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The Rostrum.

The History of Occultism, and its Relation to Spiritualism.*

A Discourse Delivered in the Hall of the Spirit ual Lecture Association, at Chicago, 111., Sunday Evening, April 2d, 1876, by Mrs. Cora L. V. Tappan,

[Reported specially for the Banner of Light.]

The word Occultism is one that we do not remember as having had a history except of a few months duration. It is a coinage of modern language, adapted, no doubt, to a certain class of phenomena that existed in ancient as well as more recent days; but it is a term that is now used as a supposed synonym of Spiritualism, it having originated with Col. Olcott in his investigations connecting Spiritualism with ancient sorcery, magic and various other sciences heretofore supposed to be buried in obscurity. The word is, in itself, sufficiently apparent as to its meaning. In its application, however, and relation to Spiritualism, it only hinges upon one mind; and we do not suppose, as Occultism has as yet made few, if any, absolute converts or advocates, and has no basis or claim of existence in the world of science, that it can, as yet, in the world of absolute investigation, have a special relation to Spiritualism. We will state, however, what we know concerning it, and perhaps thereby we may relieve the anxiety of many minds who are fearful that the discovery of any new idea, or perhaps the announcement of any new theory, may overthrow what they suppose to be true. Truth itself has never been thus overthrown. We have never known of an instance of bona fide inspiration having been overthrown by a discovery of science or the announcement of a theory. That there is relation between the ancient practices of magic, sorcery, witchcraft, and the various other secret sciences and Spiritualism, is just as apparent as that there is relation between every form of religion and all other forms of religion. That the announcement of a new discovery, or the revelation of new facts, in any direction, can never affect the positive existence of a truth, is also as evident as that the announcement of the discovery of a new world does not affect the theory of the planetary system in any degree whatever. Within the few months past no little agitation has existed in spiritualistic circles, because of statements, more or less vague, to the effect that a class of people, small in number, but thinking or believing themselves to be possessed of certain secrets in relation to ancient sorcerv and occultism, were in danger of overthrowing somewhat of the principles of Spiritualism. The favorite idea that has gone abroad is, that Occcultism is but another mode to explain away the manifestations heretofore considered by believers as belonging to Spiritualism. We consider that it does so in no sense whatever; and indeed we do not think that the statement of it is intended for that purpose. Psychic force, as employed by Sergeant Cox, was supposed, by many minds, to account for spiritual manifestations in a manner at variance with the spiritualistic theory. On the contrary, it was a convenient place of anchorage for Sergeant Cox, who did not wish to announce his full belief in spiritual communion, but preferred to stop at the entrance of the harbor and leave Mr. Crookes, his fellow-investigator, to go in and see what there really was inside of Spiritualism. So every attempt at explanation with reference to an occult force has proven of the same nature, since no force yet discovered in nature has been found adequate to account for individual intelligence; and until a force is discovered that accounts for individual intelligence, science, of course, cannot claim to have placed a finality in her decisions upon Spiritualism.

the departed, and thus create great injury and the person is seemingly active in the ordinary form and voice, and expresses the thought, the juring up or creating out of the atmosphere the confusion in the human mind as to a direct communion with spiritual beings.

It will be remembered that the ancient word witchcraft, or the exercise of it, was forbidden among the Hebrews. The translation is that no witch should be allowed to live. That has been supposed to be the literal interpretation; and acting upon that, your very plous and devout ancestors put to death, without adequate testimony, numbers of very intelligent, wise and sincere persons under the condemnation of witchcraft. It has now turned out that the interpretation or translation should be, that no witches should be allowed to obtain a living by the practice of their art. That is, it should not be made a profession. This lack of understanding of the literal rendition, has caused the confusion that has crept into minds concerning witchcraft. Of are portions of a legitimate branch of human incourse there are many other indications of the same kind, and witchcraft itself was undoubtedly a separate order of practice from genuine inspiration or spiritual gifts; and whatever else it might have meant, it means the exercise of some power or quality prejudicial to the real religious interests of the people, and destructive somewhat of the genuine spiritual gifts. To such nature to show that any such hybrids exist natclass undoubtedly belonged much of the sorcery, the magic and various practices in the East, and to such class undoubtedly much that is called spiritual manifestation must be attributed. But one upon another. It cannot be supposed that it is easy to draw the line of distinction, and we think it will be found that this is fairly and adeauately done by Col. Olcott, between the genuine spiritual manifestation and the practice of a semblance of it under the name formerly of sofcery and witchcraft. Nor do we think that it in any degree militates against the genuineness of spiritual manifestation or the absolute inspiration that comes from disembodied intelligence.

In the first place, the term "elementary spirits" is not adequate to express, what is meant. There can be no such an order as elementary spirits. Either that which expresses itself is an intelligence or it is not. If it is an intelligence, and manifests the attributes and qualities of humanity, then it must be human intelligence; and if any power manifests itself having human intelligence, that is not embodied, it must be disembodied human intelligence. But there are many manifestations passing under the name of spiritual that do not give evidence of individual disembodied human intelligence, but are on the other hand the result sometimes of clairvoyance, which is a branch of human science, and capable of human culture; sometimes of psychometry, which is a gift of the human mind, stimulated by outside spiritual influence, but also capable of being exercised without any apparently direct individual control. Sometimes the gifts might be those of his own condition of life, and he has conjured actual magic, and such as are performed in the East under a special endowment of organization, and without being dictated or directed by any these can be elementary spirits is impossible. Ject is left open to the wildest speculations, and magic but spiritual science. The difference is udividual disembodied soul. To account away with the supposition that they are fraud or imposition, would in reality be a great discovery by the clearness of its judgment, volition, and for science, and if established would place many | the purity of its thoughts. sincere minds on a better pathway of investigation than that they have been pursuing. The fact is, that no truth ever suffers from the addition or augmentation of the avenues of approach to it. If there be a city with one or two gates, the number of people that may enter that mind. The moment you traverse or cross the city must be limited ; but if there be a thousand gates leading to the same city, of course many external substance into the region of spiritual thousand more people can enter. Now, spiritual substances, you reverse theaction of Nature. Intruth is compared to a city. By whatever avenue you approach the outskirts, enter the gateways | servient to matter, and only being able to move or the vestibule, it does not matter. Every science that treats of the human mind in any of its stages or relations, is a valuable auxiliary to the investigation of Spiritualism. Everything that and in this way Occultism, if it be genuinely apopens a new avenue of investigation of a subject | plied, will explain every vague form or phantasy that heretofore has been profoundly sealed, must of seership, witchcraft, sorcery, or any kind of be halled with delight by every candid mind. magic that has been produced in resemblance of Everything which gives any new light to the ancient oracles, the secrets of the Mithric caves, the orders of the Magi, and various other secret and occult societies in ancient times, must also be hailed with delight. Whatever will reveal the subtle relation existing between embodied minds as to their action upon one another, and their capabilities of controlling elements, will also be a stepping-stone to reveal the possibilities of the powers of disembodied spirits. It is unquestionably and undoubtedly true that the effect of human magnetism, the power of the individúal mind and the individual spirit, are entirely ignored by the vast majority of people; and if a disembodied spirit possesses certain relations to elementary substances whereby they can be controlled and governed, you also possess in a degree the same powers in embryo, and if stence). Whenever the intelligence reflected in an embodied soul possesses the same powers in embryo, and can exercise those powers, then it proves that there are souls embodied that possess more influence over occult elements than there is a separate order of intelligence of which many souls who are disembodied. Take, for instance, the science of Mesmerism, or Psychological Magnetism, which is one of the occult sciences. Here an embodied mind controls an embodied mind, in personal presence, at a distance of several hundred yards, finally at a distance of one or three thousand miles, with the subtle friends, you may be just as sure that these canpower of the individual embodied will. But that not emanate from other sources than disembodied does not do away with Spiritualism, it is only | spirits, as that light can only be the result of a one of the stepping-stones to it. It proves that certain combination of atoms under vibration, the human mind even here possesses the attributes undeveloped which belong to disembodied spirits. Another form of manifestation or fact is, that the human spirit, while maintaining a and the nature of that result is just as clear an vital connection with the body, may be seen to indication of the cause as is the hand, the face, be absent from the body at another place thou- the form, the voice, evidence of a human being.

Old World, and frequently proven by our own

health, apparently, it surely would be perfectly this dense earthly atmosphere. justified in doing so when the body ceases to be If we were to imagine, or co in sound health, and is really dead.

All these are portions of the so-called science of Occultism, and in no way subvert, supervene condition of the human soul after death. They quiry, and relate to the various capabilities and powers that the soul possesses while still incorporated in the human frame.

The theory of fragmentary souls, half-formed souls, or beings that have no existence as human beings, but are half fish and fowl and half human, is in itself untenable. There is nothing in. urally. Wherever they are forced they do not perpetuate, and Nature preserves her types most tenaciously, and will not allow encroachments of in her spiritual realm she is less tenacious of types than in the material realm. It cannot be supposed that there is any border-land wherein intelligence is jumbled up in various forms and. organizations that have no resemblance to heast or bird or man. But it must be supposed that human intelligence itself takes very grotesque forms at times, and that that intelligence, when not qualified in high moral regions, may well manifest itself in all varieties of shapes, ... You must bear in mind that the region of occult science is a region of elements, much finer and much less subject to organic laws than your own; that these grotesque figures and forms, wraiths, ghosts, hobgoblins, fairies, gnomes and various other impersonations, are symbols to express conditions or qualities that the human mind itself must pass through. When the drunkard sees fiends, serpents and hideous forms around him, and tries to throw them off, it is not wholly imaginary. It is not simply the result of a fevered and overwrought brain, but he has himself attracted elements of impurity that must take some shape and form about him, for in the law of mind there must also be shape and form to whatever is attracted to the individual. Hence these serpents, these imps and various things that torture him, are the subjective creation of them' (attracted and created) from the atmo-

duties of life, or while the body is folded in slum- affection and feeling of your loved one, is your images of things that have been in your own ber. This feature of apparition or "double" is loved one. You might plant a stone and expect mind or represent your own life, or other lives ; known to have existed in all ages, and has been wheat; you might plant a thistle and expect a but that these can ever manifest a separate intestified to among the schools of science in the rose, but these things never take place. Intelli ______ telligence, or that they in any way interfere with gence only emanates from intelligent beings; | the actual intelligence of disembodied spirits, is medium and others. Now, what does it prove? personal intelligence only from intelligent per- as impossible as that a semblance of the moon re-It goes very far to establish the fact that the sonal beings; and whatsoever is vague and un-flected upon a lake, or the magic lantern, can spirit has an individuality independent of its certain occupies that border-land and is affected eclipse the light of that luminary forever; or physical body, and if it can exist separated from and governed variously by the ignorance of this that Prof. Proctor's symbols used for illustraits physical body while that body is in sound life and the inability of the spirit-world to probe tion in this city a few evenings since, can blot

If we were to imagine, or conceive, of the existence of a vast medley of half formed spirits or of presenting such images to your mind, and he souls that have but little relationship to men, and yet sufficient to torture them, it would make or take the place of the science explaining the of the human spirit itself such a combination, intelligence. The power of the spirit is behind that its immortality, or evidence of it, would be entirely out of the question. "If we discover the are simply imitations, and as such were forbidden existence of such a region we shall straight way know that these fragmentary souls are not separate existences in themselves, but that they are rather the fragmentary thoughts and actions of souls that have not yet fully understood the laws

of their own life and identity, just as you, permentary appearances, and if each of these fragments were adjudged separately, instead of in reference to your individuality, or whole life, they would make certainly a very grotesque apthey may assume on the occult substances around, you are quite well aware that such shape and form would be exceedingly various, and that the grotesqueness of the manifold thoughts which you have had in your lives would make the world or his friends could possibly imagine ; and that of your mind, were to judge of the state of mind by the forms around you, it would present an appearance only as singular as the scene of the witches in Macbeth, and sometimes quite as tragie.

The truth, however, lies still deeper than this. The methods which men apply to spiritual things and subjects are the same methods that they apply to external things, whereas, although the same reasoning is to be employed upon all subjects, the method must vary according to the thing to be measured. Of course you do not take a telescope to study a small insect with, nor do you expect to see the stars through a microscope; but human beings do expect to study spiritual elements and things by the same methsphere and impurity of his own existence. That fied according to organic sciences, then the sub- i somebody that he does not know, that is not t is considered that, there is no science in con-They are conditions of his own mind, the lack of these, which are really not spiritual, and yet do growth and culture, which will produce just nection with spiritual things. On the contrary, the spirit itself must be taken as the centre. The action of the spirit upon all surrounding substances depends upon the familiarity of the spirit with those substances, and the sound, vibration, intellectual manifestation, speech and action, depend as much upon the facility of operation and knowledge that the spirit has in contact with matter, as the performance of a child upon a musical instrument depends upon its knowledge of the manipulations. The first efforts of the child are bungling, and the sounds produced have no resemblance to music, but are harsh and dissonant, and if photographed, or typified in the atmosphere, would present very singular and jagged shapes of sound. You must bear either in this life or in the spirit-life. in mind that every thought of the human mind is in itself photographed upon the atmosphere around you ; that every condition of the human mind produces some effect upon the substances that, surround, it, and that these all have a typical shape and form of arrangement that belongs. to an order of existence in spiritual things ; and that, therefore, if a seer or medium sees a dove or a hawk, a serpent or a lily, near you, it is just likely to be a typical expression of your state of mind ; and if you have attracted such elements the ground at your feet-more real, because it has its origin in the most enduring traits and qualities of Nature, namely, the spiritual, and is formed from these substances attracted to yourself. If a medium sees a dove, which was used in ancient symbolism as the expression of the Holy Spirit, it is evident that your atmosphere is one of peace and inspiration, and that the dove is as much a reality as though one were to alight upon your window-sill and feed from your hand. One is the result of organized life through an external process, the other is the result of subjective life through a spiritual process, which is just as real, and constitutes a part of the spiritual ex-

out the sun and all the solar system. These are but representations. The conjurer has the gift employs the same force to do so that the spirit employs to represent himself or herself to your all things. These productions of the magician in ancient days, for so closely did they resemble and counterfeit the genuine spiritual manifestation that they were obliged to forbid their practice in order not to encourage the counterfeit instead of the genuine.

And this is the line running through all hishaps, if you were to take a retrospect of your tory between genuine gifts of the spirit and the own lives, would discover that your actions, if counterfeit. This is the difference between the shaped into actual forms, would make very frag- genuine inspired medium or seer and he who excreises the gift by power of magic. This is the difference between the genuine prophet or seer of olden time, and the sorcerer or witch. It was in Egypt, and in some portions of Persia, that pearance. If you were to personify your thoughts these gifts or powers were possessed in their -have them actually assume the shape which greatest degree, and deceived even many of the believers in spiritual gifts, by their close resemblance to the genuine forms of manifestation.

