OUR ENGLISH PATRONS.
J. J. MoltsE, the well-known English lecturer, will act in future 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, Eng.

PHILADELPHIA BOOK DEPOT.

DR. J. H. RHODES, 918 Spring Garden street, Philadelphia, Pa., has been appointed agent for the Hanner of Light, and will take orders for all of Colby & Etch's Publications. Spritual and Liberal Books on sale as above, at Lincoln Hall, corner Broad and Coates streets, and at all the Spiritual meetings. Parties in Philadelphia, Pa., desiring to advertise in the Banner of Light, can consult DR. RHODES.

HARTFORD, CONN., BOOK DEPOT. A. ROSE, 56 Trumbull street, Hartford, Conn., keeps constantly forsale the Banner of Light and a full supply of the Spiritual and Reform Works published by Coby & Rich.

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VII.1 be held at HIGHLAND LARE GROVE, Vorfolk, Mass, commencing July 19th and closing August 9th, 1876.
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Leave Boston and way-stations for the grove daily at sand 1.15 to a marketing of the providence of the conduction of the prove daily at sand 1.15 to a marketing of the providence of the conduction of the conduction of the providence of the conduction of th

Leave Boston and way-stations for the grove daily at s and 11:15 A. M. and 33:30 P. M. From Norwich, Williamatic, Putnam, and way-stations passengers will take the daily morning train. From Providence and Worcester and all way-stations on the Providence and Worcester Railir ad take the morning trains for the grove direct. From New Bediord, Taunton, Lowell, Fitchburg and way-stations the morning trains make close connection at Wahole. Excursion tlekels, good from July 19th to August 9th inclusive, from all points on the above roads, at greatly reduced rates, may be obtained at the railroad stations.

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Religion and Democracy. A lecture delivered before the Society of Spiritualists, ssembled at Robinson Hall, New York, October 19th, 1873. assembled at Robinson Hall, New York, October 19th, 1873, by S. B. Brittan, M. D. Mr. Brittan has donated the receipts arising from the sales of the above pamphlet to the Banner of Light (Golfs: Poor Fund, '')

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Message Department.

THE Spirit Messages given at the Baltimore Circles and the Boston Circles, reports of which are printed on this page, indicate that spirits carry with them the characteristics of tkeit earlied to that beyond, whether for good or exit consequently those who pass from the earth sphere in an undeveloped state, eventually progress to a higher condition.

We ask the trader to receive no doctrine put forth by spiris in these technins that does not comport with shis or her reason. All express as much of truth as they refer no more.

MESSAGES FROM THE SPIRIT-WORLD

THEOLOGICABLE MEDICMSHIP OF MRS. SARAH A. DANSKIN. W. fe of Colonel Washington A. Danskin, of Baltimore i) ring the last twenty years hundreds of Spirits have conversed with their friends on earth through the mediumtur of Mrs. Danskin, while she was in the entranced con ditien-totally unconscious.

Mrs. Danskin's Mediumistic Experiences.

(Part Twenty-Eight.)

BY WASH, A. DANSKIN.

The development of the interior sight, called clairvoyance, is, or was in Mrs. Danskin's case, attended with much suffering.

When our spirit-friends were about to play upon this faculty there would be a preliminary disturbance of the external organs of vision. The sight would become blurred; small rings would apparently dance or float about in the air; chains would be formed, and fantastic or graceful appearances be fashioned from them; they would dissolve, and small stars appear in great numbers sometimes, but always with a distinct individuality, as it were: each one, however minute, being distinguishable from all others. Then would come complete prostration, inability to raise hand or foot, continued sometimes for several hours. Such conditions would always be followed, however, by an enlargement of this faculty of clear-seeing, and usually by an improvement, for the time, in the physical health.

When this peculiar phase of mediumship had reached a certain stage of development, our spiritfriends would frequently use it, in place of entrancement. Wishing to communicate with me, they would, instead of making her unconscious and controlling the organs of speech, form letters on the air, fashion them into words and sentences, so that Mrs. Danskin could read the communication thus given without so much exhaustion of her nervous vitality.

After a time there came indistinct outlines of forms, which at each coming seemed to grow more perfect, until at last, both form and feature grew as clear and as easily distinguishable as external forms are to the physical sight. Sometimes these spirit-forms came in groups, sometimes singly, always presenting the same variety in feature and expression as we find in the external world. Being clairaudient, she could now both see and hear these denizens of the spiritspheres, and I have frequently recorded the conversations that have thus occurred-Mrs. Danskin speaking with her natural voice to the spirits, and repeating the reply that was given by these, to me, unseen and unheard visitors.

When these two interior senses were sufficiently unfolded for his use, Doctor Benjamin Rush, her spirit-instructor, availed himself of this mode of intercourse to educate her professionally; and now the patients that visit her office daily are examined and treated through the instrumentality of these two quickened spirit-faculties, with a success that is not only removing the doubts of the skeptics, but also opening the eyes of some of the medical faculty.

In my next I will refer to that more wonderful manifestation of spirit-power-the reading of physical conditions from the mere hand-writing of the patient, no matter how distant.

Philip Bernard.

I was a native of Nantucket, Massachusetts. Philip Bernard was my name. In the thirtyninth year of my age the summons came, and I was ready to obey the command, not with fear or with trembling, for death had no terrors nor the grave any horrors for me. I knew when first my reasoning faculties were unfolded that death was just as natural as life. One could not exist without the other.

I died in my brother's house. His name was John. And now, brother John, may the blessings of heaven rest around you and with you, for the kind consideration which you offered to feebleness and debility. It is, brother, demand and supply. I needed, and you gave me. Now the turn is mine to give back tenfold, spiritually, to yourself; to make earth fairer and more beautiful in your sight.

At some future day we shall meet, and in that meeting we shall know each other. Thus the wheel of life turns; nothing is lost.

Isabella Fowner.

My name was Isabella Fowner. I died in West Oakland, Alameda County, California. I was a native of Montreal, Canada. I died with my son-in-law, whose name was Hawkett, and he lived on Wood street, West Oakland. And here I have to pause, for the grand sublimity of my new condition awes me. I must give expression as best I can, in whatever language I may, not that which belongs to our clime, but to yours. What objection can the human race have to becoming acquainted with the natural laws of life, when such knowledge adds so much to their progressive unfoldment?