Parallel with spiritual manifestations to day are very elever and ingenious imitations of them. The various sorcerers or magicians who perform quite as picturesque as anything that Col. Oleott magic or prestidigitation imitate so closely the genuine spiritual manifestation as to deceive if a spirit, entering your atmosphere, in taking a many persons, and there are in England and record of your life or in measuring the condition _ America many who believe that Herman and the various sorcerers announcing themselves as genuine magicians, are genuine mediums. Such is not the case. Their power is the result of sleightof-hand. They are perfectly skilled in their tricks, understand the methods, and can impart them to others. This is magic ; the other phase extant is spiritual manifestation. Now, this sphere of magic may also be included in this occult science. The mesmerizer may be a magician ; he may cause his subject to see various forms, but he cannot transcend his own knowledge. Whenever the subject goes beyond that knowledge, it is not his mind controlling. The mesmerizer can cause his subject to see any departed friend whom he has personally known: he can impress that upon the vision of the mesods that they apply to organic substances, and if merized subject, but when the medium or subthey will not be analyzed chemically and classi- ject independent of his will proceeds to describe very plain. Here is the exercise of will power. the mesmerist or magician acting upon his subject ; playing tricks with the brain. On the other hand, there is the genuine spiritual gift transcending his power. You may say, "But may not a disembodied spirit play these tricks?" Certainly, a disembodied spirit may impress upon the mind of the medium certain images or forms, but it must always be of some person or thing that that disembodied spirit has known; if the form of a person, it may or may not be that of one who has or has not departed from earthly life, and when called upon to speak for themselves you can easily discover whether this disembodied spirit be really there, or whether it be only a conjuration of the brain acted upon by a mesmerist Many of the images pictured upon the brains of mediums by their spirit-guides are professedly psychological. Most visions seen are professedly the work of impressions by spirit-guides for the purpose of instruction. Probably not more than one-tenth are actual visions of spiritual life, while the rest are impressed by a spirit, as symbolic or illustrative, as nearly as possible, of spiritlife. This is a process of conjuring, but it is exercised by disembodied spirits as well as by those in the flesh. Many spirits cause their mediums in the atmosphere as to produce the spiritual re- to perform what are supposed to be deceptions semblance of a serpent, that serpent is there in upon the part of the medium ; nevertheless they reality just as much as if it were crawling upon are moved to do so by the spirits controlling, who are not of a high conscientious order. The visitation of Swedenborg through various stages of spiritual existence was not wholly that of the actual seer. Sometimes it descended to the region of psychologic control by a certain class of spirits who impressed upon him the intensity of their state of unhappiness or misery, and he supposed he had seen hell. This nevertheless did not do away with the fact that it was a genuine spiritual manifestation, but it does away with the actual authority, as a permanent place, of that which is seen and revealed. There can be no distinct authority or standard beyond the well-attested ground of general spiritual truth. All specialties or details must, for the present, remain the subject of just as much doubt as any science in its infancy always possesses, and that doubt is concerning the identity of the spirits that purport to communicate through mediums, and the location of spirit spheres. The manifestation may be genuine. The demonstration, may give to a certain point evidence of identity, but if it do not bear the probing test beyond that point, if it do not answer something beside generalities, if it is not something different from what a clear-sighted spirit could read from your own mind, distrust it; because every medium is accompanied by a spirit who is anxious to excel in his or her individual department. They will do all they can, and, if not very truth-The distinct science of sorcery is that of con- | ful, will endeavor to simulate your friends. But

The theory, however, that pertains directly to Spiritualism in connection with Occultism, is that there are elementary or fragmentary souls, not yet human, that partake somewhat of the nature of human beings, possessing perhaps mischlevous, evil or undeveloped qualities, who can, at the command of human beings, be made to resemble spirits, disembodied friends, ghosts of

*Subject chosen by the audience.

such forms until his mind shall overcome them

The fact that in spirit every thought acts upon substance in an objective manner, will account for the manifold shapes and visions of the maniac, inebriate, and the various images that flow through the distorted imagination of a diseased line between what is known as organized and stead of vourselves and your thoughts being subit by acknowledged external processes, you become the controllers of matter, and are able to shape it into any form adapted to your condition; genuine spiritual control, but the knowledge adduced therefrom and the individuality revealed. will in no wise resemble that of genuine human intelligence. The proof of genuine manifestations is in the individuality and personality of the spirits manifesting, and all other proofs are as nothing; for if manifestations come without intelligence they of course are governed by the law of occult forces acted upon by the conditions of magnetic and electric life surrounding the individuals. But wherever an intelligent response comes resembling your own thought, yet not born of it, it can no more have its origin beneath human intelligence than can the brute that borrows its intelligence from your guidance act independently of your control (except of course in those matters pertaining to its own organic exdog or horse, in elephant or other animal, shall transcend your instruction or the opportunity of instruction, then you may begin to consider that the human being has no knowledge. We refer

here to the portion of intelligence resembling human thought and governed by its methods. And whenever wraith or witch, double or ghost that has no name shall be found floating around, manifesting qualities and properties of your departed and of no other cause whatever.

The cause of every result may be judged of and measured by the nature of the result itself, sands of miles away, and this may be done while | Whatever manifests the intelligence, exhibits the

istence. When you understand this you will also understand the meanings of the various symbols employed by spirits in endeavoring to make themselves understood by you. You will also understand mentally, though you may not physically, the nature of spiritual existence and the substance of spiritual life. You will further understand that the various forms supposed to exist as separate orders of beings in an elementary state of spiritual life, are in reality the various stages through which the human mind has passed, which have been imperfectly represented or called out by the sorcerer, the magician, the witch, or by others whose processes are unknown to humanity.

LIGHT. BANNER $\mathbf{O}\mathbf{F}$

Spiritual Phenomena.

PRIVATE-CIRCLE SEANCES WITH J. V.

MANSFIELD.

BY HON. A. G. W. CARTER.

AUGUST 26, 1876.



if they manifest an intelligence that appeals to you as from the individual, giving knowledge which you yourself do not know, and also giving knowledge which you and your friend only knew, then be assured that friend is speaking. It in nowise affects the fact of spiritual communion because the communication does not come from the person you may suppose. It in nowise changes the philosophy of spirit-control because in some instances undeveloped spirits do matufest under the name of your disembodied friends. But there can be no continuous and perpetual deception surrounding the friendship and relationship of two nearly allied spirits. There can be no doubt. The communion itself reveals the personality and individuality. Two persons here, having been friends in youth, after long years of separation meet. There are no points of resemblance, perhaps, to the youthful appearance, but by conversation and rehearsing the experiences of those youthful days, by comparing that long line of intercourse that made their friendship delightful, they in reality are revealed to one another. This is what Spiritualism does by the genuine communication between a disemballed friend and yourself. Of course there may be a vast number of messages that do not relate to you personally, and do not come from your per onal triends, but they come from somewhere, and they belong to that class of auxiliary evidence which proves the existence of intelligence, even though it be not the intelligence that you are seeking, and in this way it overthrows the idea of elementary spirits.

We have endeavored briefly to scan the relationship, as we understand it, between these two branches of spiritual science. Of course there cannot be sufficient time to glance over the entire claims of this "new departure," as it is termed, in relation to Spiritualism, in one lecture. It can briefly be stated that the fundamental basis of Occultism, in the abstract, is quite correct; that it is correct in the fact of opening to the comprehension and mind of man the existence of a world of magic, of spiritual powers and gifts, and bitter persecution at the hands of all denomof an underlying spiritual science which belongs to human life, exists in connection with embodied human spirits, and occupies a great portion of the lives of humanity, even though they are unaware of it. But this branch of spiritual science can no more be dissevered from Spiritualism proper than you can separate the atmosphere of this room from the outside atmosphere and expect to continue to breathe.

You cannot enclose in Occultism, or any other branch of science, the entire spiritual atmosphere and expect it to sustain itself upon that basis. You may make it a part and portion of spiritual science. There are parts and portions to every science, and it has become more and more the province of the thinkers of the nineteenth century to take sciences not as a whole, in the way Humboldt did, but by piecemeal, making a speciality of each portion. Men sometimes eclipse the larger science with the smaller one that is close at hand. So that you do not do this, there is no danger in investigating any subject; so that the dime do not eelipse in vision the larger splendor of the golden coin beyond ; so that you do not make the drop that is just before your eyes count for the whole starry firmament; so that you do not misjudge the atom, thinking it to be a world or sun. Each part and atom is valuable in its place, and each science is a portion of the great general science that in itself can no more be destroyed nor taken away than the sun can be plucked from its place or the starry firmament destroyed by the analysis of a drop of the sea or a grain of sand.

Every branch of legitimate human inquiryand this is one branch-is one that opens a new pathway to the central truth. That truth is so the Sunday-school concern, availed nothing with entire and perfect that mankind cannot receive the poor defuded bigots. In view of all this, I it as a whole, but it must be broken to the undercannot affiliate with any society adopting the standing in fragments. Occultism Is one of the pet-name ("Christian") of the churches. The fragments of spiritual truth. Those who are incourse pursued by the churches at last opened nt upon investigation have stumbled upon it in their researches, and supposed, as perhaps many do, that it contains the key to all things. Is it not true that every discoverer in science believes for the time being that his discovery eclipses all other things, and accounts for everything beneath the sun? And does it not eventually turn out that his was only a little fragment of the great light of truth that ever burns, and from which thousands of other people are chipping away, also, getting now and then fragments, and supposing that they have found the whole? Does it not also prove that the various rays of light that may be divided by the prism, at last all dissolve into the one pure beam of white light ? So it is with this science : with somewhat of egotism and error, with considerable of the element of the past mythologies, it bears the same relation to spiritual Science that any one of the different colors bears to the pure ray of light. It is a portion of the truth, a fragment of the rock, a grain of sand upon the seaside, a drop of water in the occan, one of the satellites of the great heavenly constellations that move on; while angelic souls, sitting in their places, aware of their existence, conscious of their life, are not swayed nor moved nor in any way changed by these various mysteries that are revealed one after another to your understanding. The Rosicrucians supposed they had discovered the secret of all life, and that by one drop of dew upon the grass they had seen the symbolism of the wonderful Universe and the process of the development of life. So all persons are Rosierucians. The truth revealed for the first time to the human understanding, becomes to men the entire truth, and they forget that many another student and pllgrim has just before found the same drop, discovered the same reflection of the Universe, and passed on to his higher estate, leaving others to follow and pick up these gems as new discoveries, and lay them upon the altar of time as their offerings to the great knowledge of the world

Circumscribed here by time and sense Entombed within the outward clay, It still finds 'offler recomprose -On many wings searly galway.

The light its pathway is to worlds That ile beyond this speck of dust: And air, its field, with wondrous wings Uplifting it from mould and rust.

Imagination is its steed Wherewi h it mounts to unknown worlds Beyond the sight, beyond the ken, It files to meet its endless need, Fraught with all suffering and pain, Corporate in this form of clay Itistill refuses to remain, And on thought's pinions flies away.

Whither? Ab, Space is limitless! There still is something far beyond; Whatever power you now posses The fond, expectant hep-, still fond, Lates and allures to something more A newer world and brighter shore, The mind thus tethered will not stay, But links itself with endless day.

No atom small but what its seed Can compass e'en its small domain; No world so vast but what its need Still strives a higher height to gain: From mountain peak to supsit soars, Ever new life it still explores.

Behold, how vast! here in this clod It pulsates with a point of clay ! There, freed, unterhered, mounts to God, Basking in an ete natiday. Elemity that bath no same, No limit and no bounds of space, Batonly shines) ke pure white flume, And ye may trace in God's own place. Forever and forevermere, New worlds to conquer and explore!

free Thought.

THE NEW SPIRITUAL MOVEMENT.

I have just finished reading the minutes of the

National Conference of Spiritualists. Much of

the platform adopted I can heartily subscribe to,

but object to any society of Spiritualists being

called Christian. Having received so much abuse

inations in this town calling themselves Chris-

tian, the very name is odious to me. Without

egotism I can safely say that I was the first in

Northern Nebraska to publicly advocate the

Spiritual Philosophy, for which my business has

suffered, and anathemas bitter and frequent have

been hurled at me, with all the poisoned venom

the church element could command. They have

even boasted of the fact that my business was

suffering-simply for daring to have an opinion

different from theirs. It requires considerable

nerve to oppose a popular theory, especially

where dollars and cents are largely concerned.

In a small community, where we are in a great

measure dependent upon even the church faction

for support, is it to be wondered at that people

My first lecture was entitled, "Signs of the

Times," and was only given by request of the

Presbyterian minister. The fact that he urged

me to deliever it—and thus by his instigation, as it

were, I brought upon my head the uncalled for

vituperation-is the hardest dose to take of

all. Although I took the Bible account of the

gift of prophecy, discerning of spirits, healing

by laying on of hands, etc.-citing instances of

like import constantly transpiring to-day-thus

trying to prove that the Bible was authentic, and

commenced. I was at that time a church member,

and superintendent of the Sunday school, which

dare not express their honest convictions?

To the Editor of the Banner of Light:

To the Editor of the Banner of Light: I desire again to present some of my corre-

spondence with the spirits through Dr. Mansfield for your columns, because from the letters I get from various persons throughout the country I know that these communications through him are interesting to your readers. On Sunday, June 12th, last, I thought 1 would call upon a spirit whose name was just then figuring conspicuou-ly in the Mahometan and Christian world, on account of his recent and mysterious death, after being forcibly deposed from the great Turkish throne. I wanted to see what he himself had to say, or would say, in reference to his sudden "taking off"-whether he had committed suicide, as was so much iterated and reiterated by those who succeeded him in empire and power, or whether he was murdered by them. I accordingly wrote the following question :

"ABDUL AZIS, late Sultan of Turkey-The world is astonished at your death. Were you murdered, or did you commit suicide? Say what you see fit on the matter. A. G. W. CARTER. And folding up the question a great many times, I placed it before the medium, sealed as usual with mucilage. The medium was apparently laboring, and after a long time this-answer was written to me :

HONORED SIR-In absence of good English to express myself at this time, I am not a little re-luctant to attempt to communicate at this mo-I will, however, say briefly that my departure to this world was not altogether with my That I took my own life, I tell you No! I am not in the least sorry that I am where I am. I dare say good may result from my sud-den departure : but that I took my own life, Add not! I hope I have made myself intelligible ABDUL AZIZ.

It will be seen that in my question I inadcertently mispelled his name "Azis," and he corrected the orthography in his signature.

On the following Sunday, having in the meantime seen the certificate of the nineteen physicians as to his suicide, I asked as follows :

"Annul, AzAS-I see the nineteen doctors certify to your suicide. How is that? And what is it for?"

In the usual way this answer came : "HONORED SIR—Thanks for again being per-mitted to verify what I told you this day one veek. I had no more to do with taking my life than you had; that I was made to take stupefy-ing liquors, and while in that condition some one opened my arm. *I know they did!* Twice nine-teen men who wished me dead would swear to the same as did the nineteen who have already testified. 🗸 ABDUL AZIZ. (not Azas.)

It will be seen that my hasty orthography in regard to his name was again corrected. But, not altogether satisfied, I repeated, in writing, this question :

"ABDUL AZIZ-Thank you for what you said; but please answer directly, if you were murder-

And this reply came :

" Pardon me, honored sir, for not further com-municating on that matter which excites all Europe. If by saying what I mignt, and when the least fifteen others would say, would give me back my life again, there might, so far as I am If by saying what I might, and what at truly the Word of God (I have learned that such is not the case since), but few of the audience the whole truth. But, as it is, the tracks are so well covered that the real provocation and exe-cution touching my last moments will never be would accept my theory, and the persecution discovered. Perhaps for my people's sake and the world at large, it is best it be wrapped in I had maintained for nearly five years, with but mystery. I am, honored sir, ABDUL AZIZ " little pecuniary assistance from the church. But Not exactly understanding the words of the my devotion to the cause and the money sunk in sentence "the real provocation and execution touching my last moments," I asked orally Mr. Mansfield's guide to explain, and the guide immediately wrote as follows :

"He evidently means the object they had in putting him away. I read it so, but I wonder the spirit expresses himself as clearly as he has.

ago met his death, as he says, by the locomotive, | custom. People who practice this base and sense while he was on the track of the Little Miami Railroad, near Cincinnati, "steadily thinking over a mattter," as he says. Thus it will be seen that as a test medium for the transmission of spirit messages to mortals, Dr. Mansfield is as reliable as usual, and to one so experienced as I am with his mediumship, it is remarkable how many peculiar and distinctive and decisive tests occur through him. I have many other messages I might send you for publication at this time, if you had room in your columns; but perhaps I have said enough for one reading. Au recoir. New York, July 21st, 1876.

THE AUDIBLE VOICE. To the Editor of the Banner of Light:

I have read with a great deal of pleasure the account given by "K.," in the Banner of July 29th, of sittings with that accomplished lady and perfect medium, Mrs. Maud E. Lord, and have thought that perhaps my experience of " the audible voice" may prove interesting to some of the readers of your well-known paper, who are already believers in the spiritual philosophy, and, possibly, demonstrate conclusively to some who are still doubting that the communications do really and truly proceed from our own dear friends, who have simply "shufiled off this mortal coil," but still live, and have an interest in us.

Briefly, the facts are as follows: I visited the house of Mr. Kase, on 15th street, Philadelphia, for the purpose of witnessing the phenomena occurring through the mediumship of the above named lady, who was a perfect stranger to me, and was shown into what I presume was the room described in the letter of K. I was requested to take a certain seat. Wy the medium, in a circle composed of some-twenty persons, none of whom I had ever seen before. After the preliminary arrangements, i. e., closing of doors and-windows, turning off the gas, etc., were completed, the medium began clapping her hands together, and almost instantly turning in the direction in which I sat said to me: "Sir, I see a tall figure standing over you, an African, I think, it is so dark. No, it is not an African, its head is closely shaven, and it has something wound about it. It 's a Chinese," she suddenly said. This of itself was a very convincing test to me, as no one present could have known that I had had any dealings with the Chinese; but "still there 's more to follow." " Can you get his name," I asked. " He will give it himself." was the answer, and the medium, turning toward some of the other members of the circle, began describing other forms that were present. Within, perhaps, two minutes after, 1 distinctly heard T'sui-the family name of a Chinese friend of mine, who passed away some three years since, from a city in the interior of China whispered in front of me. I immediatelyspeaking in Chinese—asked : "Is this truly you, Shetze ?"-Shetze being a name by which I invariably addressed him, and certainly known to no one in America. The answer was: "Shih tsui Shih wo." (Truly it is 1.) Not to trepass further on your valuable space, or the patience of your readers, suffice it to say that for some ten minutes I conversed with my friend, the latter part of the conversation being carried on in the peculiar dialect of the province of which he was a native. The other members of the circle were seemingly very much interested in it-for all heard as plainly as I-and many asked what language was being spoken.

In conclusion, I may add that though I had witnessed what were called spiritual manifestations in China, as well as in Paris, London and New York, I had never heard or seen anything so utterly convincing to me as the above, and shall ever hold the most estimable lady through whose mediumship this truly wonderful "test" was given in grateful remembrance. C. J. E.

less idolatry, cannot hope to improve themselves, and it is equally manifest that they can do but httle to elevate popular thought and the practical life of the world.

The notion that we are bound to respect a perricious practice, or to entertain a mischievous error, because the one is very common, or the other is sanctioned by the authority of respecta-ble dead men, is the mistaken view of people who have more reverence than reason. To so-licit such abasement and prostitution of the faculties, is to offer an indignity to human nature-an offence which can only be excused when it originates in such deep ignorance and moral blindness as admit of no rational responsibility. Those who complain of Webster's innovations appear to proceed upon the presumption that determines the judgment of certain ethical phi-lo-ophers, who boldly assume that—in human thought and action as well as in the economy of the physical universe — whatever is, is right. Wherever this notion is entertained, it wars continually against all true philosophy and genuine progress. The idea is as false in philology as it progress. The idea is as false in philology as it is pernicious in morals. If constantly reduced to practice it would lead to the endless repetition of our old errors, and keep mankind forever employed in duplicating their mistakes and fail-

Webster, and those who have contributed to the completion of his great work, are not innova-tors in any objectionable sense of the term. Un-der their comprehensive plan and severe scrutiny the language has been freed from many errors and incongruities that may be traced to the limited knowledge and inferior judgment of those who preceded the American lexicographer in the same field. In this respect we cannot too highly appreciate the author's labors. To preserve the language from corruption; to enlarge its capacity as we advance in knowledge; and to render it more critical, forcible and beautiful, there must be a constant assimilation of new and appropri-ate elements; and whatever is discovered to be either false, corrupt or inelegant, should-by an uninterrupted process of elimination — be dis-countenanced and rejected. It surely is not the appropriate business of the lexicographer to gather up all the words he finds in use among the learned and ignorant, and—without regard to the propriety of their derivation—arrange them in alphabetical order, with the definitions which usage may have determined. Such a work would require considerable industry, but it would exibit no intellectual discrimination. It would illustrate the stupidity rather than the scholar-ship of the author. There may have been some such laborers in the department of philology— men who meddle with the language only to corrupt it. So far as their authority is acknowledged, or their influence felt, they vitlate the literature of their time; and every man who writes bad English for the public to read, pollutes this common fountain of intelligence and misleads

the unequested mind. But Webster, and those who have succeeded him in the prosecution of his great life-work, are clearly not of this class. During the thirty-five years we have been writing for the public, we have recognized Webster as a chief instructor, a most reliable guide and our outbority in all Eng most reliable guide, and our authority in all Eng-lish philological studies. With the important corrections, improvements and additions em-bodied in the latest edition of the Unabridged, it important fully realizes the exacting demands of the pres-ent hour. The vocabulary embraces ten thou-sand words not found in other dictionaries, all clearly defined. A wise reference to the laws of analogy is observed in the orthographical and orthopical features of the work ; the department of Etymology exhibits patient research and rare cholarship; the definitions combine great free dom and fullness with remarkable precision and brevity; the letter press is further illuminated by three thousand pictorial illustrations, to which the publishers have added several pares of col-ored engravings, illustrative of the Arms, Na-tional and War Ensigns of the States of the Union and of foreign nationalities. In all the essential characteristics of an accurate and comprehensive lexicon—of a powerful but difficult language—this noble work is altogether unri-valed. The publishers—G. & C. Merriam, of Springfield, Mass.—have only to follow out the plan they have adopted—issue a revised edition from time to time with such further additions as the results of future philological investigations and the progress of Science and Art may de-mand—and all other dictionaries of the English

language will rapidly disappear. If we consider the nature and mission of Language we shall be profoundly impressed with its intrinsic importance. We shall perceive its intimate relations to the noblest human enterprises and be ready to acknowledge that something like a thorough understanding of our own is, per-haps, the first and most desirable of those accomplishments that contribute at once to qualify us for the pleasure and business of life. In lan-guage the treasures of knowledge and the records of all human experience are chiefly preserved. The discoveries of Science; the triumphs of Art and Industrui the programmers in fitterature and the and Industry; the progress in Literature and the creations of Genius; all lofty purposes and great deeds ; the deepest emotions—the tender and the terrible; every thought that has vitality in itself and every action that either degrades or exaits humanity—all, all may be registered here. Herein the historic characters of all ages and countries are rendered accessible. The great thoughts of all true poets and prophets and seers are in the parts of speech. With tongues of fire they speak to us, and their words fall like sunlight on the kindling souls of men. Great thoughts may survive, for a time, in the individual memory, and noble deeds live on can-vas and in marble. There is a history of human thought and endeavor—eloquent and impressive indeed — in the monumental remains that are scattered over the surface of the earth or concealed in its bosom. Amidst the ruins of Grecian and Roman temples and palaces the classic trayeler reverently bows to invoke the departed spirit of Genius. Marbie memorials are perishable, and the noblest of these are fast crumbling away. The Collseum is in ruins; the Parthenon-graced by sculptured forms from the hand of Phidiaspresents a scene of broken magnificence and sublime decay. But even there time and the de-stroyer have left the grandest things untouched. The classic tongues are still complete, and the pure fires of their inspiration are not extinguished. The humble student in the most remote parts of the world still reads the works of their orators, poets, historians and philosophers, and rejoices that among the monuments of Greece and Rome their languages at least are immortal. Webster's Dictionary is the great book from which all other books—designed for the English reading world—may be made. In real value it outweighs any other work by an American or English author, and that, too, by a degree that admits of no comparison. The name of Web-ster is embalmed for all time in the memory of the race; not so much on account of the memory of of an illustrious statesman, who expounded the constitution of his country, but rather because his great cotemporary, the philological Webster, lived and performed a far greater work in the interest of modern civilization. Here at last is a man who fairly made his own monument, and it is the most imposing one yet reared to the mem-ory of an American. Compared with this the statues, obelisks, and triumphal arches of the world's heroes are objects of a day. Darkness vails the tombs of kings and hierarchs; but the mausoleum that enshrings the name and memory mansoleum that enshrines the name and memory of this man is full of light. His remains are in the Great Tongue that no power can silence-the Language that is destined at last to be spoken by all the nations of the earth. The old States and Empires will pass awa", and not even the lifeless skeleton of the great Republic remain; but our language will never die I The memory of Webster will be imperishable while this lan-guage is spoken and written; and I record no coubtful prophecy when I affirm that the Eng-lish tangue will prove to be our most enduring memorial.— S. B. BRITTAN.

This, briefly, is our opinion of the new theory as lately introduced.

After questions by the audience relating to the subject of the lecture, the speaker pronounced the following improvisation, the subject being chosen by the audience:

CAPABILITIES OF THE HUMAN MIND. In whatsoever realm of space, Engirdled by whatever spheres The sublit orb has its bright place, And moves through changeful, changeless years-Limited to the perfect spar Which forms its portion of God's plan.

But mind has no extent, domain, No beight, nor breadth, limit or power; Unseen, yet felt in joy or pain, Limities is its chosen dower,

Now mounting to the sunlit spheres, Now delving into earth below, Moving by impulse of the years; ow swifter than the lightnings-slow As the slow torture-path of pain. Still boundless through its vast domain.

my eyes, and led me to investigate Spiritualism, which I do not regret, for I have been developed thereby. It also led me to search the so called Word of God, for proof, if it existed, of the Christians' rule of faith and practice, and I discovered that nearly all of their fundamental doctrines were so plainly contradicted as to be of no moment.

The clause in the platform recognizing "Jesus as the spiritual leader of man" I cannot accept. I do not know whether the Conference intended all the local societies to regard him in that light. I find by perusing the "Bible of the Ages" that so-called saviours and "spiritual leaders" have ever been, and cannot see why Jesus should be paramount to other great and good men. The record of Buddha-and I believe the account is just as authentic, if not more so, (for we find no contradictions in it) as the New-Testament translation-declares that he was born of the Holy Ghost; had the power to bestow the draught of immortality on men and angels, etc. The account of Chrishna's birth and flight beyond the Jumna, to escape the fury of the tyrant who sought to slay him, is strikingly similar to the New Testament's narration of Christ's lowly birth, and is doubtless borrowed, as well as many of Christ's reputed wise sayings. Then why should Christ alone be taken as an example My sentiments accord with those uttered by Prof. S. B. Brittan, which are as follows : " While we recognize no man as master, and take no book as an unerring authority, we most cordially accept all great men as lights of the world." The Constitution for local societies is in perfect harmony with my views, but the clause in the section relating to education in Sunday-schools might be modified somewhat. I apprehend some might wish to use the Bible for a text-book; others might oppose such a course, believing, as many do, that the doctrines therein contained are not compatible with reason or common-sense. I have been induced to write, as requested by the Secretary, Mr. Bruce. We have an organized soci

ety, but as yet have no defined declaration of prin-ciples, and are not in working order. I believe the time has come for united effort in the cause of truth and humanity. A. C. TYRREL. Madison, Neb., Aug. 31, 1876.

THE "SILK THEORY " CURE,

To the Editor of the Banner of Light:

Having seen Dr. E Crowell's "Silk Theory article in the Banner of April 29th last, about the use of silk as a cure of obsession, insaulty, and other complaints, we write to say that a gentleman named William Ainsworth, who has had chronic diarrhœa for years, tried it, and has been completely cured by binding a silk hand-kerchief around him. It got misplaced once, and he found the disease returning; but now he seems entirely cured, and we think every one ought to know it. We are old Spiritualists, and readers of the paper.

WILLIAM SMITH, E. L. SMITH. WILLIAM AINSWORTH. Brookfield, Lynn Co., Mo., August, 1876.

SETH."

But will this correspondence be any evidence o the world as to how the Sultan was cast off, with all his imperfections on his head, on the shores of the other world? We think not, as matters and things now are. But there will be a time when victims after death will be witnesses, sure and true, against their murderers, and when that time comes murders for any purpose, political or otherwise; will not be resorted to so readily and easily. As things are now, men in power on earth can do anything, and cover their tracks successfully. But woe to such persons in the future, when the testimony of the dead will be spoken and believed. Woe to wicked magnates of the world!' Woe to that love of power and dominion which has been the historic besotting sin of earth ! Woe to the might that seeks to crush out right! Woe to all principalities and dominions !

Sometime in the month of June last on a Sunday evening, Dr. Mansfield, at the request of members of the Spiritualist Society, gave some public tests to the audience assembled in Harvard Rooms, on the corner of Sixth avenue and Forty-second street, in this city. Among other tests to persons in the audience he said to Judge Cross, immediately after having given a good test to me, that there was a spirit beside him, who gave the name of Bloss, and finally gave the name of G. M. D. Bloss, saying he had been of the Cincinnati Enquirer. Both Judge Cross and I, who were associates in Cincinnati formerly, recognized the spirit, and so told the audience. At a subsequent private-circle séance (on June 18th) with Dr. Mansfield, I wrote as follows to friend Bloss :

"G. M. D. BLOSS: Dear Friend-You announced your name and as of the 'Enquirer' to Judge Cross last Sunday night, and I presume to me too. Is not that so? Will you please tell me the particulars about your 'taking off,' and what else you may please to tell me?"

And signing my name and folding the paper I placed it sealed before the medium, and received the following in reply:

"Thank you, my old friend, Judge Carter. recollect you well, although I was a Democrat But I believe you had faith in my sincerity. We are not expected to see alike any more than we look alike. But one thing I will tell you-you are not to elect a Republican nominee.

"As to the particulars of my departure, it was an accident that no one but myself should be blamed for. I was steadily thinking over a matter that had for several days-yea, weeks-occu-pied my mind, and did not notice the approach of the locomotive, until it was too late. Judge I thank you for this notice. Your old towns Judge GEO. MINER DAVIS BLOSS." man,

It will be observed that the spirit signs his name in full, by way of a test, and a good test it was too, for not knowing his names myself, I wrote to Cincinnati for information, and learned that his name was "George Miner Davis Bloss." He was formerly a valuable and most reliable editor

The Great Tongue

Language is the common currency or circulating medium whereby we carry on the univer-sal commerce of ideas. Its importance, in the conomy of our whole existence, can scarcely be estimated, nor can we measure its power and far reaching influence as a means of intellectual development, social refinement and universal pro gress. As language is the principal vehicle of the passions, thoughts and sentiments of man-kind—the agent that records our ideas, plans and achievements, while it embalms the forms of law, the discoveries of science, the precepts f morality and the solemn sanctions of religionit follows that the improvement of this great medium of communication-the correction of its errors and the enlargement of its capacity-be-comes at once an object of great interest and paramount importance. Language is the chief re pository of the archetypal forms that exist alike in external nature and the internal world of our consciousness. It is at once the exponent of our sensorial impressions and mental creations; the ready and powerful interpreter of the affections and passions; the rosy vail of human hopes and aspirations; the transparent vesture of human e and ideal beauty, and the shrine made sacred by the mysteries of religion.

A comprehensive tongue, equal to the wide range of our mental faculties; covering every field of discovery, and embracing all practical designs and methods; the analyses of science and the descriptions of art; capable of nice moral and metaphysical distinctions; far-reaching as the poet's imagination and the philosopher's reason-is a prime necessity of our common nature, and the most significant proof of our civilization Whoever labors successfully to correct, explain, and otherwise improve the language helps to liberate the faculties of the mind, and to invest it with new and superior functions whoever enlarges its capacity by multiplying the appropriate and expressive symbols of our thoughts and ideas, confers a benefaction that can neither be overlooked nor lightly estimated. It must be admitted that the English tongue, as it is now spoken and written by men of genius and culture, is a language of varied resources and remarkable power. It furnishes the poet with an airy vehicle for his most delicate fancies and ambitious flights; the orator with the moving elements of his persuasive and commanding eloquence; the scientist with the record of his cla-sification, and the metaphysician with the lines of his sharp distinction ; the statesman with the drapery of his vast design ; and the philosopher with the mortal measure of his heavencaling induction.

For many years Webster's Dictionary of the English language has been the accredited authority in Etymology and Orthography, as well as in the pronunciation and critical definition of terms ; and the fact is now clearly demonstrated that it is destined to preserve that preëminence wherever the language is spoken. The most ambitious attempt to rival its peculiar merits, either in fact or in public estimation, has been little less than a ailure. Indeed, the very objections urged against Webster suggest some of the chief excellences of his own great work. He has been called an nnovator by those who look complacently at error for the sake of the ancients, and are willing to have language-and everything else-remain precisely as it was when they suspended their labors. But we demand just such innovators in every department of investigation. Every great interest and pursuit in life calls for men who will not blindly bow themselves to the dicta of popuof the Cincinnati Enquirer, and some two months | lar usage, or yield to the authority of unrighteous | boys do; us girls don't. Amen."