I knew but little, but I was scholarly in mind anxious to learn, ever asking, sometimes receiving, and this has made my spirit adapted to the sunny clime into which it has been ushered.

My friends would be awe-struck and denounce the truth of this communication if I were to come and tell them there was a hell, for they knew I had learned better. So, friends, you who may read, be content with the lines that give you the whereabouts of Isabella.

Would it be reasonable for me, at the age of seventy-seven, to come back, clothed as a spirit, and lead you into wrong? The kingdom of heaven is within. If you find it not there, you will never find it in this eternal city. Make clean the house, and when death comes you will

be prepared to enjoy its blessings. We have tempests, we have oceans, waving trees, rippling' rills, humming-birds and blooming flowers. Each in its turn gives forth praise to its Maker; and thus the story runs. I might stay for weeks, or for months, trying to give you the grand panorama of life-not death. So fare-

David Pel.

David Pel was my name. I was only nineteen years old. My father's name is Dennis, my mother's name is Sarah. I lived on State street, Baltimore. man are to see the second of t

One does not like to die. However, as the decree went forth and I was summoned to the higher courts, I am satisfied to make the best of it. I feel that I have a work before me which, in due time, with the aid of those better taught than myself, I will accomplish.

There comes a feeling of strangeness when death creeps over the body; you have a sense of feeling for the moment, you scarce can realize where you are whether you are in the spiritworld or the material world. Thus it was with me. There are strong realities of resemblance between spirit-life and the one I went from. Education and scholarship are more easily gained in the spirit-world, because impediments are swept away by spirituality. Then, mother and father, let no grief be felt on account of my dying, for I am realizing life with all its grand perfections. The chair will not be vacant, nor will the footsteps be hushed, nor will the voice be silent-for I will, under the 'law of life, be in your midst to administer words of comfort.

Henry Story.

How sweet to die! Henry Story. I was in the eighty-sixth year of my age. My residence was Sackett street, Brooklyn. The formula and creeds of the church in the last century have held supreme control over the masses; but little by little the bars have been broken and men would creep out, in search for truth. Those years were mine, and my experiences wonderful. I offtimes felt I was a slave to the opinions of others, but I did not, only in part, kneel at shrines that taught me I was only a worm; and scarce that, for when dwelling on those things of the higher clime I could not reconcile it to my mind that God would create and then destroy.

But having seen, having heard, having gained unfoldment from the interior life, I can come in the raiment of a spirit, and proclaim with a voice of thanksgiving that life is perpetual, with all its beauties and advancement toward the higher. I can come without feeling that I am trespassing on the rights or the belief of any one whom I have left behind, and make this statewhom I have left behind, and make this statement: there is no death; all sound comes and goes with the vivifying breath of life, and with that life is progression. The grand purpose of an earthly life is to fulfill its destiny. Having physically died, you only change positions. To learn all you can of the Divine Philosophy of life is indispensable. Search, friends, and find out for yourselves, then you will not stand ignorant in that world to which you are hastening.

Charles Jeffrey Smith.

I lived on Long Island, N. Y. My name was Charles Jeffrey Smith. In the seventy-third year of my age, or thereabouts, I died. The body lies mouldering in the tomb, but the spirit, the essential part of the man, has gone on to build itself a habitation. It is wondrous, though wise, that we live and delve for a time, then die and go forth, seeking greater power, more strength and more vital force. This is the law, and nothing in the universe is lost. All the dead, every par-ticle of matter composing the holy, is gathered ticle of matter composing the body, is gathered up into a nucleus and made compact again, in form and feature, taking on personality. What a grand and sublime law is this change from matter termistic. natter to spirit!

And now, friends-those whom I have left dwellers on the earth-do not cast a frown or a censure upon the thoughts I send you. Have confidence in the honesty of the woman through whom I speak—stranger to me, and stranger to you. What motive hath she in forcing this upon you, if there be not a grand truth behind it? Through her instrumentality the work of angels is being performed. Superstition is being driven away. Above and beyond all, men's minds are being freed from the dread of the grave and the horror of death.

The more musically I should speak the stronger I know will be the impression on yourselves, for then you will feel that it is I, and none other, that speaks to you from the blue vault of heaven. Angels guard you through the night, and guide you through the day, is the prayer of one who a short time ago left earth and went traveling into that country whence it has been said "no traveler returns"; but here I am.

Hon. Judge Hawkins.

Hon. Judge Hawkins. I died in New Orleans. I was judge of the District Court. I was a native of Kentucky, but for the last twenty-four years was resident in Louisiana. In the fifty-eighth year of my age. Conversant with the inty-eighth year of my age. Conversant with the natural laws of life, death came with its balmy influence, carrying no ghost-stories to my mind, for I was prepared, in the aggregate, for the change; knowing full well that sooner or later it would make

its appearance.

No one had power to teach me of a "revengeful" creator, for that to my mind was blasphemy.

I accepted it not, though men taught it. I knew
full well that in time they would be better

nerein lies the beauty of the change: Over your senses comes that beautiful sleep wherein you get rest for the labor that lies before you—not labor that is hard or forced, or in paths unpleasant, but labor that brings with it good, harmony, and peace and love to every one.

After having been so long encased in the tenement of flesh a man feels his freedom, and sometimes tries to pass beyond his strength. But

times tries to pass beyond his strength. But back again he has to come to renew his forces. back again he has to come to renew his forces. Then, again, he strives to gather in all the grandeur and the beauties that lie in the far, far distance. Oh, what a grand culmination is man, when he is discerned spiritually! When the wonders and beauties of the inner world spread out before him, his spirit-mind understands for what purpose he was born.

Oh, kindred, master all feelings of despondency, and rejoice over the one who has left your freeside and found so heautiful a home in so

fireside and found so beautiful a home in so

genial a clime.

The wonderment of this return overwhelms me. It makes me pause to ask the question:

"Am I qualified, am I fitted for so grand a field of labor?" And I am told in the gentlest whisperings of the voice: "Do that which lies before you, and you will accomplish much. You will enhance your own condition, and advance those whom you have left behind."

Joseph Crosby, Catonsville, Baltimore Co.,

Md., to his Son. The universe is mine now. I am not treading then to dle in the physical, and go onward and upward, claiming my birthright in the skies, performing the labor pertaining to my condition, and proclaiming that man never dies, but lives

on and on, gaining knowledge by experience.