A certain little damsel, having been aggravated beyond endurance by her brother, plumped down upon her knees and cried : "Oh, Lord, bless my brother Tom ! He lies, he steals, he swears; all

AUGUST 26, 1876.

OF LIGHT. BANNER

Ranner Correspondence.

Mental Mediumship, and other Matters in Philadelphia.

To the Editor of the Banner of Light: Thinking it might interest your readers to

know what the mental mediums are doing in this city, I will give you a brief report.

Mrs. Katie Robinson is a well-known and long tried medium. Rev. S. Watson said of her while speaking here in Lincoln Hall, that he received more tests at one of her scances than he had ever obtained in the same length of time with any other medium. She has all the visitors that she can well attend to.

Mrs. Manks is another fine medium, and her time all occupied.

Mrs. Anthony is a good test medium. Her advertisement appears in your paper.

Mr. and Mrs. Bliss, Miss Dick, Mrs. Marshall, Mrs. Street, Mrs. Mann, and a host of others, are public mediums, and as far as 1 learn are giving good satisfaction.

Mrs. Goodfellow, a medium of note in this city

for the past twenty years, has of late been de-voting her time to the cure of disease by the ap-plication of electricity. There are many private mediums who have devoted much of their time to the work, "with-out money or price." Among the number I will mention Mrs. Wilson Mrs. Blackwood, and mention Mrs. Wilson, Mrs. Blackwood, and

Mrs. Glasby. Miss Tyson, a trance medium, holds meetings at Kensington, on Sundays, and has done a glo-

I stepped into the Young Men's Christian As-I stepped into the Young Men's Christian As-sociation to attend a temperance meeting. After the speaker, Hon. Joshua Nye, was through, to my surprise the medium, Mrs. French, well known in New York City in the past, arose, her eyes fully indicating that she was under spirit influence. She pleaded well for the inebriate and the cause. I learn that she is glifted in prayer, and is at the head, as President, of the Praying Band of Women in this city. Doubtless her talent is improved or retarded by her spirit guides, as she can safely say, "I know spirits control or influence me." control or influence me."

There are many healing and clairvoyant physcians in this city; some have been established for a long time, others are new in the work. Lincoln Hall is occupied this month by Rev. J. M. Peebles and Dr. Dunn.

Conference is held at Circle Hall every Sun-

day afternoon.

day afternoon. On Sunday, 13th, Mr. Peebles lectured on the "New Departure," and a "Spiritual Scance on Mount Zion," to good audiences. There seems to be a misunderstanding amongst

the originators of the new organization. If they are not fixed and united in their belief, can they expect Spiritualists of this country to join in the Dr. Bruce gave an account of the Convention

and its purpose in Lincoln Hall the Sunday fol-lowing the Convention, and he left the impression with many that the organization was to be "Christian" in reality, with the name of "Chris-tion" left out, and Jesus was to be the leader of the movement.

Dr. H. B. Storer after the reading of the "Platform" said that the document was more suitable for the "Young Men's Christian Association" than it was for a splittual organization. This remark brought the house down, and was re-

ceived with general acceptance. Mr. Peebles took for his text last Sunday the words of Obediah to the prophet : "And Saviours shall come up on Mount Zion." After speaking of man as morally a religious being, and of prophecy as being cause and effect, he referred to the Orias being cause and effect, he referred to the Ori-ental saviours—Confucius, Buddha, and Jesus— placing the latter above the others. In proof of Jesus's existence he referred to the Talmud, the testimony of contemporaneous Jews, and to such Greek and Roman authorities as Celsus, Pliny, Suetonius, Julian, Porphyry, and others, ilving in the first and second centuries. He maintained that Jesus Christ was a man, an elder brother, a practical Judean Spiritualist, and that he was baptized by the Christ-principle, as all others should be. Christ, he said, signified anointed, illumined. He did not call himself a "Chris-tian" Spiritualist; nor did heauthorize anybody else to thus call him. The word "Christian" had been abused by modern Christendom; so has had been abused by modern Christendom; so has the word "Lord" and the word "Republican." Should these terms therefore be discarded? The real reformer conserves everything that is good. He then dilated vehemently against creeds and all theological dogmas, and said that the "new departure" consisted in departing from old feuds, old criminations, old grievances, old and useless methods, and old irreligious babblingsthat had about as much to do with Spiritualism as pottery had to do with poetry. Speaking of the present eclipse of Spiritualism in some localities, he said that Spiritualism needed a new bap tism; needed religious culture, enthusiasm, or ganization, good music, fraternal sympathy, more moral principle, etc. Nine-tenths of the audience were evidently in sympathy with Mr. Peebles's views. It will, however, be necessary for him to explain his position more fully before his views on the "new departre' are really understood. At the close of his lecture he was requested to ure"

enabled to heal or cure several patients by mag-netic influence. I attribute all our success in this rapid development to the "Book on Medi-ums," and am satisfied that without that book we should have been floundering in the mire for we should have been floundering in the mire for years; and I would recommend all Spiritists and investigators to purchase the two books—that is, the "Spirits' Book" and the Book on Medi-ums"—read them thoroughly, and they will be surprised at the rapidity with which they will progress, and they will be less liable to be de-ceived by any chance spirits that may come along, who are generally obsessing spirits who delight in misleading the ignorant. The cause is not flourishing here, owing to want of organi-zation. There are one hundred and fity Spiritu-alists in this vicinity. What we want is a good lecturer who is also a good developing medium, and who knows how to organize sociemedium, and who knows how to organize socie-ties, open and operate circles, and deal promptly with obsessing spirits. Such a man would be well received and well sustained.

well received and well sustained. I have been a practitioner of medicine of the eclectic school for ten years, and have been very successful, and am living in hopes to be soon de-veloped as a magnetic physician, but do not pro-pose to enter the field until 1 know that 1 am fully developed. My success as a physician 1 owe to the able teachings and writings of Prof. John M. Scudder, of the Eclectic Medical Insti-tute of Cincinnati, whom 1 consider to be the best teacher in the country, and the proof is in best teacher in the country, and the proof is in the fact that by his system of practice patients have a better recovery from disease, and in one-half the time that it takes by the old method. Whis I know, having formerly practiced accord-ing to the teachings of the old or allopathic school.

New York.

NEW YORK CITY. - P. C. Mills writes: Mrs. M. C. Morrill, wife of James A. Morrill, M. D., 172 Sixth avenue, New York, is an honest truthful, and very superior medium. I have been acquainted with her for eight years, and know whereof I speak. In business matters she is clear and correct; as a healer she has effected some wonderful cures, and has strong developing powers."

BROOKLYN, July 1st. - Whereas, For the past two months Mrs. Sarah A. Byrnes of Wollaston Heights, Mass., an honored instrument in the hands of the angel-

Muss., an honored instrument in the hands of the angel-world, and a fearless exponent of Modern Spiritualism, has spoken acceptably from the platform which the Brook-lyn Spiritualism have erected for the defence and promul-gation of truth; therefore, *Resolved*, That the occasion is an appropriate one for us to tender our hearty and grateful acknowledgment to this gifted ispeaker for her most faithful and efficient labors in the blessed cause of truth and Spiritualism; that we recog-nize in her the ability and power to prove the sout's lin-mortality, and that there is an open door of communica-tion between this and the spirituation of the speaker for thanks of this soci ty, we shall never forget her, neither shall we forget the option intelligences who communi-cated to us from Similay to Sunday; that us parting with her, we most hearify endorso her, and commend her do the earnest consideration of all spiritual societies through-out our hand; looking forward to the future when we shall again welcome her to our hearts, we told her Godspeed in the jet greater we two when hers here, and the jet greater were the subform her, *GEO W. YOUNG*.

Colorado.

SOUTH PUEBLO .- I desire to say a word to mediums and lecturers going West. We, as Spiritualists, in South Pueblo, are endeavoring to organize, so as to have lecturers and mediums visit us. Our town (old and new) has about four thousand people. We are at the terminus of the broad gauge road, which runs from Kansas City to this point. We have narrow gauges North, South and West. The fare to Denver via. Pueblo, is the same as via. U. P. or K. P Roads. Some of the finest scenery in the State of (blocked is to be some between Public and of Colorado is to be seen between Pueblo and Denver. I need hardly mention that this is the great sanitarium of the world. Medlums, broken down in health, here have, within easy reach, access to mineral waters of all kinds—hot and cold-and to such sufferers we can offer a hearty cold—and to such superers we can only a nearly welcome. We are few in number as yet, but are growing daily. Let mediums and lecturers going to Denver come this way, as the expense is no greater. We will entertain for a month, as best we can, any trusty, honest medium, free of expense. Any such desiring to accept, will please address F. H. Shroch, or W. E. Marvin, South Pueblo.

New Hampshire.

ENFIELD.-W. E. D. in a business letter says : It is very evident there are plottings and conspiracies going on among the priestcraft of old theology against the great and important truths advanced by the adherents of the Spiritual Philosophy; and it seems to me time that every Spiritualist in the land should be aroused to a realization of the situation, and make renewed efforts to spread the glorious teachings of Spiritualism before the people. Our scattered forces should unite and step to the front. A little effort by all would accomplish much for the good of by an world accomplish meets more knowledge of Spiritualism, and its papers and literature should be more generally circulated and read. Don't hold back any longer, but let each one try and do something, and the effort will soon tell.

EARLY METHODISM. BY GILES B. STEBBINS.

To the Editor of the Ban crof Light:

I found, a few days since, a quaint and rare book, "Cosmopolite, or Life-Journal and Writ ings of Lorenzo Dow," the life and autobiography dating back some seventy years. I give a few of the visions of this remarkably hard working and devoted pioneer Methodist, from his journal of itinerant preaching, from Vermont to Georgia, and in Ireland and in England:

mont to Georgia, and in Ireland and in England: "When past the age of thirteen, and about the time that Joan Wesley died, (in 1791.) it pleased God to awaken my mind by a dream, in which an old man came to me at mid day staff in hand, and said, 'Do you ever pray?' I told him 'No.' Said he, 'You must,' and went away. Soon coming back, he said again, 'Do you pray?' and again I said 'No.' After he left I was taken up by a whirlwind into the sky, and saw a glorious place, with God on his throne, Christ at his right hand, and angels praising him.

him. The angel Gabriel asked me, with a mighty voice, if I wished to come there. I told him I did, and he said, 'You must go back to yonder world, and if you will be faithful to God you will come here, in the end.' I went back; the old man came again and asked if I had prayed. I told him I had, and he said, 'Be faithful, and 1 will come and let you know again." Afterward I frequently felt, for a few seconds." Afterward *love* to draw me on. I since believe this was an encouragement to hope in God's mercy."

Thirteen years afterward he saw this same man in a dream, and walked with him in a forest where was an old house two stories high, in one corner of which "my parents" looked out at a window and said to him, "Who are you ?" He re-plied, "John Wesley." ... I then said, "Will the day of judgment come, as we read, and the sun and moon fall from heaven, and the earth and works be burnt?" To which he answered, " It is not for you to know the times and seasons which God hath put in his own power, but read the word of God with attention, and let it be your guide." I said, "Are you more than fifty-five?" He replied, "Do you not remember reading an account of my death in the History of my Life?" I turned partly away to consider, and-was about to answer him, "yes;" when I looked, and behold he was gone.

In seasons of weakness of body and mind, he had dreams which gave strength, one of which was as follows:

"I dreamed that I saw a field without end, and a man and boy striving together in the corn, while thousands of birds were destroying it. I thought there was such a necessity for the corn be gathered, that, let the laborers work even so hard, the labor would not wear out their strength until the harvest was past.

This dream encouraged me to go on in this work; and in the space of twenty two days I traveled three hundred and fifty miles, and preached seventy six times, besides visiting from house to house, and speaking in class-meetings to hundreds."

Tinged with the hue of his singular temperament, quaint and weird like the medium through whom they came, it is yet easy to see, in these strange experiences, gleams of light from supernal sources, impressions borne in upon the soul of this man, with a weight he could not resist, by spiritual intelligences.

If it be objected that he was erratic and unsafe, we must remember that his labors were greatly prized by a host of Methodists in his time. But we can turn to John Wesley, the great apostle of a new faith, who was, and is, held as a man of sagacious judgment as well as of singular religious earnestness, and in his journal we find abundant proof of his views. He narrates the remarkable experiences of Elizabeth Hobson, born in Sunderland, England, in 1744a saintly disciple, a personal friend, and a young woman of intelligence and the best social standing, as he says.

In scores of cases she saw her friends when they were far distant, recognizing their familiar voices and ordinary dress, and their departure to another life always followed these appearances, She had become accustomed to these things, and alarm had ceased when they occurred. After giving these narrations, Mr. Wesley said : "Others may believe or not at their pleasure, for my part I believe them. . . . It is true I do not comprehend some of her experiences, but that is a very slender objection. What is it I do comprehend? Not the smallest grain of sand or spear of grass. I know not how the one grows, nor how the particles of the other adhere together. What pretence have I to deny well-attested facts because I cannot comprehend them?"

by ---- they shan't go to heaven at all, herefrom, while I am Mayor of Tiverton." One may well quote Whittier's words:

"Why turn These pages of Intolerance over 7 That in their spith da k and stern Ye haply inay your own discover,"

These pages of intolerance over? That in their schib da k and stern Ye happ may your own discover." They are 1 soons for all blind bigots of to day who fall to "discern the signs of the times." In view of these spiritual experiences of early Methodism, why could not our Methodists min-gle and unite the spiritual movement with theirs, and so gain wide sway? It would be like mix.g-ling a hitle stream with the ocean. The stream ling a little stream with the ocean. The stream would be lost, only an ocean left. Creeds and disciplines are limited, local, stationary; truths, Ideas, spiritual laws are universal, fluent, ever unfolding to higher results. The new wine can never be kept in the old bottles. Let all isms move or be swept a way by the rising tide. Let us have order and organization, but let it be an order of motion, an organizing for the evolution of truth, such as we see in shrub and flower, in suns and stars, filling this world and all worlds with life and light.

SUNDAY AT THE ZOOLOGICAL GAR-DENS.

RECOMMENDED, FOR THEIR CAREFUL PERISAL, TO THE MEMORS OF THE UNITED STATES CENTENNIAL COM-MISSION,

ву тномая поор,

"It is the king's highway that we are in, and in this way it is that then bast placed the flows."-Bunyan, What! shut the gardens! lock the lattice-gate! Refase the shilling and the fellow's ticket! And hang a wooden notice up to state, "On Sundays no admittance at this wicket!" The blids, the beasts, and all the reptile race Denied to friends and visitors till Monday! Now, really, this appears the common case Of putting too much Sabbath into Sunday--But what is your opinion, Mrs. Grundy?

The gardens-so unlike the ones we dub Of tea, wherein the artisan carouses -Mere shrubberles without one drop of shrub, Wherefore should they be closed like pu die houses? No ale is vended at the wild Deer's Head, Nor run, nor glu, not even of a Monday; The Lion is not carved -- or gilt -- or red --And does not send out porter of a Sunday-

But what is your optnion, Mrs. Grundy? The Bear denied! the Leopard under locks!

As if his spots would give contagions (evers) = 1 -1 The Beaver close as hat within its box; So different from other Sunday beavers! The Birds invisible, the Gnaw-way Rats, The seal hermetically scaled till Monday The Monkey tibe, the family of Cats--We visit other families on Sunday--But what is your opinion, Mrs. Grandy?

What is the brute profanity that shocks The supersensitively's rious feeling? The Kangaroo- is he not Orthodox The Kangaroo - is ne not orthogon. To bend his legs, the way he does, in kneeling Was strict Sir Andrew, in his Sabbath coaler. Struck all a-heap to see a *ContEman 417* Or did the Kentish Prum-tree fall to note

The Pelicans presenting bills on Sunday ?-But what is your opinion, Mrs. Grundy ?