Now, my son, the only one to whom I can call. Now, my son, the only one to whom I can call, you have done your part well and nobly, and father will bless you; not with money, but with love and affection. Look up to me, my boy, my child, my life, and I will make you the pride of those who curse you. You acted nobly, generously, toward the feelings, the thoughts and the ideas which I left with you.

Words are weak, too weak for the to give even for the total in the continuous of the grand and beautiful borne.

Words are weak, too weak for me to give even a faint outline of the grand and beautiful home into which the new-born babe—my spirit—has been taken, to be cultured, to be taught the grand laws of life. Come, if your heart is open, and your mind reaches out; come when you feel it weighing on you; come to this woman through whom I speak, and I will give you consolation, for you know no one loved you like me.

Let this be a bond of united affections over the ground that covers my form, that your footstens

ground that covers my form, that your footsteps never more will go astray, but ever feel that I am near you. I cannot speak more to night.

BANNER OF LIGHT CIRCLE-ROOM.

The following Spirit-Messages were given through the mediumship of

MRS. JENNIES. RUDD. At our Public Free Circle-Room Meetings, and reported

rerbatim expressly for the Message Department of the

These Circles will be resumed on the 5th of September ext, and continued regularly on Tuesday, Thursday and

Questions and Answers. CONTROLLING SPIRIT.-Now, Mr. Chairman, I

m ready for your questions. QUES .- [From Dr. B. F. Clark.] What is the

Friday of each week.

best form of government? Ans.-That form of government which gives to every man and woman their true rights; that form of government which protects all its citizens, making them free and equal; that form which governs neither by the power of money nor by the power of force, but by right and justice.

Q .- Is taxation without consent robbery? A .- We could answer that question with the simple word, Yes.' I know no reason why an individual should be taxed without his consent, or better, without being represented. If I own property in a city or town, and am an honest man, I shall be willing to aid in the support of the government of the town or city; that is, if I can have my right of ballot, if I can have my say in the government of the place where I live or where I own the property. But if, for instance, I happen to be a woman, and I own large estates and am taxed for them, and yet have no voice in the matter of taxation or representation, then I call it "robbery" to tax me. If, while I pay my money for the support of schools, or the support of any public affairs, I am not allowed a voice in saying how that money shall spent, and I am forced to pay my tax, what better is it than to come into my house and take from me that which rightfully belongs to me? What right have they to say, You shall support such and such affairs; we will make you do it; you shall have no say-so in the matter? It is not right, for instance, that a woman of intelligence should be made to pay thousands of dollars into the treasury for the public benefit and have no voice as to how it shall be appropriated. while some illiterate laborer who saws her wood, and has no idea of what is required for the public good, is allowed a voice and vote in disposing of the money thus wrung from her. I answer again, We consider taxation without representation and consent, in one sense a rob-

Q.—Is the holding of property robbery? A .- Well, we should say that was according to how the property was gained. If I acquire property by honest gain, by honest labor, I have a right to it. 1 rob no man of it if I earn it myself. But again, there is another side to the question: Provided I am a wealthy individual, having plenty of money, what is that money? Is it mine alone for my own selfish purposes? or has it not rather been placed (by my efforts or by the efforts of others, or perhaps by the help of the spirit-world) in my hands to do good with, to enable my neighbors and friends to provide for themselves? If, in amassing money or gaining property of any kind, I deprive my brother man of what he needs, of what is due to him, then do I rob him of just so much. If I charge him more for an article than that article is worth, then do I rob him, and to that extent am I a robber. If I charge an exorbitant rent to some widow woman whom I know is not able to pay, and I know it is more than the rent is worth, then am I again a robber. If I in my meanness will go to work and labor, while my neighbor is suffering for the amount of money that I shall earn, and perhaps his wife and children are wanting bread-if I persist in doing this while I have money enough, and thus deprive him of the work that he might do, am I not in this case a robber? If property is used for good purposes, and for the benefit of others as v then it is not a robbery, but only when used selfishly and unjustly.

Ernest F. Arnold.

[This spirit was recognized by a lady present who gave her name, Mrs. Hacker.]

I am a stranger here-my name is Ernest F. Arnold. I came from Johnston, R. I. I went away, or as they call it, died, in November. of scarlet fever. I do n't know much about this, but I felt as if I would like to come. I'd like to let my friends know that I still live, and that I shall be able to assist them, that I shall not forget, but shall still try to be a good boy. I find many kind friends here, ready to help me, and many opportunities to learn. Never before did life look so bright to me. There's nothing to hold me back now. I can surely go on and be happy in the end. Direct it to John and Rosanna

Charles E. Smith.

Say that Charles E. Smith, of Danversport, ged fifty-two, comes from the spirit-world, and hopes to communicate with some friends of his. if they will give him an opportunity. Say that to-day the light is breaking, the day is dawning, the immortality of the soul is made sure. I give my hand and heart to the work. I have come out from the material, and am standing on the shore of the spiritual, with hundreds to help me, and I hope to progress.

Charlotte Taber.

"There's a light in the window for thee" comes to me with a new meaning, for when I went away from earth, I might say there was no light on the toes of any one. I have the privilege of opening my mouth and speaking thoughts that God Almighty has given me. I am not a worm to be crushed by the heel of man. I am a part and portion of creation. I was created for a purpose—to live on earth and perform my duties; then to die in the window for me. Spiritualism had never been taught, the light had not dawned upon humanity, the windows of heaven were curtained, and we could not see beyond. When I entered spirit-life, oh! how strongly did I feel entered spirit-life, oh! how strongly did I feel the need of this education. How I longed to reach my husband, my mother and my friends; how, standing in their homes, did I try to make myself known, speaking to them from time to time, but they heeded me not, they heard not my voice; but to day a new light is dawning, the sun has risen, and is shining with its warm rays on all the earth, sending forth its influences and bringing out the flowers of truth, and I am living in spirit life to realize and understand it. True, most of my friends have come to me, but yet I feel to rejoice at the privilege that I can come and speak here to-day; that it is free; that there are no restrictions given; that I am not asked whether I am a church-member. I am not requested to come in any particular raiment, but I may come as I am. Yes, Spiritualism is a great light in the window for all, and oh, I earnestly entreat every Spiritualist to live a true life, that we may come nearer to you, that we may bring out all the beauties of spiritual communion, until you to be beauties of spiritualist to live a true life, that we may bring out all captured to be a true life, that we may be a true life, that we may be a tru

can feel that there are no broken circles, no vacant chairs at your fireside, but you will feel that we are ever present with you. Charlotte Taber, of New Bedford.