What feature has repulsed the serious set 2. . What error in the bestlat birth or breeding, To put their tender fancles on the fret 7 One thing is plain-it is not in the feeding ! Some stiffish people think that smoking joints Are carnal sins 'twixt Saturday and Monday;

But then the beasts are plous on these points, For they all eat cold dinners on a Sunday-But what is your opinion, Mrs. Grundy?

What change comes over the spirit of the place, As if transmuted by some spell organic) Turns fell Hyena of the Ghoulish race? The Snake, pro tempore, the true Satante? Do Irish minds (whose theory allows That now and then Good Friday falls on Monday) -Do Irish minds suppose that Indian Cows Are wicked Bulls of Bashan on a Sunday? But what is your opinion, Mrs. Grundy 7

There are some moody fellows, not a few, Who, turned by Nature with a gloomy bias, Renounce black devils to adopt the blue, And think when they are dismait they are plous; Is 't possible that Pug's untimely fun Has sent the brutes to Coventry Illi Monday ?--Perhaps some animal, no serious one, Was overheard in laughter on a Sunday-But what is your opinion, Mrs. Grundy?

What dire offence have serious follows found To raise their spleen against the regent's spinney ?

Were charitable lox-s handed round, And would not Guinea Pigs subscribe their guinea? Perchance the Demoiselle refused to moult The feathers in her head-at least till Monday

BAIRITU/ALIST MEETINGS.

3

CHELSET, MASS, - The HIDE Christian Spiritualiatahold meeting, every Sunday in Hasthorn street Chapter, near Beilinghows freet, at 3 and 7 e. M. Mrs. M. A. Ricker, regular speaker. Seats free, D. J. Ricker, Sup'l.

P. Switt, Musleian,
 ROCKLAND, MASS, "The Unlidited's Progressive Lyceum meets at Eq. P. M. In Phorn's Hall, Tra F. L. wed, Con-ductor: Maria Bennett, Guardlan; E. Knex, Secretary,
 WEST GROTON, MASS, "The Libertal Association holds meetings) very Sunday at 2 o'clock in Wildwood Hall, M. E. French, Puskdent; H. M. MacInttoe, R. conding Sec-retary; Mary L. French, Corresponding Secretary and "Treasmer," Post-office address, Townsend Harbor, Mass.

ANDOVER, O. --Children's Progressive Lyceum meets at Morbey's Halt every Sunday at 102 A. M. J. S. Morley, Conductor: Mrs. T. A. Knapp, Gaardian, Mrs. E. T. Colo-man, Assistant Guardian; Harriet Dayton, Secretary, APPLETON, W18, --Meetings are held at Council Hall each Sanday at 2 P. M.

APPLETOS, W18, --Meetings are held at Council Hall each Sunday at 2 P. M.
 ATLASTA, GA, --First Association of Spiritualists, --Officirs: J. M. Ellis, Atlanta, President; R. C. Kerr, Ma-rietta, Wm. Coleman, Onthert, B. B. Alford, La Grango, Wice Presidents; Wm. G. Forsyth, Atlanta, Secretary, BALTMOUE, MD. --Lyrie Hall, --The 'Perst spiritualist Congregation of Baltimore, '' Lectures every Sunday by Wash, A. Dankhu, and circles for spirit communications every Friday eventue, Progressive Lyceum, No. 4, meets in this hattevery Sunday morning, at 10 o'clock, and every Thursday evening. Levi Weaver, Conduction, Miss AnotA McCleffan, Musical Di-rector; Goorge Broom, Sectury, Gaptina, Cirk, F. Wrooks, Librarian, Miss AnotA McCleffan, Musical Di-rector; Goorge Broom, Sectury, Address 112 North Pori-lation Half, 422 Fullon Treet, at 31: N. and 75; p. M. Dr. A. B. Soith President; H. P. Robylek, V & President; George W, Young, Sectretary, Address 112 North Pori-land ave, Calibrative Regions (Sectedary), Address 110; A. M. With H. Bowen, Conduction; Miss R. A. Bardond, Gourdian, BA yCirty, Micin, --The Spiritualist Society food meets B. Bioord, Strain, Francisch, R. A. Bardond, Guardian, BAA (Cirty, Micin, --The Spiritualist Society food meets

BAY CITY, MICH, -The Spiritualist Society hold ment-ings in Lycenni Hall each Sunday at 1977 V. M. and 777 P. M. Hon, S. M. Green, President; Mis, J. A. Webster, Secre-

MY. BATTLE CREEK, MICH, "The Flist Society of Spiritum"

BATTLE CREEK, MICH, "The FIFST Society of Spiritum-ists hold meetings at Stuart's Ballevery Sunday, at 105 A, M. and 75 P. M. A. H. Averill, President J. V. Spencer, Secretary, William Merritt, Treasuret, BRANDAY, ME, Meetings will be hold at Union Hall during the current year, Mrs. Privita D. Bradbury speak-ing every fourth Sunday at 10 A, M. The Children's Pro-gressive JACCUM meets in same Hall each Sunday atter-noon, at T₂ o'check, James J. Norris, Conductor, John Lynn, Corresponding Secretary, to whom all communica-tions should be addressed.

CHATTANOGA, TENN, -Regular meetings are hold by the "Chatano ga Spiritaalsts' Union," – P. R. Alberty President; Col. S. J. Bove, Vice President; Dr. D. S. Corrtis, Teasurer; J. R. Bartis, J. P., Secretary,

CLEVELAND, O.--Lycoum meets every Sunday at Tem-perance Hall, 184 Superior street, at 11 x, y. Conductor, F, C, Rich, Guardian, Miss C, Thompson, Treasmer, Goorgu G, Wilsey; Secretary, A, Dunlap 53 Whitman street,

G. Wilsey; Secretary, A. Dunlap 50 Wiltman street, C. GHUCAGO, I.L., -Good Templor's Holl. The Progress sive Lyceum holds its assistors to Good Templor's Hall, corner of Washington and Desplains streets ever y Sun-day at 12% r. M. All are invited, Mrs. C. A. Dye, Con-ductor; A. Dinsmore, Corresponding Secretary, *Grant's Opern Holl*, -First Society of Spiritualistsholds meetings in Grow's Opera Hall, 547 West Mallson street, every Sunday mountain and evenlog. Dr. W. N. Hamble-ton, President; W. T. Jones, Vice President; E. F. Slo-tim, Secretary, The Lyceum connoted with the above Society, meets in same hall immediately after morning leftine, EUREEA, CAL.-Monthors are hold.

Society, meets in same hall immediately after morning letture.
 EURERA, CAL.—Meetings are held on Sunday of each week at the Spiritualist Hall. Children's Lycoum meets at the same phase each Sabbath at 2% o'clock P. M. Address W. J. Sweasey.
 KIRKSVILLE, MO.—The Society of Spiritualistand Liberatists meets every Sunday at 3P. B. E. B. Brewington, President; Robert Harrison, Vice President; E. M. Gill, Secretary; John L. Potter, Treasurer, M. Murphy, 2d do; C. Bannes, Secretary and Tressurer; Oliver S. Heers, Corresponding Secretary. Regular meetings at 1A. M. Sundays, and scances Sunday and Tressay overhigs at 15, 9° clock.
 MithwattKER, W18.—The First Spiritualists' Society hold meetings every Sunday at 2% p. M., In Flool's Hall, 19 Wienshin Street, U. B. Smith, Presslor, Gourden, Society, Societary, Society, Gourd, WithwattKER, W18.—The First Spiritualists' Society hold meetings every Sunday at 2% p. M., In Flool's Hall, 19 Wienshin Street, U. B. Smith, Pressloret, Gourg Golfrey, Secretary. —The Society of Progressive Spiritualists hold meetings every Sunday at 2% p. M., M. Flool's Hall, 109 Miscousin street, U. B. Smith, President; Gourg Golfrey, Secretary. —The Society of Progressive Spiritualists hold meetings every Sunday at 2% p. M., J. A. Cozho, Secretary, 300 May, and 10% p. A. M. and 10% p. M. A. Cozho, Secretary, 300 Meeting, A. J. A. Cozho, Guardian; M. A. Newton, Assistant Conductor; H. Dicklinson, Assistant Conductor; Mrs. H. J. Cozho, Guardian; Max M. A. Newton, Assistant Conductor; M. Bardhar, M. A. Settar, Secretary: J. B. Sammis, Treasurer;

Treasurer, New HAVEN, CONN. --The "Free Lecture Association" meets at Loomis Temple of Music, corner Orange and Cen-ter streets, W. W. Stow, Swiratary, 30 Brodley street, New Haven, Services each Sunday at 29 and 75 r. M. New Haven, Services each Sunday at 22 and 75 r. M.
 PHILADELPHIA, PA.—The First Association of Splithmalists hold regular meetings on Sundays at 105 Å.
 and 75 p. M., also on Thursday evenings, at ..heedin Hall, corner of Broad and Coates stiests. Prof. Isaac Rehn, President, 1221 North7th street E. Addle Engle, Secretary, 255 North 6th street, Dynam No. 2 meets at Thompson 5t. Church, Thompson street, below Front, Sundays at 105 Å.
 A. M. Geo, Anekson, Conductory Mrs. Bartlet, Guardian. Splithual Circle very versing at Circle Hall, 403 Vine street, with change of mediums. Free Conference Meet-ing youry study at 25 o'Clock.
 PORTLAND, ME.—Arcana Hall, Congress street, -Splithual Fraternity meets overy Sunday, at 3 P. M. James Furthsh, Esq., President: William Williams Vice President: George C. French, Secretary, William Nayer, Trensurer. Treasurer. Sons of Temperange_Hall, 3515; Congress street. - The Spiritual Association meets regularly every Sonday. Ab-ner Shaw, Esq., President; George II, Barr, Secretary. ner Shaw, Esq., President: George II. Barr, Sectetary, Rockrond, LL., -Spirluan meetings are hel's sundarys at 3 and 8 P. M. In Brown's Hall. Col. E. Smith, A. H. Fisher and Fred. H. Barnard, Lecture Committee; Mrs. Emina B. Smith, Treasurer, SAN FRANCISCO, CAL., -Under the patronage of the San Francisco Spirlualists' Union, a Children's Progressive Lyceum is held at 105 A. M., and a Conference at 2 P. M.; also regular Sonday evening lectures are given at Charter Oak Hall, Market street. Oak Hall, Market street, STOCKTON, CAL.—Meetings are held at Hickman's Hall, on Hunter street, each Sunday evening, by the Spiritualist Society, of which Dr. Hudson is President, Mr. A. M. Strong, Vice President, and Messrs, Manchester and Sturgeon, Secretary and Treasurer, Surgeon, Section y and Trassmer, SACLANESTO, CAL.—Meethogs are held at Central Hall, K street, each Sunday evening. Messrs, Wheatley, Van-alstine and Butler, Lecture Committee. The Children's Progressive Lyceum meets each Sunday at the same hall. Progressive Lyceum meets each Sunday at the same hall.
 SANTA BARDARA, CAL.-Spiritual meetings are held overy Sunday at Chan's Hall.
 SPRINGPTELD, O. -The Spiritualist Society meets at Mechanic's Hall, corner of Mala and Market's reets, every Sunday at 10% A. M. and 7% P. M. Jacob G. Die., Prestdent; J. F. Ocks, Vice President; Mrs. Juste Kizer, Treasurer; J. W. Ludlow, Recording Secretary; W. S. Tibbetts, Corresponding Secretary.
 ThOY, 'N. Y.-The Progressive Spiritualist' Society meets every Sunday in Lyceum Hall, Nos. 12 and 14 Third street. Lectures at 10% A. M. and 7% P. M. The Children's Progressive Lyceum meets in same hall at 2 P. M. Mirel, Dermos at by W. Monor P. P. M. The C. M. Oren's Progressive Lyceum meets in same hall at 2 r. M. UTICA, N. Y. – The Friends of Process hold meetings at Progressive H. M. Merritt Peckham, President; Alson T. Whiting, Secretary.
 VINELAND, N. J. – The Society of the Friends of Progress meet at Cosmopolitan Hall, Plum street, every Sunday, at 105 A. M. and 7. P. M., for lectures, conference of free diseasion. Louis Billstol, President; C. B. Campbell, Lacinda D. Ladd, Vice Presidents; Nelson E. Shedd, Treasarer and Agent of hall; Dr. David W. Allen and Syl-xia Sylvester, Corresponding Secretaries. The Children's Progressive Lyceum meets at 125 F. M. Dr. David W. Allen, Conductor; Miss Pheibe Wilbur, Librarian; Elvira L. Hull, Corresponding Secretary. Speakers wishing engacements will address the Corresponding Secretary.
 *Viscesnes, IND. – Free lectures at Noble's Half each Sunday evening at 75 o'clock, before the First Spiritual Association. C. W. Stewart, Lecturer, S. S. Burnett, Pressitent, P. Gue, Vice President; D. B. Hanaker, Secretary. Ident; M. P. Ghee, Vice President; D. B. Hamaker, Secretary,
 WILLIAMSBURGH, N. Y. --The Spiritual Progressive Association of Willamsburgh meets every Sunday, at 30 clock
 p. a., in Latham's Hall, Ninth street, near Hope. These who desire the promotion of all that is good, true and pure, in reference to things both spiritual and temporal, are conflainly invited to meet with us. John W. Pox, Secretary, III Union Place, Greenpoint, L. I.
 Conference or Medium Lecture every Sunday sight at the rooms of Mrs. Hilton, Chairvoyant, No. 15 Broadway, near the ferry.
 WINOXA, MINN, --The Spiritualists hold regular meetings. M.s. Jane Davis, Vice President; Mr. S. G. Brooks, Treasurer; Mrs. Esther Douglass, Secretary.
 WASHINGTON, D. C. --The First Society of Progressive Spiritualists hold their meetings every Sinday at II A. M. and 75 p. M. at Jycenn Hall, No. Hos Street, northwest, Col. J. C. Smith, President; Prof. Brainen, Vice President; O. R., Mitting, Secretary; M. McEwen, Treasurer.

prepare his address for the spiritual papers, es-pecially the Banner of Light.

pecially the Banner of Light. Dr. Maxwell at Mr. Peebles's meetings an-swers questions, while entranced by a spirit who claims that he was a Quaker when in earth-life. The answers give good satisfaction. Dr. E. C. Dunn is giving a course of lectures on his travels around the world, and at times be-comes chapter and arbunder in the approximation.

comes eloquent and enthusiastic in his narra tions.

my wanderings through the Centennial Buildings, I met four well-known Spiritualists, who can be seen daily showing their inventions, goods and curiosities. The first was E. Waters, the veteran Spiritualist from Troy, N. Y. He has his *paper boat* on exhibition, and seemed quite elated when the news by telegram arrived bact but beat was supposed in the lete rase. He that his boat was successful in the late race. He thinks there is "nothing like *paper*," and well he may, as his paper boats have not as yet been beaten in the boat races this season.

Then I came across Rev. J. O. Barrett, of Wis-consin, who has in charge "Old Abe," the famous live eagle which was with the Eighth WIsconsin Regiment during the late war, and in twenty-five battles, which, it is said, he seemed twenty-five Datties, which, it is sind, no section to enjoy, and would recognize the wounded sol-diers as they were borne away. Many -oldiers recognize "Old Abe" as they pass through the Exhibiton; and he also attracts general atten-tion, and displays a good deal of intelligence. The third was Mr. Whitehead of Norway, Me., who doing to have made valuable improvements

who claims to have made valuable improvements in cooking-stoves. He has on exhibition a stove that will do the cooking without heating up the room, as is the case with other stoves; or, as he says, "will cook the provisions and not the cook," and save a large percentage in fuel. It is a unique affair

Lastly I met Mr. Eldridge at the "Old Wind Mill," Mill," where he is introducing Hecker's farina and flour, and exhibiting the various methods of cooking the same A. S. HAYWARD. Philadelphia, Aug. 19th, 1876.

Iowa.