Stephen Denio.

I understand that this is free to all. [Taking possession of and speaking through the medium.] I went away from this earth about thirty years ago last Christmas. I was an old man. I was brought [up to believe in the Catholic Church, feeling that it was my duty to do all for it that I could. I had no faith in Spiritualism, because Spiritualism had not made its entree into America at that time. All there was of Spiritualism then was what there was in our church, for our priests are no strangers to spirit control. They know of it and understand it, but we supposed it was only for them and them alone. I went away with a cancer, a cancer in the stomach, a painful and hard disease to bear. I was sick with it many years, suffering intense pain, and while the body was suffering the mind was active and the spirit was looking out into another world. I saw my mother and my father, who had passed away before me. I saw my little daughter, but I could not understand it, and I said, "It is caused by this intense suffering of the physical; my mind must be diseased; but how," I said again, 'can it be that these forms are presented to me? I understand it not." They called me delirious, and said I was out of my head-that my brain was affected. On the day of my passing out, or what they called death, I saw and described to my friends my spirit-home, and the last that I remember was my little daughter Mary laying her hand in mine, and seeing the forms of my friends. I was surprised, when I entered the spirit-world, to know that it was all real.

I watched for the coming day when I might make my presence known to my friends. A few years, and it was a success with the scientific circles of the spirit-world, and the little rap proclaimed that the dead man had returned. I watched anxiously, and tried to impress my friends that I could come, but I succeeded not in doing it for a long time; but at last one of my friends listened while I spoke. They are with me now, yet we all feel an interest in having others learn of this.

I wish to come, because I wish to say to one who still lives on earth, "John, while the time is still at hand, while the lamp holds out to burn, see to it that you do justice to those that were placed in your care; see to it that the trust that was given you by a dying man is carried out, for if not, we shall be near you, and it will not be well with you in the earth-life, nor when you come to the summer-land. We say, stop and think, remember you are holding a trust; you will be asked how you have kept it." Stephen Denio, of Nashville, Tenn.

Samuel J. May.

Long did pioneers in the work for the cause of the slave struggle with adversity; long did they stand strong and firm while the waves of trouble rolled o'er them. Many of us were driven from one place to another because we dared say that we believed that all men were born free, because we dared say that no man had a right to buy and sell his fellow-man. It was a struggle for freedom then; we stood strong and firm. It is a struggle for freedom to day. We who are standing for freedom do stand up and proclaim your doctrine of Spiritualism, freedom for our instruments. As I look around me I see many that are quaking with fear lest the spirit-world cannot and will not be sustained in its power and manifestations. Many of us lived to see the day when freedom for the slave was proclaimed; many of you will live to see the day when you will not need to crawl round the lanes and byways to visit those who communicate with you from the spirit-world; you will not have to come, like Nicodemus, in the night time, but you can stand up boldly and say, "I know my loved ones live! I know they are near me and with me, for I see them dally." You will not need to bow your heads when some little misfortune is pointed out to you in regard to spirit-communion or some spiritual medium, but so strongly will the bud of Spiritualism be grafted upon every church tree that you will see it blossoming out. Instead of clinging together, and keeping by yourselves, and becoming a party or a church, you will find that you are only bringing together all humanity, and that at last there will be one living spiritual fountain from which all can drink. Maybe years will roll by, but it is coming, sure. We will say, Trust in the living present; trust in the sure future, for we are with you. Samuel J. May.

Dr. A. L. Haskins.

Mr. Chairman, may I be allowed a few words? I am weak, and I do n't know as I shall be able to make myself understood, but I feel that if there is any place where my voice can be heard, it ought to be. I have but a few words to say, for I am confused, and cannot well say much, but I desire that my mother and my friendshere will not be unjust to me or to any one else. Idid not take my own life; it was the result of an accident, caused by the trouble which I feel on my brain now, the pressure there. I want nobody accused of my murder. I have tried to do the best I could while here. I have tried to be honorable. If I failed I alone will have to suffer; but I want no one to suffer on my account. Dr. A. L. Haskins, of

Ellen Frances Maynard.

My name was Ellen Frances Maynard. I went away about New Year's time with diphtheria. I am ten years old. I 've got a little sister, Carrie Louisa, and a brother, Charles Albert. It's five years since I went away. Mother's name is Mary, and father's name is Samuel James. I used to live in New York City. I have grown a good deal since I went away, and I want mother to know that grandma is come up here, and that she and I have nice times now with the flowers that she loved so well. I want her to know that Aunt Fannie is here too, and that we are all having very nice times, and I see her, and Carrie, and Charlie, and all the folks very often.

Benediction.

May the angels bless and guide you; may they keep you and hold you. When you go to your homes may you feel some angel hand, and hear some angel whisper.

MESSAGES TO BE PUBLISHED.

THROUGH THE MEDIUMSHIP OF MRS. SARAH A.

as Mullen: Aargaret Crook; Fannie Ramsey; Julia, the Snicide; W.A. Fisher Patterson; Harriet Briggs.
Barney Villiams; Daniel C. Stratton; Isabella Maneson; George Benner; Arlia Rockwell; John Whuester; Dr. Half John Ward; Henry Winans; John Dunlap; Ward George; Henry Haven; Elizabeth Walker; George Cogget Torry; Henrietta Grant; Sarah Reynolds; George Maces.

TIMOUGH THE MEDIUMSHIP OF MRS. JENNIE

Richard Blanchard, of South Weymouth, Mass.; James Shood, of Milford, N. H.; Eliza F. Emery, of Quincy, Ili.; Charlotte Hubbard, of Newport, R. I.; Samuel McLeughlin, of Troy, N. Y.; Ehenezer Totman, of East Weymouth, Mass.; Frances Augusta Barnard.
John E. Henry, or 'Irish Shank.'' of San José, Cal.; Thomas D. Goodler, of Minneapolis; John M. Bradley, of Carmi. Ill.; Charles B. Coroy, of Westport Point, Mass.; William Thompson, of Pawtucket, R. I.; Mary R. R., of Now Orleans; Dr. Mann.
Luther M. Kennett; Emma Lingley Bugbee, of Charlotte, N. C.; Grandma, to Elijah Goodnough; Mary Johnson Close, formerly of Market street, Baitimore, Md.; George Ransom Rowe, of Lawrence, Mass.
Monroe B. Perkins, of Hartland, Vt.; Henry Lewis; Henry Le Roy, of St. Louis, Mo.; Cyrus L.—p; Mary Durgin, of Montreat; Charles Brown, of Boston; Addle, to her mother, Harrlet Whiting, of Meriden, Conn.; Dr. Mann.