CEDAR RAPIDS.-Hamilton Warren, M. D., writes as follows: About eight months ago l subscribed for the "Banner," and I also purchased "Kardec's Book on Mediums." Up to that time I knew nothing of the Spiritual Philosophy, and my wife and myself commenced the study all by ourselves, and I have to report to at, through the aid of that valuable book, she has developed as a singing medium. She sing selections from Italian opera, also writes in English, speaks Italian, and is clairvoyant to a certain ex-For myself, I can write rapidly and legibly for any length of time, and am clairaudient, and, to a certain extent, clairvoyant. I have also been

Maine.

UHARLESTON.-A correspondent writes: Dr. G. Amos Peirce, inspirational and trance speaker, will be in Penobscot Co., Me., for a few months, for the purpose of lecturing Sabbaths and week day evenings, to hold public and pri-vate circles for spirit communications, tests, and descriptions. He will answer calls to speak. He has been many years in the lecture field. Terms moderate in all cases to correspond with the times. Address him, Charleston, Penobscot Co., Me., or P. O. Box 87, Auburn, Me.

Written for the Banner of Light. "THEN COMETH THE END."

BY J. S. CLARKSON.

What of this mystery death, This parting with the breath Of life?

Leaving this mortal form, Its sunshine, calm and storm And strife?

And is it then the last Of us, when we have passed

Death's portal? Is not the good or ill

Which doth our record fill Immortal?

And will not what we are Be more important far

Than where? Can Hell true goodness blight, Or heaven make sin bright And fair?

We 're living now and here ; Meet duties, never fear

Death's form. Where'er our pathway leads,

"The perfume of good deeds" Shall come.

With daily duties done We hail life's setting sun

With joy; And feel that parting is The door ajar to bliss

Without alloy. To us when passed away,

Will usher in a day More fair.

We 'll meet our loved and gone, And death shall be life's dawn Over there.

Words well worthy of the attention of dogmatic theologians and equally dogmatic scientists to day. Wesley said, "I have been preternaturally restored to health more than ten times.

. . . The real cause why the gifts of the Holy Ghost are no longer found in the Christian church is because the Christians have turned heathen and have only a form left."

No marvel that such teachings called out the wrath of the godly ! Therein was the germ of a great revolution, an effort perhaps on the part of the spiritual world to move and lift up England and America. A little premature; and now it comes again, in Modern Spiritualism, too soon yet for many, but in fit time for more than ever before.

See how this apostle was treated. A writer of his time (Tyerman) said : "Magistrates threatened him, the clergy expelled him from their churches and wrote many and furlous pasquinades against him, newspapers reviled him, balladsingers revited him in the foulest language, mobs assaulted him, and more than once well nigh murdered him, and not a few of his companions in toil deserted him and became his antagonists." A London Magazine insinuated that some of the mysterious meetings of the early Methodists were "in dark rooms, with naked figures, typical

fires, and rattling of chains." Welldid Wesley say: "Almost the whole body

of the aged, experienced and learned clergy are against it, and few, but a handful of raw young men engaged in it, without name or learning or eminent sense. That which God has wrought by these despised instruments has continually increased for fifteen years."

Let not the "raw young men," or women, without "eminent sense" in the spiritual ranks be vain or proud, but only remember that they must be there because the cultured and timid will not step beside them. As of old, divine powers help us on will we but help ourselves.

A certain sage official has descendants among us. The Mayor of Tiverton, where Wesley preached, said : "There is no need of a new religion in Tiverton. There is the old church and the new church ; Parson K--- at the Pitt Meet: ing, Parson W-- in Peter street, old Parson - at Newport Meeting-four ways of going Tto heaven-enough in all conscience. If the people won't go to heaven by some of these ways,

Or did the Elephant, unseemly, bolt, A tract presented to be read on Sunday ? But what is your opinion, Mrs. Grundy?

At whom did Leo struggle to get loose? Who mourns through Monkey tricks his damaged cloth

Who has been hissed by the Canadian Goose i On whom did Llama spit in utter loathing? Some Smithfield saint did jealous feelings tell To keep the Puma out of sight till Monday, Because he prayed extempore as well As certain wild itinerants on Sunday ? But what is your opinion, Mrs. Grundy ?

To me it seems that in the oddest way, (Begging the pardon of each rigid Socius) Our would-be keepers of the Sabbath day Are, like the keepers of the brutes, feroclous, As soon the Tiger might expect to stalk About the grounds from Saturday till Monday, As any harmless man to take a walk, If saints could clap him in a cage on Sunday-But what is your opinion, Mrs. Grundy?

In spite of all hypocrisy can spin, As surely as I am a Christian scion. I cannot think it is a mortal sin

(Unless he's loose) to look upon a lion.

I really think that one may go, perchance, To see a bear, as guiltless as on Monday (That is, provided that he did not dance Bruin 's no worse than bakin' on a Sunday)-

But what is your opinion, Mrs. Grundy? In spite of all the fanatic complies, I cannot think the day a bit diviner Because no children, with forestalling smiles, Throng, happy, to the gates of Eden Minor. It is not plain, to my poor faith at least, That what we chilsten "Natural" on Monday, The wondrous history of blid and beast, Can be unnatural because it 's Sunday-But what is your opinion, Mrs. Grundy?

Whereon is sinful fantasy to work? The Dove, the winged Columbus of man's haven? The tender Love-bird, or the fillal Stork? The publican Crane, the providential Raven? The Pelican, whose bosom feeds her young? Nay, must we cut from Saturday till Monday That feath sred marvel with a human tongue, Because she does not preach upon a Sunday? But what is your opinion, Mrs. Grundy?

The busy Beaver, that sagacious beast, The Sheep that owned an oriental shepherd, That Desert Ship, the Camel of the East, The herned Rhinoceros, the spotted Leopard, The creatures of the great Creator's hand, Are surely sights for better days than Monday: The Elephant, although he wears no band, Has he no sermon in his trunk for Sunday ?-But what is your opinion, Mrs. Grundy?

What harm if men who born the midnight oil, Weary of frane and worn and wan of feature, Seek once a week their spirits to assoil. And snatch a glimpse of " Anim ded Nature "? Better it were if-in his best of sults. The artisan who goes to work on Monday Should spend a leisure hour amongst the brutes Than make a beast of his own self on Sunday-But what is your opinion, Mrs. Grundy?

Spirit of Kant! have we not had enough To make religion sad, and sour, and snubbleh, But saints zoological must cant their stuff. As v- ssets cant their babast-ratting rubbish ! Once let the sect, trimmphant to their text, Shut Nero up from Saturday till Monday, And sure as fate they will deny us next To see the dandellons on a Sunday But what is your opinion, Mrs. Grundy ?

The Banner of Light is a paper of which the Spiritualists of the United States have just reason to feel proud. It is printed on fine, white paper, and always looks clean and neat. It is fair and candid in its advocacy of spiritualistic subjects, and its columns are graced with miscel-laneous and scientific matter that cannot fail to render all who read it more refined and culti-vated.—Norwalk (0.) Experiment.

LIGHT. BANNER \mathbf{OF}

To Book-Purchasers.

4

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In quoting from the BANNER OF LIGHT, careshould be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspon-ents. Our columns arcopen for the expression of impor-sonal free thought; but we cannot undertake to endorse the varied shales of opinion to which our correspondents give alterance.

Banner of Light.

BOSTON, SATURDAY, AUGUST 26, 1876.

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25 While we recognize so man as master, and take no book as an uncriting authority, we most cordially accept all great men avaights of the world. The generations of men come and go, and he alone is wise who walks in the light, rever-ent and thankful before God, but self-centered in his own individuality, 11 Pr J. S. B. Brittan,

Professor Muxley on Spiritualism.

Professor Huxley, the eminent English physicist and writer, is now in this country, where he has been the guest of some of our principal scientific men. He is particularly distinguished in the department of human physiology, and is the author of a text book on the subject which is used in some of our schools. Like his compeer, Tyndall, Mr. Huxley has had, some bitter words to say of Spiritualism. The once attended a sitting where he could see nothing that was not or might not be done by frand. The logical conclusion which a savant is justified in drawing from such an experience is of course that all phenomena claiming to be spiritual are frauds. Professor Huxley, who dabbles a little in logic and metaphysics as well as in the natural sciences, was so much displeased that he wrote, the following let ter to the Dialectical Society of London when its leading members were making a scientific examination into the facts of Spiritualism :

" Stu-1 regret that I am unable to accept the invitation of the Council of the Dialectical Society to cooperate with a committee for the investigation "Spiritualism;" and for two reasons. In the tion of first place, I have no time for such an inquiry, which would involve much trouble and (unless it were unlike all inquiries of that kind thave known) much annoyance. In the second place, I take no interest in the subject. The only case of 'Spirit-ualism' I have had the opportunity of examining into for myself, was as gross an imposture as ever came under my notice. But supposing the phe-nomena to be genuine—they do not interest me. If anybody would endow me with the faculty of listening to the chatter of old women and curates in the nearest cathedral town. I should decline

the privilege, having better things to do. And if the folk in the spiritual world do not talk more wisely and sensibly than their friends report them to do, I put them in the same cate-

gory. The only good that I can see in a demonstra-tion of the truth of 'Spiritualism' is to furnish an additional argument against suicide. Better

A Personal Immortality. Mr. Emerson, in his Essay on Immortality. tells us that Jesus "never preaches the personal immortality." Mr. Emerson, in his oracular way, is very apt to make misstatements like this. Jesus preaches a personal immortality, not only by his appearance, after his decease, in bodily form to his disciples, but by many of his direct affirmations. What could be more definite than the following: "Now that the dead are raised, even Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living; for all live

unto him.'' This passage teaches not only a personal immortality, but proclaims inferentially that the vulgar notion-the mere figment of theologians and commentators—that Christ is an authority for the doctrine of the sleep of the soul till a faroff day of judgment, is a gross, unwarrantable error. Jesus did his best to impress upon the world the true spiritualistic doctrine. "Behold," he said, "my hands and feet, that it is 1 myself : handle me, and see; for a spirit hath not flesh

and bones, as ye see me have." . " And when he had thus spoken he showed them his hands and his feet. And while they yet indieved not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a brolled fish, and of a honey-comb. And he took It, and did eat before them." "A spirit bath not flesh and bones;" that is,

an individualized spirit requires a substrate, an organism through which to manifest itself. Or, perhaps, Jesus may simply have meant, "In order to prove my identity to you, in the only way possible, that is through your bodily senses, I reproduce my actual earth-body, or a copy of it, so that you may see and feel for yourselves that it is indeed I; so that you may form some idea of the power of spirit over matter." And then he

did what other materialized spirit-forms, of which we have so many records during the last three years, have done; he showed that he could eat material food.

Mr. Henry Arden, in the Banner of Aug. 19th, Well'remarks: "The spiritual forces require" matter for their expression, certainly in this world, and probably in the next, though the matter there may lie of such an ethereal quality that, with our present senses, we should hardly recognize it as material. Separate spirit from matter, or place it in opposition, and it becomes an 'empty abstraction; and yet matter owes all it is to spirit." The phenomenon of Christ's appearance, "when the doors were shut where the disciples were assembled for fear of the Jews" (St. John, xx., 19), is in perfect harmony with what we know of modern materialization phenomena. If by that appearance Jesus did not mean to teach them that he had personally survived the dissolution of the outward and sensually visible body, what *did* he mean?

But it is Mr. Emerson's cue to make it appear that all objective proofs of a personal duration are worthless, and so he would heedlessly give us to suppose that he can get authority from Jesus for his assumption. The authority is all the other way. "I confess," says Emerson, that everything connected with our personality fails. Nature never spares the individual." How is all this cloudy speculation scattered to the winds by the proofs which these phenomena of spirit materialization bring us of the actual, conscious survival of the individual ! If the individual, the person, the self-consciousness, the faculty which makes us love those we leave behind and causes us to look forward to a joyful reunion -if these do not survive, what a mockery, then, is our immortality !

Mr. Einerson elsewhere says, in reference to our objective evidences of immortality ; "No inspired mind ever condescends to these evidences." To which Mr. Epes Sargent, in his "Proof Palthought that light comes from them because it comes through them? Let us all unite in extirpating these obstructions, and it would seem as if the problem would almost solve itself. At any rate, it can most safely be left in the care of spirit hands.

The underlying and ever-working law of spiritual sympathy which secures spiritual association without setting up any rules or statutes for it, is the one that is to be attended to in this matter from first to last. The human spirit hungers and thirsts to obey that natural law of association continually. Creeds and national organizations cross and obstruct it, and attempt to thwart it by proposing themselves as an improvement as well as a substitute. But they embody and express only authority, while the real power is to be found in the operation of the law of freedom. Many people, looking hastily, and only at the surface, are apt to imagine that what is noiseless, unannounced, and unaccompanied with the parade and pomp of demonstration, is therefore ineffectual. They want to see things, even spiritual things, locked up fast in the limits of a definition. But if Spiritualism brings in a new era it is also to introduce new and larger methods; and the law of freedom is to be accepted as chief of all.

[Reported for the Banner of Light by John W. Day,] HEAVEN.

BY LIZZIE DOTEN.

Oh, where is heaven ? Is it far away, Where our loved ones dwell in eternal day-Where the song of birds through the forest rings, As they flash in the light with their golden wings-Where the bright, green plains are by angels trod, And the flowers bloom fair in the smile of God?

Shall we look for those happy homes on high, 'Mid those shining worlds of the azure sky-When the night comes forth with her starry wings-

When her smile of beauty o'er earth she flings-Can we look from this world of grief and care, And feel that our loved and lost are there?

Oh what is heaven'? Is its fullness of peace, Where the cares of the world and its troubles cease-

Where the spirit floats in its gladness, free From the fetters of death and mortality-Where the forms of those whom we loved are near,

And their gentle voices shall greet our ear?

Will shadows ne'er come o'er the face of day? Will the moon ne'er shine with her silver ray? And the music that floats o'er the crystal sea, Ne'er lose the charm of its melody? Shall we ne'er grow cold at the icy breath And the chilling touch of the hand of death?

There were those who went forth in their hour of bloom.

At the call of death, to the silent tomb; The young and the gentle, the brave and gay, Like the flowers of summer they faded away : And oh ! it was hard—it was hard to part, For love is the life of the human heart.

Oh, when we go forth from this world of ours, From its sunny hills and its leafy bowers, When our spirits shall rise to that better world. Where the banner of life is forever unfurled. Shall we find them there in that home above, With their gentle smiles and their eyes of love?

Oh, no human footstep has ever been Through the silent valley that lies between : Its songs of gladness we scarce can hear. They fall so soft on the human ear : But we know that world is all bright and fair, For the home of Eternal Love is there !

ises to expose "Dr. Slade, the Eddys, and other humbugs." He is probably a genuine medium for certain physical manifestations, and, like Bishop and Baldwin, he thinks he can now make more money out of the enemies of Spiritualism than he can out of the friends. His plan will be to mix up medial marvels with certain sleightof-hand performances, practicable within sight of the audience, and then to assert very positively that they all belong to the same class, though he may not be prepared to do them all before the public. The reason given for this refusal is sometimes, "Oh, that's my stock in trade, and I can't afford to disclose it; you must take my word for it that it is as I say, a feat practicable by jugglery or gymnastic skill;" and sometimes the reason is, "Oh, I dm too much exhausted now to do it over again; it requires a great expenditure of nervous force." He has done it, be it remembered, only behind a curtain. So eager are the spectators, in these cases, to believe that Spiritualism is really "exposed" at last, that they are not very exacting as to the visible demonstration; and the impostor gets on victoriously; while those persons among the audience who venture to question his pretensions are hooted down, as an old gentleman, a Spiritualist, was at one of Bishop's performances in New York. These "exposures" can only be favorable to Spiritualism in the long run, though they may do some temporary mischlef in checking investigation.

Dr. Slade in London.

The following letter, though not intended for the press, contains so much matter of general interest for Spiritualists, that we have obtained the consent of the recipient to publish it. A double interest attaches to it from the fact that the writer is not only a scholar and an active investigator of spiritual phenomena, but that he is himself a medium for the higher phenomena, both physical and mental.

LONDON, July 29th, 1876. EPES SARGENT, ESQ : Dear Friend—Dr. Henry Slade called on me a day or two ago to present your kind note of introduction. I am pleased to ay that I have had a very successful sitting with him, one fraught to me with the greatest interest. I am impressed very favorably with Dr. Slade. He is a very agreeable man, and would make a very favorable impression on a fair-minded in-vestigator by the frankness of his manners, and the courtesy of his address.

The sitting was characterized by the presence of great power. What especically impressed me was the case, rapidity, and precision with which the phenomena were successively presented. From first to last there, was no cessation, no half-success. All was rapid and decisive. The half-success. All was rapid and decisive. The raps were loud, and came all over the table. half-success. The slate-writing was copious; and obtained un-der conditions that left nothing to be desired. One particularly long message was written out on a closed double-slate that lay on the table before me. I could hear the grating sound as word after word was written, and could see the rosy haze that hovered over the slate.

I had brought with me a small porcelain slate of my own, on which I obtained a short message. In fact all occurred that you are so familiar with in connection with Dr. Slade. He said he had seldom had a more vigorous exhibition of invisible agents' power. I could feel the force surging out of my hands in great waves, and Slade con-stantly removed his hands from mine, snapping his fingers as if they were burnt. I don't think that any account I have read does

any sort of justice to the vigor and certainty of Dr. Slade's mediumship. Some weeks since I printed in The Spiritualist

a letter in which I pointed out what, in my judgment, is a great desideratum.

Mediums are content to sit in the dark under conditions which seem to be ingeniously framed so as to suggest deception. They take whatever turns up, and never control the manifestations in any way; and then Spiritualists all gramble that outsiders will not accept such manifestations. I threw out the suggestion that the me dium who would perfect two or three simple manifestations so that they could be produced in full light and under any conditions favorable to accurate scientific investigation, would confer a buge boon on us. Now this is precisely what Dr. Slade has done. He, or his controlling spirits, act independently of light: that is the first great point. Light is the great antagonistic force to this Psychic element which is used. 'Astral light,' to use a phrase borrowed from Occultism, is the antithesis of natural light. If the experi-menters can overcome that, they can do pretty much anything. Consequently when I saw the conditions under which Dr. Slade was prepared to sit, I formed a high expectation of the results to be gat, and I was not disconcluded. The conto be got; and I was not disappointed. The conditions and results were alike perfect.

It seems impossible to me that he should not exercise a very marked influence on scientific opinion. The certainty with which his results are got must have its effect. He will astonish the Petersburg savants out of measure, and must have a very important influence on their report. However inclined they may be, they can't deny what I saw, or ignore its portentous import. I have seen, indeed, all that I then saw, and far more, over and over again repeated in my own rooms vhen alone, and in the presence of friends; but I suspect, when such phenomena occur through my mediumship, I am in a more or less abnormal state. At any rate they never made on me the impression that they did when I saw them the other day. Then daylight has a great effect. Nothing

that you can't see makes any strong impression on the mind. The fact of sceing these phenome-na evolving themselves with rapidity and preci-sion before my eyes, impressed me as I never expected to be impressed with mere physical manifectations. manifestations.

I have so long since settled with myself that these things are so, that I never thought a plain **The "Exposers."** It will have been seen by our California corre-spondence in last week's Banner that they have a during plustical phanements that are often at work in prothat I am e more surprised at myself. Be this as it may, I am pro-foundly impressed ; and I wonder that Dr. Slade has not made a greater impression in New York. It may be-doubtless it is true-that he has done more than I suppose. But I wonder that a dili-gent student of spiritual papers, such as I am, has not formed a truer idea of his power. I read everything, but I confess I have seen no estimate of Dr. Slade that in my judgment does him justice

Store of A. J. Davis & Co. Closed. To Our Friends Everywhere:

This is to inform you that we have sold our entire stock of Books, Pamphlets, &c., to Messrs. Colby & Rich, of the "BANNER OF LIGHT PUB-LISHING HOUSE," Boston, Mass., and hereafter they will supply all who want anything that was advertised in our catalogue.

In this place we desire to return to all our patrons the sincere thanks of our hearts. We have been remembered and sustained by hundreds of kind and generous persons in all parts of the world, and now, in retiring from this unsuccessful mercantile effort, we shall take with us the grateful feelings which have been awakened in us by the friendship of our friends.

A. J. DAVIS & Co. New York, Aug. 20th, 1876.

It will be seen by the above that we have purchased the stock in trade at Andrew Jackson Davis's Progressive Bookstore, New York City. We are now prepared to fill orders for such books, pamphlets, etc., as have appeared by name in his catalogue, and we hope to hear from the friends in all parts of the world.

The time is coming, we believe, when the valuable and exhaustive works of Mr. Davis will achieve a wider circulation than ever before among reflecting minds everywhere.

COLBY & RICH.

Banner of Light Bookstore, ' No. 9 Montgomery Place, Boston, Mass. }

Blowing Hot and Cold.

The Boston Congregationalist, a religious weekly, tries to throw discredit on Spiritualism by instancing the Katie King exposé in Philadelphia, the tricks of the renegade medium, Bishop, in New York, and the disclosures in regard to one Flint, who may or may not be a medium for reading sealed letters. The Holmeses, who were charged by Mr. Owen and Dr. Child with suspicious practices, have fully vindicated their reputation as genuine mediums for the phenomena of materialized forms ; there is no longer any doubt on this point; Mr. Bishop has been shown to be indebted to his medial power for all the effects, at all surprising, which he produces, and which his dupes, without proper scrutiny, take his word for it are done by gymnastic effort or by jugglery; and as for Mr. Flint, we know nothing about him, except what we have gathered from his advertisements.

But this same number of the Congregationalist, containing these slurs upon our phenomena, publishes a communication from the Rev. S. C. Swing, of Enfield, Mass., entitled "A Dream Fulfilled," and narrating how a colored man discovered his wife and five or six children, whom he had left in bondage; that he had repeatedly announced in Michigan that he had dreamed he should find his wife and children somewhere in a crowd or procession. And so he did, " in every respect," the Rev. Mr. Swing tells us, " precisely as he had repeatedly dreamed." " These facts," he adds, "are well-known among the inhabitants of Hillsdale County."

If the editor of the Congregationalist will turn to Revelations, chapter 3, verses 15 and 16, he will find these words: "I know thy works, that thou art neither cold nor hot; I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

Meeting at Shawsheene-River Grove.

The announcement is made elsewhere that the second and last spiritual meeting for the season will be held at this place Sunday, September 3d, under the management of Drs. Gardner and Richardson. In the morning Dr. Bruce, of Newburyport, Secretary of the Conference, will address the people concerning the aims and animus of the "new departure" in Philadelphia, and give his views as to why Spiritualists should draw into yet closer acknowledged relationship with Jesus Christ as "the spiritual leader of men." A conference, which promises to be interesting, will be held in the afternoon, to discuss the speaker's position, and Dr. H. B. Storer will give the regular lecture to close the session. D. M. Dewey, of Rochester, N. Y., informs us that he has ten copies of the "History of the Strange Sounds or Rappings, heard in Rochester and Western New York, and usually called 'The Mysterious Noises !' which are supposed by many to be communications from the spirit-world, together with all the explanation that can as yet be given of the matter," that he will dispose of at fifty cents per copy. The pamphlet bearing the above title was published in 1850. It is truly astonishing what rapid strides Modern Spiritualism has made since the first tiny "raps" at Hydesville, twenty-eight years ago, a full account of which is contained in Mr. Dewey's pamphlet. Indeed, it has become the religion of millions of the human race in all parts of the world.

From this it will be seen that the phenomena, even if genuine, do not interest Mr. Huxley. But we will do him the credit to believe that he said that in a pet, and without weighing his words; that he will not now seriously affirm that such phenomena as those which take place in the presence of Mrs. Thayer, Mrs. Stewart, Mrs. Bennett, Mr. and Mrs. Holmes, and others; even if *neutine*, are of no interest to him, a physiologist and an anthropologist! It would have been about as becoming in a practicing physician or surgeon to say he took no interest in a discovery, even if genuine, by which pain in disease or in surgery could have been prevented.

Prof. Huxley, if he sincerely wants the truth, conflict as it may with his preconceptions, has now an opportunity to learn something in this country. But in order to do this, he must not simply take the word of a few Harvard professors and physcists, bitterly prejudiced like himself against the whole subject of occult phenomena-that Spiritualism is all a delusion and a fraud-but he must humbly and patiently in vestigate, getting such information as he can, as to the best mode of proceeding, from those who have satisfied themselves practically of the actuality of the phenomena.

If he would, in the right temper of mind, take hold of the subject, he could easily satisfy himself that certain phenomena which he and Carpenter and Tyndall now look upon with derision and impatience as incredible and absurd, do really take place, and are verifiable by the scientific method. But he must not bring the mood of contemptuous patronage to the investigation; he must not think that he is condescending, or that he is compromising his scientific reputation by giving even a serious thought to the subject. Hundreds of honest men, quite as well qualified as he can be to test the occurrence of certain phenomena, have satisfied themselves that they are genuine, and a knowledge of this fact ought at least to make him modest and careful and patient.

If he is disposed to avail himself of the opportunities which there will be in Boston, as the cool weather comes on, for a faithful study of the phenomena, we shall be glad to furnish him "every facility in our power. We can assure him, in spite of his hasty words to the contrary, that if he is an honest truth-seeker, following the rule laid down, though not practiced, by Tyndall, that we must never speak of impossibilities in Nature, he will soon find that there is much to interest not only himself but every true, free, and valiant student, in the phenomena to which we can introduce him. Will he avail himself of the opportunity presented? The Sybil's leaves are again offered to him. Will he miss acquainting himself with the grandest fact that the nineteenth century has yet developed?

an activition argument against succine. Tetter paole of immortanty," aptly replies: "No in-live a crossing-sweeper than die and be made to spired mind condescends to anything or to any talk twaddle by a 'medium' hired at a guinea a scance. I am, sir, &c., T. H. HUXLEY. 29th Jacoury, 1869." the inspired mind overlooks or disdains any facts. of Nature, however lowly, then I say, 'Nay ! On the contrary, our inspiration will be just in proportion to our recognition of what is true, and we shall see in the *physical cvidences* of a hereafter for man none other than the Divine im-

print.' "

Local Societies.

In the lecture by Mr. Linton, which was delivered at the Highland-Lake Grove Camp-Meeting, and published in the Banner, on "Spiritualism in England," there was a great deal of informing and a great deal of speculative matter, each sort welcome to hearers and readers, and both deserving to be turned over in the mind many times. But the principal point of interest in the lecture was that referring to the natural, healthy, and ever-increasing influence of local spiritual societies or organizations. The machinery of spiritual work in England, said Mr. Linton, is very simple, yet it is extremely effective." And he ascribes it, with true insight, to the fact that "the work is primarily in the hands of the spirit-world itself." The plans being originally laid above the earth-plane, it is evident that they are not to be supplanted or even interfered with from the lower level.

All that we have to do is to take care to supply as nearly as we can the most favorable conditions for the spirits' operations. And in trying faithfully to do that, we shall find that we have done enough. The Spiritual Institution, in England, for instance, has been established many years. It is the real centre of spiritual work and influence in England. It attempts to exercise no authority, but it is a helper of all. Mr. Linton calls it "the material hand for the spirithands to operate through." It actively distributes spiritual literature, and is the rallying point for spiritual work not merely in England but in Europe, and, in fact, the East. There is neither ambition nor selfishness in it. It is imbued with the spiritual desire and aim. And the other societies outside of London are organized after this model. Of course it is impossible for them to cherish a spirit at all different from their exemplar.

Now these various flourishing, active, influential local societies sprinkled all over England are not without their lesson for Spiritualists in the United States. If in England Spiritualism can be kept alive and in a condition of vigor by the operation of local organizations, each working | existence of the universe implies a Supreme independently, but all to the same end and in the same spirit, then there should be no difficulty about the success of the experiment in this, the country of the birth of Modern Spiritualism. If it be ascribed but to that very ambition, conceit | paper man in the West, and one who is also a

"Spiritualism Not Atheistic."

A Philadelphia correspondent writes us : "Let me thank you for the admirable paper under the above title, in the Banner of Aug. 19th. The writer has taken a ground that is wholly impregnable to all atheistic caviling. It has always seemed to me the strangest of human inconsistencies, that any one who has come into the light of Spiritualism, and learnt what finite spirits can do, should doubt that the Force, Cause, Law, Beginning, Sequel, or whatever you choose to call it, that lies at the commencement of this mundane series of phenomena, must be Supreme Spirit, intelligent and divine. Well does the writer remark, ' What infatuation is it in a creature of a day, strutting about on an infinitesimal part of the surface of this puny planet, to suppose that there is no higher conscious intelligence than that which is circumscribed by the limits of his own poor little brain; when the very Knower!"

We had the pleasure of a genial interview at our office, on Monday last, with Mr. Fred. F. such a difficulty is known to exist, to what cause can | Cook, of the Chicago Times, a prominent newsand selfishness of individuals, who wish it to be | pronounced liberal in his opinions.

I have attacked one of our leading physicists, and have by sheer logical cogency driven him to consent to go and interview Dr. Slade. I had a long correspondence some months ago with him, and he threw in my teeth the fact that he had never been able to see anything for himself. I could not affirm or deny that; but with Slade to back me I went for him at once, and wrote to tell him all about the facts, winding up with the remark that he might go or stay away as he liked, but that never again would he be permitted to say that he had never had an opportunity of ver-ifying the statements made. ifying the statements made. He returned a mild and courteous answer,

offering to go in the first instance as "a represent-ative of the press," and if then satisfied he prom-ises "to spare neither time nor money" in the investigation. I think you will agree with me that it is something to have driven one of the superfit to such a strait as that savants to such a strait as that. I await the report of his scance with anxiety.

Lyceum Meeting at Highland Lake.

By reference to our fifth page, a notice will be found concerning the grove meeting to be held at this place on Sunday, Sept. 3d, by Children's Progressive Lyceum No. 1, of Boston, J. B. Hatch, Conductor. R. Linton, of England, and Mrs. Hattie Wilson will lecture, the children will join_in_appropriate exercises, and the services will close with a sacred concert by the First Regiment Band, E. W. Masters, Conductor. This meeting should be largely attended.

The Fire Queen.

Mrs. Suydam, the wonderful fire test medium, is ready to visit a few localities near Boston, early in September. Friends wishing her services can address Dr. T. B. Taylor, Boston, Mass. Send application at once, as her time is limited. By securing a hall and giving notice of the fact, a lecture by Dr. Taylor and a séance by Mrs. Suydam will be furnished, they taking a small fee at the door for compensation.

Spirit Art.

M. Milleson will give his views on this subject at Good Templar's Hall, Sunday evening, Aug. 27th. See "Meetings in Boston," eighth page. The public are invited to attend. Mr. M. is a fluent and ready speaker, and presents much food for thought in the course of his lectures.

Dur thanks are due and are hereby presented to Mrs. H. F. M. Brown for her kindly act in sending to us the names of five new subscribers, accompanied by the cash, from Santa Barbara, Cal. This is the time that Spiritualists everywhere should renew their efforts in behalf of the journals devoted to their cause.

The thirty-eighth anniversary of the liberation of Abner Kneeland from Boston Jail, where he was imprisoned sixty days for "blasphemy," will be appropriately observed next Sunday forenoon, August 27th, in Investigator Hall, this city, the opening address to be made by Horace Scaver, Esq., editor Boston Investigator. The public are cordially invited to attend.

The noted healer Dumont C. Dake, M. D., of Chicago, and his wife Della E. Dake, gave us a friendly call this week on their way to Philadelphia. Their names are well known to the readers of the Banner as earnest and indefatigable workers in our-glorious cause, and fine mediums. They contemplate opening offices in this city, of which due notice will be given in these columns.

A. S. Hayward, Magnetic Physiciao, of Boston, has returned to the city of Philadelphia, and taken rooms at No. 523 North Eleventh street, where he will devote his time to the healing of the sick. His advertisement appears in another part of this paper.

A highly entertaining letter from J. M. Peebles, setting forth various matters of interest among them the Compounce Pond meeting, will appear in our next issue.