Passed to Spirit-Life:

From Auburn, N. Y., June 26th, 1876, Mary E., wife of C. W. Ford, and daughter of J. C. Brown, aged 32 years months and 4 days.

5 months and 4-days.

Though comparatively young in years, yet was the subject of this notice old in faith and good works, and rich in knowledge touching the life subsequent to the dissolution of the earthly form. Only a short time previous to her departure, when asked by her father whether she feared or dreaded to go, she replied in the negative, and added, "Mother is over there." After arranging with an only sister to take charge of her darling little daughter, she calmly took her leave of all and loyfully passed to the better and higher life beyond the "shining river." Her funeral was attended in Auburn, June Zih, by a large concourse of friends, to whom an appropriate and spiritualistic address was given by Rev. J. H. Harter, after which her earthly remains were taken, as were those of her mother three years ago, to Arlington, Ill., for interment. Com.

three years ago, to Arlington, Ill., for inferment. Com. June 24th, Mrs. Mary Atwood, wife of Dr. J. E. Atwood, aged 60 years 5 months and 6 days.

She was a strong believer in the Spiritual Philosophy, and an excellent medium for manifestations. She knew well that she was about to depart, for she often saw and conversed with the disembodied spirits. She was very sangulne in her knowledge of the spirit-life, and strictly honest in her deportment. She was truthful in life and cheerful when in health, but in her last days was a great sufferent. Her decease was caused by a trouble of the heart. She bore the burden of pain with patience and a hope of immortality beyond the grave. She has left many warm friends where she resided, and a husband. No children living. At her funeral, Bro. W. S. Kimbali made very satisfactory remarks from the spiritual standpoint, which were highly spoken of by the audience assembled.

New Albany, Ind.

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

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Pearls.

And quoted odes, and jewels five words long, That, on the stretched fore-finger of all time, Sparkle forever.

GRIFF. What forment 's equal to the grief of mind And pining auguish hid in gentle heart That only feeds itself with thought unkind, And nourishes its own consuming smart

I say to you truly, the heart of him who loves is a para discot, earth. He has tind in himself; for find is love. I amenaute.

opposite woods Joy kneeds, at morning's rosy prince. In worship to the rising sun; But sorrow loves the camer time, When the day-god his course hath run: When Night is in her shadowy car, Pale Sorrow wakes white Joy doth sleep. And, guided by the evening star, She wanders forth to muse and weep

rang is more certain than that much of the force, as we as of grace, of argument or instructions depends on encischess. Paper

> WATERS FOR ME THERE There is a form of girlish mold, Under the spread of the branches old, At the well-known beachen-tree With the sunset lighting her tresses of gold, With the breezes waving them, fold upon fold,

Long since these locks are laid in the clay, Long since that voice has passed away. On earth to more to be; But still in the spirits world afar, She is the dearest of those that are Waiting for me.

The New Movement - Convention of Spiritualists at Philadelphia.

(From Our Special Correspondent.)

in response to the call which appeared in these columns on June 24th, an influential, if not large, meeting was held on July 5th, at Circle Hall, Vine street. Among the representative men pres ent were to be observed Mr. J. M. Peebles, Mr. Samuel Watson, of Memphis, Dr. Bruce, of Newburyport, Dr. H. T. Child, and Mr. Kase, of Philadelphia, Dr. Charles Main, of Boston, and Mr. E. Linton, from London, Eng., who is now a resident of Boston.

After Dr. Bruce had read the call, Mr. S. Watson was voted to the chair, Dr. Bruce to the Secretaryship, Dr. Child to the Assistant Secretaryship Mr. Kase was appointed Treasurer of the Convention.

The main purpose of the meeting was introduced in a vigorous speech by Dr. Bruce, the essence of which is summed up in the words of the resolution put to the meeting, viz.:

That the time has come for the organization of Spiritualism in America.

Dr. Child, Mr. Linton, Mr. Peebles, Mr. Kase, and Mr. Spear also spoke on the resolution, each from his own standpoint. Dr. Child spoke upon the importance, in the present crisis of American Spiritualism, of a clear definition beyond all cavil of the faith, aims, and higher purposes of Spirit-

Mr. Linton, of England, described the spontaneous organization of spiritual societies in that country, perfectly untrammeled by any but the one common bond, from the central institution to the remote village. He warmly advocated the establishment of all organizations on the broadest basis consistent with the highest truth. He thought that without deprecating phenomenal Spiritualism, which had yet many momentous phases to work out, Spiritualism as a religion for mankind should be brought more to the front: It was unquestionably the science of sciences and the philosophy of philosophies, but it was chiefly as a religion, or rather its triune combination of science, philosophy, and religion, that would renovate humanity. It may be that many of the evils abroad in the land have arisen from the neglect of the highest element in this trinity. If so, united work was essential to realize the har-

mony. This undertaken on the terrestrial plane, with the exercise of sound judgment, so as to avoid sectarian pitfalls, would open wide the avenues along which the celestials could traverse and do their "mighty works."

Mr. Peebles entered with much emphasis upon the question of organization per se, showing how essential it was for the achievement of human purposes. It had its foundation in the family circle, and its widest expression in the governments of the world; and its power for evil or for good was seen in all the ecclesiastical systems among mankind. He narrated his experience of severa! local spiritual organizations; pointed out the facility with which even great spiritual undertakings were accomplished under combined effort; and gave a kind of outline of the scheme for local societies throughout the States, preparatory to national organization. The dissemination of spiritual truth was no exception to the general law of these things; and no man's individuality would be sacrificed by uniting with his brother man in such a cause, but the rather strengthened thereby, for no creed would be proposed to fetter his intellect and reason.

Mr. Kase and Mr. Spear spoke to a similar effect, and the resolution was carried unanimously.

A committee was then appointed by resolution to draw up and present to the Conference a Deciaration of Principles embodying the grounds of organization; also to frame suggestions for a constitution for Local Societies."

This closed the morning meeting. At 3 o'clock the conference was resumed, to receive the report of the committee. Its deliberations had culminated in a " Preamble, a Statement of Aims, and a brief Enunciation of Principles." As these documents may be esteemed important, the writer forbears giving details, leaving that duty with the secretaries. Suffice it, these, with the "Constitution for Societies," after slight discussion more on verbal points than principles, were unanimously adopted. Vice Presidents were elected for the different States.

Some difficulty was felt in the adoption of a name for the Convention that would indicate its aims. Although there was no dissension as to the incongruity of modern Christianity with the universal teachings of Jesus, there was in the meeting a strong leaning to the adoption of the phrase "Christian Spiritualists." This was energetically opposed by Mr. Linton as a limitation that would compromise the whole movement as misleading, and as an inadequate expression of modern spiritual development, which, without depreciating the Jesus-principle, was an advance upon all the divine manifestations of the past He urged the omission of qualifying adjectives. The Declaration was explicit enough. This suggestion was accepted, and the meeting was named "The National Convention of Spiritualists."

Materialization.

To the Editor of the Banner of Light:

In my last letter to you I stated that we expected an oration from the spirit of Gen. George Washington on the evening of July 4th. In one sense we were somewhat disappointed, in another we had all that could be expected or asked, for there was no oration. I will give a brief account of what was seen and heard; also some of the prominent circumstances connected with the event. Mrs. Lewis, a wealthy lady residing in Cincinnati, Ohio, has been for some time moved upon by a spirit, who claims to be Gen. Washington. She went to Chicago for the purpose of finding medium-hip adapted to her forces where-by the spirit could materialize himself. She was there directed to this city, and to employ the Holmes media; she was a stranger to them. She invited them to her hotel, (Continental,) also to visit Col. Kase's residence, for the purpose of finding a suitable place to hold the scance in.

It was finally agreed upon to hold the scance in the rooms that Mrs. Thayer and Mrs. Mand E. Lord hold theirs in, and the evening of the 4th found at the residence of Col. Kase some thirty persons assembled in the scance-room. A small room leading from it was used for a cabinet; one of the folding doors was closed; in place of the other a curtain was suspended. Mr. Holmes went into the cabinet, Mrs. Holmes and Mrs. Lewis sat at the door of the cabinet, and the company in two circles in front of the door. Singing was indulged in, and in a few moments a form appeared and walked out into the room it had all the appearance of a form which would have represented Gen. George Washington as he is depicted in his portraits taken in his prime (one hundred years ago.) The form walked out some eight times during the scance, sometimes waying an American flag that was in the cabinet. A thunder storm was prevailing outside, and the weather extremely warm made conditions unfavorable for either mortals or immortals, therefore a spirit entranced Mrs. Holmes and stated that they should not be able to continue the scance longer.

At different times when the spirit was in the room he spoke a few words. At one time he walked up to Gen. Roberts and said to him.

Walked up to Gen. Roberts and said to min, "Knowing the truth, dare maintain it." At other times he spoke to the audience and advised them to cultivate peace, love and charity, etc.

The scance being free and held at the private residence of the Colonel, there were no test condi-

tions asked or granted; therefore to those who have never been fully satisfied of the verity of materialization, or that have seen the Holmes media under positive test conditions, it would be most impossible for them to realize that it was nost impossible for them to reduze that it was the spirit of Gen. George Washington standing in their midst. The voice-of the spirit sounded to me like that of the medium, and if I had never seen the medium placed in a condition where it was a physical impossibility for him to free him-self, I should have declared that it might have been Mr. Holmes dressed up for the occasion: but as I have seen greater results while the medium was securely confined, and as I had the privilege of going into the room and examining the physical condition of Mr. Holmes after the scance, I must say in all sincerity that I think there was an invisible intelligent power, outside of the medium, that produced the manifestation. I simply speak for myself

speak for myself. speak for myself.

I noticed, besides Col. Kase and his wife, Mrs. Thayer, Mrs. Maud E. Lord, Dr. Main and Dr. Storer, of Boston, Dr. Hallock, of New York, and many other distinguished persons from different parts of this country, and also learned that Mr. R. Linton, of England, was present. It is not expected of us to say positively that it was the spirit of Gen. Washington, as none present ever saw the noble man while living in the form. One promise that was made through Mrs. Katie One promise that was made through Mrs. Katie Robinson to Gen. Roberts, two years ago, was that on the 4th of July, 1876, he, Gen. Roberts, would witness Gen. Washington materialized; and, when the form appeared, he was asked if he was there in fulfillment of that promise; and replied that he was. I will say in conclusion I never saw a form clearer or more distinct. At his two last appearances the gaslight was put on full power, and his clothes and face seen distincttuli power, and his clothes and lace seen distinctly by myself. He was dressed in a velvet coat, white pants and vest, cut after the style of his day, and I doubt if any one seeing it would not have exclaimed, "Why, that is Gen. Washington, in looks and appearance as we have him in our imagination."

A. S. HAYWARD.

Philadclphia, July 5th, 1876.

Victor Hugo, the great French author, orator and statesman, possesses a wonderful power of condensation. In the few brief lines that foldeath of the wife of his friend Louis Blanc, he tells what "socialism" would do for France if it had the power, better than some writers could state it in twenty pages: "Socialism enthroned will beat down the tricolor and raise the red flag. It will make sous out of the Vendome column. It will throw down the statue of Napoleon and set up that of Murat. It will destroy the Insti-tute, the Polytechnic School and the Legion of Honor. It will add to the august device of 'Liberty, Equality and Fraternity, the sinister option, or 'Death.' It will become bankrupt. It will ruin the rich without enriching the poor. It will annihilate credit, which is the fortune of all, and work, which is the bread of every one. It will abolish the family and property. It will carry about heads upon pikes. It will fill the prisons with the suspected, and empty them by massacre. It will set fire to Europe and reduce civilization to ashes. It will make France a land of darkness. It will cut the throat of liberty. It will strangle art. It will decapitate thought. It will deny God."

The Waupun Leader states that Prof. Cooke and Troupe gave an exhibition there last week, and that whis exposure of the so-called spiritual manifestations was complete and satis-

It is a matter of wonder to us how often and how completely these "so-called spiritual manifestations" have been "exposed" during the last twenty-five years. Scientific Associations with their "toe-joint" and "psychic" force theories, theologians with the cry of "Devil," and one-horse legerdemain experts without number, have all done the same exposure business but have all done the same exposure business, but singularly enough they do not stay exposed.—
For Lake (Wis.) Representative, June 30th.

1 It was in the Old South Church, Boston, that the eminent Chief Justice Sewall, third great-grandfather of Prof. Salisbury of Yale College, made that memorable confession of error, in the matter of condemnation for witchcraft, which showed him to be one of those "greatest in the kingdom of heaven," who become noble by hum-bling themselves "as little children"—the judge to whom Whittier refers in those beautiful lines

"Green forever the memory be
Of the judge of the old theocracy,
Whom even his errors glorifled—
Like a far-seen smilt mountain-side
By the cloudy shadows which o'er it glide."

N. B. Wolfe, M. D., of Cincinnati, O. writes as follows to the Religio-Philosophical

"It seems impossible that any one could read with unwarped judgment, Mr. Kersey Graves's extraordinary book entitled 'The World's Sixteen Crucified Saviors, or Christianity before Christ, without, while perusing it, feeling a deep interest in its contents, and realizing much healthy pleasure and solid profit to his understanding. Such, at least, has been my experience while reading this remarkable work."

sphere of man's existence, what a tangle it would seem; but with the light of our Divine Philosophy shining through the darkness it presents a different aspect. Let every man who claims illumination from on high show by his example that Spiritualism has strength to lift him above the petty antagonisms of earth, and thus illustrate the power as well as the heauty of the New Dis. the power as well as the beauty of the New Dis-pensation.—Wash. A. Danskin.

BRIEF PARAGRAPHS.

SHORT SERMON, -Let not thy mirth be so extravagant as to intoxicate thy mind, nor thy sorrow so heavy as to depress thy heart. This world affordeth no good, so transporting, nor inflicteth any evil so severe, as should raise above, or sink thee much beneath, the balance of moderation.

Government is hurrying forward its army. Six compades of infantry recently left Detroit, and three car loads of recruits were sent last week to strengthen the Seventh 'avairy. We are sorry to see brave mengoing forth either to give their own lives in an unjust cause, or to kill those who are fighting for their homes.

Speaker Kerr, of the United States House of Representatives, is reported to be failing fast, and but little hopes

The New York Herald says: "We should like to ask Gen. Hawley if he has not sanctioned the visits of Dom Pedro and Prince Oscar and their companions to the exhibition on Sundays, and by what principle of right or religion he grants privileges to foreign monarchs that he refuses to American citizens?" The Herald evidently doesn't understand these matters. Gen. Hawley loves his countrymen-all but the editor of the Transcript and a few others whom he gave special Sunday passes to—and he don't want them to be dunned; but he is a true Republican, and would just as soon have a few monarchs damned as not.—Boston Herald.

Dom Pedro, the enlightened and liberal Emperor of Bravil, the Empress and suite were to sall for Europe, July 12th, on the Cunarder Russia. Success attend their voyage

Jo. Cose, who has been quite scarce of late, met Digby a few days since and remarked that some weeks ago he witnessed the Vokes family in some of their mirthful farces, and felt in duty bound to hunt up the genealogy of that tribe; so he had been among old libraries and antiqu people and things for that purpose. "Say, have? Eh What? Did? How? When? I declare!" responded Digby. "Yes, and here's the result all on this bit of paper," and Jo. extended the paper, and Digby distended his eyes and read a memorandum, to wit: "In Vokes be gat Con Vokes, who begat Pro Vokes, who begat Ro Vokes, and then came Those Vokes,1

SWINBURNE ON A "WARM" DAY.

SWINDURGE ON A WARM
A faint sea without wind or sun:
A life-like flameless vapor dun;
A valley like an unscaled grave
That no man cares to weep upon,
Bare without boon to crave,
Or flower to save. And on the lip's edge of the down,
Here where the bent grass bends to brown.
In the dry sea wind, and the heath
Crawls to the clift's side and looks down,
I watch and hear beneath
The low tide breathe.

Papa, did God have time to get around to the other churches, after staying to hear Mr. — 's prayer, or did he leave before it ended?') is what a Worcester youngster asked, last Sunday, after church.

If stung or bitten by insect, snake or animal, apply spirits of hartshorn very freely with a soft rag, because it is one of the strongest alkalies, and is familiar to most persons. The substance which causes the so-called polson from bites or stings is, so far as is ascertained, generally acid. Hence the hartshorn antagonizes it in proportion to the promptitude with which it is applied. If no hartshorn is at hand, pour a cup of hot water on cooking soda or saleratus, or even the ashes of wood just from the stove or fireplace, because all these are strong alkalies, and hartshorn is only best because it is the strongest.

A message has been received from the King of Italy to President Grant, congratulating this country upon its 100th year, and expressing a wish for its continued prosperity, and that the friendship of the two countries may remain undisturbed.

A New Jersey paper says: "Amos Quito, with a numer ous corps of assistants, has begun to give his annual entertainment in this village. The band have been recuperating for several months. In the swamps and marshes in the vicinity. Their performances touch the feelings in a way to rouse the most dormant natures. " .

The last charge against Mr. A. T. Stewart is that he died like a heathen, without "clergyman or Christian friend," and "Godless as he had lived." Very well; here is at least one admitted case where a heathen died without re-canting his heathenism.—The Index.

According to Rev. Dr. Newman Hall, the churches of Great Britain have lost 30,000 members within three years through the vice of intemperance.

When Digby writes a little joke That is n't very bright, He looks about to see how he Can get out of the plight.
Then suddenly he takes a pen. Then suddenly ne takes a personal And, not to be verbose,
He trims it up as best he can,

"Je, Cose,"

Jo. Cose he is a saucy chap--This no one will deny, For when he writes a quisby joke. He tells a whopping lie, By trying to make his readers think That Digby did the deed :

The fact is patent to his friends, Our "Jo." has gone to seed. A terrible tornade in Iowa, near Dubuque and Rockdale recently, caused the loss of fifty lives, and \$1,000,000 worth

of property. Reasoning against a prejudice is like fighting against a shadow; it exhausts the reasoner without visibly affecting the prejudice. Argument cannot do the work of instruction any more than blows can take the place of sunlight.—Charles Mildmety.

Massachusetts has seven hundred and forty-seven convicts in the prison at Charlestown, a majority of whom are foreigners.

"Work as though you would live forever; Live as though you would die to-day,"

On Sunday morning, July 9th, about two o'clock, the propeller St. Clair, Capt. Robert Rhyness, belonging to Ward's line, on the way from Duluth, left Ontonagon for Houghton, Mich., having aboard sixteen passengers and a crew of fourteen persons. When off Fourteen Mile Point fire was discovered in the forehold and she was rapidly con sumed. Only five of those on board are known to be saved

As there is no screen or celling between our heads and the infinite heavens, so there is no bar or wall in the soul where man, the effect, ceases, and God, the cause, begins, The walls are taken away. We lie open on one side to the deeps of spiritual nature, to the attributes of God.—Emer-

The San Francisco Call supplies this epigram on the riva representations of "Henry V." by Rignold and Barrett

representations of "Henry V," by Rignoid and Ba
lately current in that city:

"Once more unto the breach!" cried George,
 To combatants inclined to tarry!
And we, to-morrow night, shall hear
 This speech likewise from little Larry.
So, then, when George and Lawrence speak,
 Or each his seedy troops besecches,
 They're sure to have throughout the week
 This fixed result—a pair of breaches.

Ex-Mayor Eastman, of Poughkeepsle, N. Y., has given five hundred of the street boys of that city a straw hat each with this advice pasted inside the crown: "Don't drink, don't swear, don't chew, don't smoke. Be industrious, ork hard, study hard, play hard, and you will never be hatless."

A medical authority says that a man loses one per cent, of vitality every time he is waked suddenly from sleep. This is what makes a druggist look so pleasant when he is rung up at two o'clock in the morning by a fellow-citizen who wants to know if he keeps postage-stamps, and who would like to buy one.—Norwich Bulletin,

A Wisconsin newspaper says: "The Board of Education date five hundred students three stories high."

It is evident he (Custer) was ambushed, and his whole command, his blood relatives, his supporting officers, his brave followers, all offered a fearful holocaust upon the altar of broken treaties and perjured white men: "Who shall mourn for Logan? Not one!" But for this needless sacrifice, this terrible trifling with fals and an avenging Nemesis, it seems to us the whole American people, who have been indifferent to the injustice toward the Indian, are morally responsible.—The Boston Commonwealth.

J. M. Balley, "the Danbury News Man," who intends lecturing next winter, writes to the Redpath Lyceum Bureau: "Although commenced in the centennial year, my lecture is not designed to conflict with the success of the great exhibition. There is nothing in the two entertainments at all similar, and a man can attend either of them and yet not be satisfied. That's not exactly what I mean, but you can catch the sentiment, perhaps."

Bishop Bourget, of Montreal, who was the main cause of the trouble concerning the Gulbord burial, has resigned, and Archbishop Taschercan has issued a very liberal circular to the priesthood of Canada; indicating quite a modification in the position of the church in that region.

Mr. F. E. Abbot claims that the working men have as much right to see the exhibition on Sunday as the Emperor of Brazil, and he is Abbot right, too.—Boston Post.

Thurlow Weed steps to the front and tells us that rlotous living and lax morality are the reason why our country is squirming around to-day like a worm in the mud. Nations are like hair-mattresses—they want jerking apart and making over every now and then.

The main building of the House of Correction at South For sale wholesale and retail by COLBY & RIGH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. ous living and lax morality are the reason why our country

kitchen, keep r's residence and stables, were burned on the morning of July 9th, at 2 o'clock. The prison proper was saved and all of the prisoners, 72 in number, were safely removed. The fire is considered as of incerdiary oligin. Loss some \$75,000.

It is a remarkable fact, that although common sheep delight in verdant fields, religious flocks are not anxious to

An exchange wishes to know what we "will club our publication with his for." Our publication is not to be leaten with a club or otherwise. We might "sette" him \$44ff that would do, -- Hoston Commercial Bulletin.

The famous old circular building on the Battery, New York City, known as Castle Garden, was completely de-stroyed by fire on the evening of July 9th.

At this early stage of the war the cause of Servia is said to be hopeless, and the Turks are reported as being vic-torious. On the contrary, it is cabled (or fabled) that the

Turks have been whipped. Don Carlos is reported to be traveling in Uncle Sam's

dominions under an assumed name. Congressman Parsons, of Kentucky, died Suddenly from

he effects of heat on his system. July 8th, at Washington. A Metz cable dispatch, dated July 9th, says that an ex-plosion of fire-damp occurred that day at L'Hospital colllery, near Saint Avold, France. Forty-two persons were killed and forty-seven seriously injured.

Hansen, the Swedish giant, and tallest man in America, was recently converted to Christianity—in sections.—Ex.

The Royal College of Surgeons of England will hereafter idmit women to the examinations on the same conditions

It is a well authenticated fact that clean cuffs have an unaccountable tendency to secrete themselves somewhere in the immediate vicinity of the clows, while dirty ones exhibit a wilfind and exasperating determination to remain obtrusively in the vicinity of the knuckles.—Boston Globe. Dr. E. B. Foote, publisher, was Tuesday July 1fth, sen-

enced to pay a fine of \$500 for sending obscene matter through the mails. Sentence was suspended under a count of the indictment under which he is liable to ten years

The Irish World's Centennial Supplement, 16 pages, Illustrated, is a gem, and should meet with a ready sale. NEW MUSIC. - We have received from Oliver Ditson & Co., 451 Washington street, Boston, the publishers, a fine composition (with portrait) entitled "Gov, Rutherford B.

To Housekeepers.—If brooms are wet in boiling suds once a week they will become very tough, will not cut a carpet, but last much longer, and always sweep like a new broom. A handful or so of salt sprinkled on the carpet will carry the dust along with it and make the car-pet look bright and clean. A very dusty carpet may be cleaned by setting a pail of cold water out by the door, wet the broom in it, knock it to get off all the drops, sweep a yard or so, then wash the broom as before and sweep again, being careful to shake all the drops off the broom, and not sweep far at a time. If done with care it will clean a carpet very nicely, and you will be surprised at the quantity of dirt in the water. The water may need changing once or twice if the carpet is very dirty. Snow sprinkled over a carpet and swept off before it has time to melt and dissolve, is also nice for renovating a soiled carpet. Moistened Indian-meal is used with good effect

DEATH,

by some housekeepers. The broom wears out carpets quite as much as feet do.

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