A fresh number of THE NURSERY is out, which is giving great delight to those little ones who have seen it. It can be had of Shorey & Co., 36 Bromfield street, Boston.

Dr. J. R. Newton, the renowned healer, has returned to his office in New York, as will be seen by his advertisement in another column.

Mrs. Hollis-so writes Wash. A. Danskin -is now located in Baltimore, Md., and is doing a good work there as a test medium.

AUGUST 26, 1876.

OF LIGHT. BANNER

BRIEF PARAGRAPHS.

SHORT SERMON.-Do well while thou livest; but regard not what is said of it. Content thyself with deserving praise, and honest souls shall rejoice in hearing it. As the butter the whole we have solve and the traditional the butterily, who seeth not her own colors-as the jessamine, which feeleth not the scent it casteth around it, so is the man who walketh in the light of his own integrity.

The National Forest Convention will be held under the anspices of the American Forest Council, at Sea Grove, Cape May Point, New Jersey, September 7th and 8th, 1876. Alexander Whilidin, 29 South Front street, Philadelphia, and six other gentlemen sign the call, in the course of which they say: "As conserving climatic influences for the benefit of the life and health of the people, forests are of such importance, that irrespective of the vast material and more tangible interests involved, we cannot afford longer to delay thorough, general and systematic investi-gation of the subject."

A debtor severely questioned as to the reason of his not paying a just debt, replied, "Solomon was a very wise man, and Samson a very strong one, but neither of them could pay his debts without money."

Be what you are. Ape no greatness. Be content to pass for what you are worth. A good nickel is better than a counterfeit dollar,

The New Bedford Mercury speaks of the "new method of whaling." We have always felt that the old theory which involved a slipper was faulty, but we have yet to see anything surpassing that based upon a bed-cord twice doubled.—Norwich Rulletin.

Charles Bradlaugh, the English reformer, is about to go into court single-handed against nine opposing lawyers, to plead his right to inherit, by provisions of a will of Mr. Turbeville, deceased, the sum of \$100,000-this will being contested by a relative of the testator. The account from over the water states that if, despite all obstacles, he gains his case, not all his iconoclasm will prevent his receiving a good round of applause.

Come, oh wise men-ye liuxleys, and Tyndails, and Darwins-who see nothing but what you call nature, and yet fail to tell us what that is; whose ultimate researches reach only to monads, molecules and protoplasms; who tell us these are the ultimate atoms, and that all are in case-less and rapid motion, and all allke in form and constitu-tion; come, tell us what power puts them in motion, and directs each with unerring certainty to its place, these to form this corn, and these to the peach, apple and pear? Ay, tell us this 1-Mark Trofton.

According to the Philadelphia Herald, of Aug. 18th. Nelson Holmes, the medium, prevented the suicide of a male passenger on one of the West Jersey ferry-boats, Aug. 15th, by seizing him as he was springing overboard.

The dory Centennial, Capt. Johnsen, arrived-after her perlious voyage from Gloucester, Mass., across the Atlantic-in Liverpool, Eng., Monday, Aug. 21st.

A lugubrious poet, devoured by "the blues," thus pointedly sums up the whole matter, as viewed from his standpoint:

"The sky is an lukstand upside down, It splashes the world with gloom; The earth is full of skeleton bones, And the sea is a wobbling tomb."

Lisbon, Portugal, has a financial panic.

The paid admissions at the Centennial Exhibition Aug. 21st were 28,977.

In 1874-5 there were 502 lives saved in Great Britain from shipwreek by means of lifeboats, 35 by rocket and mortar apparatus, 511 by luggers, coast guard and other small craft, 440 by ships and steamboats, 1,644 by ships' own boats, 6 by individual exertion, and 379 by other means, making a total of 3,837.

Tuesday, August 15th, was the 107th anniversary of the birth of Napoleon, and the 105th anniversary of the birth of Scott.

The virtue and domestic character of Israel's fair daugh-ters have been the breakwater against every sea of fanati-olsm, against overy persecution. It is their effort, coupled with our sublime, simple faith, that has kept us the ban-nor-bearers of truth and light, and we can never die, ex-cept in the general wreck of matter, so long as the Jew re-spects his mother, wife, daughter and sister, — Writer in the American leraelite.

A story is current in Franklin, Mass., that a son of Mr. Hall, a butcher, dreamed some nights, ince that his father was fastened and suffocating in the ire chest; and on going to the chest in the morning he found the old gentleman ins sible and almost dead on the floor, a spring-lock on the door having kept him prisoner for some hours,

An exchange says that the correspondent of a Fall River paper, who learnedly signs his letter "Perfculum in Mora," is in a good deal of perfculum of not being understood. It would have been just as cheap to have written "Danger in Delay."

Truth crushed to earth shall rise again, And all the powers that be can't stop her; But fletion wounded writhes in pain, Floored as she tolls her tallest '' whopper.''

Sitting Bull's pure Indian name is "Tatonha Otelika."

There are many recipes for getting rid of the curran worm, but there is nothing so sure in its results as to blind fold him and back him under a pile driver,

Train wreckers are plying their frightful trade in the East and West, alike.

Detroit Free Press: Boston has opened a war on unlifor h to blame that he has no license? Then, does n't it follow that the dog's master is the one to be shot?

Demise of Austin Kent. This, stanch apostle of spiritual and liberal

thought has at last heard the summons, "Come up higher." As our readers are aware, he has been called upon for long years past to sustain the position of a hopeless and helpless sufferer, by reason of a chronic affection of the limbs, which incapacitated him for all bodily service on this material plane of being, but his mental faculties have-as evidenced by his published writingsremained clear and active to the last. He left the mortal form, at Stockholm, N. Y., on Friday, August 11th, in the 68th year of his age. The last three weeks of his life embraced a period of almost unexampled torture, but as the hour of physical change drew on, (so we are informed in a letter from Edgar A. Kent, his son,) he became easier, and passed quietly, at last, from the world of effects to the sphere of causes, where physical pain can no longer check the earnest aspirations of the soul for usefulness. We are sure his widow and the family yet remaining to her will receive the heartfelt sympathy of his many friends, and for him we know we but repeat the angels' benediction when we say, in view of his long continued physical martyrdom, "Rest,

brother, rest !" It has been our privilege, in years gone, to be of some service to this suffering worker, through the donations forwarded us by benevolent friends all over the country in response to our appeals in his behalf; and we are assured by his son that, just previous to his decease, Mr. Kent expressed his deepest gratitude to those donors-many of them strangers to him in the body-who had accomplished so much toward lightening for him the bitter burdens of time. The receipts at this office for the "Austin Kent fund," up to date, are as follows :

fund," up to date, are as follows:
Charles E. Davis, \$1,00; Mrs. C. M. Emmons,
\$1,00; D. Madden, \$1,00; Mrs. Lydia Pierce,
\$1,00; Mrs. D., \$1,00; Mrs. M. H. W., \$3,00; A.
Lady, \$5,00; Student, 50 cents; Jos. Dimmock,
\$1,00; A. Gaston, 2,00; S. B. Barker, \$3,00; Mrs.
J. W. Clark, \$1,00; G. P., 50 cents; Mrs. B. E.
Williams, 60 cents; Friend, South Boston, Mass., \$1,00 : L. L. J., \$1,00.

Spiritualist Grove Meetings.

There will be a grand mass meeting of the Spiritualists and Liberalists of Onondaga and Oswego Counties, N. Y., in the grove at Palermo, Onondaga County, on Sunday, August 27th. The speaker of the occasion will be Prof. R. G. Eccles.

The Spiritualists and Liberalists of Denver, Bremer County, Iowa, and vicinity, will hold a three days' meeting in that place on the 22d, 23d and 24th of September next.

The Spiritualists of Portage County, Ohio, will hold a two days' meeting in Atwater Grove, near Mantua Station, on the first Saturday and Sunday in September, 2d and 3d.

D. M. King writes that "the Friends of Progress will hold their annual meeting in a grove near Euclid Creek, O., on the last Sunday in August.

The Iowa Association of Spiritualists will hold their annual convention at Council Bluffs, Friday, Saturday, and Sunday, September 1st, 2d and 3d, commencing at 2 o'clock P. M. of the first day.

The twenty-first annual meeting of the Friends of Human Progress, of North Collins, N. Y., will be held in Hemlock Hall, Brant, Erie Co., September 1st, 2d and 3d.

The Spiritualists of Northern Iowa will hold a three days' meeting in a grove near the railroad dépôt, Waverly, Iowa, September 15th, 16th and 17th, instead of the 22d, 23d and 24th, as announced on our sixth page.

A Spiritualists' picnic and grove-meeting will be held at Binghamton, N. Y., in Leonard's

To LET-Splendid new rooms, suitable for office purposes — in a highly eligible location furnished with all the modern improvements: gas, water, and steam-heaters. Apply at the Banner of Light Counting Room for further particulars.

Any one wishing to dispose of a copy of "The Healing of the Nations," second series, can find a purchaser at this office.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the arst, and diffeen cents for every subsequent in-

Arst, and Affeen cents for every subsequent in-sertion. NPECIAL NOTICES. – Forty cents per line, Minion, each insertion.

BUNINESS CARDS. - Thiriy cents per line, Agate, each insertion. Payments in all cases in advance.

43° For all Advertisements printed on the 5th page, 30 cents per line for each insertion.

Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Monday.

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIRVOYANTI-For Diagnosis send lock of hair and \$1,00. Give age and sex. Address M Rs. C. M. MORRISON, P. O. Box 2519, Boston, Mass. Au. 19, 12w*

From a distinguished Jurist.

"I have tried the PERUVIAN SYRUP, and the result fully sustains your prediction. It has made a new man of me, infused into my system new vigor and energy; I am no longer tremulows and debilitated, as when you last saw me, but stronger, hearther, and with-larger capacity for labor, mental and physical, than at any time during the last five years."

MRS. NELLIE M. FLINT, Electrician, and Healing and Developing, office 200 Joralemon st. et, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. Au. 12.4w*

MR. and MRS. HOLMES, 614 South Washington Sq., Philadelphia, Pa. Circles Monday, Tuesday Wednesday and Thursday evenings, at 8 o'clock. F.19.

DR. FRED. L. H. WILLIS may be addressed for the summer at Glenora, Yates Co., N. Y. Jy.1.

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.1.

J. V. MANSFIELD, TEST MEDIUM, Answers sealed letters, at 361 Sixthav., New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. Jy.1. Jy.1.

BUSINESS CARDS.

CHYING BABIES are little known in nurseries where the Royal Food has a footing. The contentment which ac-companies perfect digestion reigns supreme, and crossness and steeplessness are strangers. Ask your druggist for it. Aug. 19./-2w

NOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the well-known English lecturer, will act in future as our agent, and receive subscriptions for the **Banner of Light** at fifteen shiftings per year. Parties desiring to so subscribe can address Mr. Morse at his rest-Warwick Cottage, Old Ford Road, Bow, E., London, Eng.

PHILADELPHIA BOOK DEPOT. DR. J. H. RIIODES, 018 Spring Garden street, Philadel-phia, Pa., has been appointed agent for the **Banner of Light**, and will take orders for all of Coby & tich's Pub-lications. Spiritual and Liberal Books on sale as above, at Lincoln Ball, corner Broad and Coates streets, and at all the Spiritual meetings. Parties in Philadelphia, Pa., destring to advertise in the Banner of Light, can consult DR. RHODES.

ROCHESTER (N. Y.) ROOK DEPOT. WILLIAMSON & HUBEE, Booksellers, 52 West Main street, Rochester, N. Y., keep for sale the Spiritual and Reform Works published at the BANNER of LIGHT FUBLISHING HOUSE, Boston, Mass.

ROCHESTER, N. Y., BOOK DEPOT. ster. N Y., keeps for sale the **Spiritual and Reform Works** published by Colby & Rich, Give him a call.

CLEVELAND. O., BOOK DEPOT, LEES'S BAZAAR, 16 Woodland avenue, Cleveland, O. All the Spiritual and Liberal Books and Papers kept for

Postage forents, Magle Staff: An Autobiography of An-drew Jackson Davis, This is a web-authenticat-childstory of the domestic, social, physical and diterary career of the author, with his remarkable experiences as a children and young minds, is respectfully recom-mended to the consideration of the others of the Pro-gregsive Lycenums as a book entimently fitted to do good work in the Illications of their respective institutions, 1.75 Postage II cents, Ambulation The Dis large Const. The book

Arabula; or, The Divine Guest. This book,

Poslage to cents, Approaching Crisics or, Trath vs. Theol-ogy, Dr. Bushneid's semions on the lible. Nature, Reugion, Skepitelsin and the Supernatural, here find a keen and searching critte, the errors of the church dogmas upheld by the decay being clearly proven. This review also contains a convincing essay on the "Origin of Evil," New edition, from new storedy pe-nates. Postage 5 cents,

A Stellar Key to the Summer-Land. - This

Answers to Ever-Recurring Questions from the People. This popular volume asseque to "PEN-LTRALIA" is softhe widest interest, the answers con-tained there in comprising an attractive range of toples. The book is admittably calculated to awaken inquiry and develop thought. Postage froents.

Philosophy of Special Providences, in this work the author flustrates by a series of char-yoyant visions, and hastly by an "Argument," the whole chain of special providences which mankind at-tribute to the direct acts of the Deity, Paper....... Postage2 cents,

Postage 6 cents, Morning Lectures, Twenty-four discourses on a wide ange of subjects are here given, and many any-lous funds will find therein the consolation and in-struction so carnestly sought for from day today, but which is unattainable in more super field works. Sev-eral of the last lectures are of peculiar interest to Spir-fundists'. Cloth. Postage 10 cents, Paper

The Dinkkin, and their Earth by Victims. Roing an explanation of much that is faise and repulsive in Splithualism, embedying a most important recent interview with James Victor Wilson, who has been for the past twenty-flye years a resident of the Summer-Land, Clother Postage free.

Paper Postage tree,

Twelve copies..... Filty copies..... One hundred copies..... One hundred copies. **Hardbinger of Health**. From these pages is sought to be evolved a plah and simple guide to health; and the knowledge is imparted whereby the individ-uid availing himself of it may be greatly assisted in resisting and overcoming the assaults of disease. More than three hundred prescriptions, for the cure of overone hundred prescriptions, for the cure of overone hundred torms of disease, are given. As a book of family reference, it is adapted to universal use. The three volumes. "Physicitax," will are have, would make a reliable medical thray for a family, or for a student of philosophy and the science of He and health. **Boath and the Areas. How** The totake inclusion 10, 14

be held at Binghamton, N. Y., in Leonard's Hall and Grove, on Oak street, Sunday, September 3d. LEES'S BAZAAR, 16 Woodland avenue, Cleveland, O. Al the Spiritual and Liberal Books and Papers kept for all one Street, Sunday, September 3d. LEES'S BAZAAR, 16 Woodland avenue, Cleveland, O. Al the Spiritual and Liberal Books and Papers kept for all one Street, Sunday, September 3d. LEES'S BAZAAR, 16 Woodland avenue, Cleveland, O. Al the Spiritual and Liberal Books and Papers kept for all one Street, Sunday, September 3d. LEES'S BAZAAR, 16 Woodland avenue, Cleveland, O. Al the Spiritual and Liberal Books and Papers kept for all one Street, Street,

5

Ornamental covers. Postage 6 cents. 60 The Genesis and Ethics of Conjugal Love.

2-57" Price of Complete Works of A. J. Davis, Bound in Cloth, \$29,00.

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

A Grand Sabbath Gathering

At HICHLAND LAKE CROVE, Norfolk, on the Line of the N. Y. and N. E. Railroad, Sunday, Sept. 3d.

ENGLAND AND AMERICA JOIN HANDS, SPIRITUALISTS, LIBERALISTS, and altseekers of furth are invited to attend the Grove Gathering to be held at Highbard Lake Grove on Sunday, Service, M. It being a Suphementary Meeting of the Guidren's Progressive have been made with Mr. R. Linton, of Lordon, Eng., and Mrs. Hattle Wilson, of Roston, to be present and ad-dress the people. Mr. Linton comes to us highly compli-mented by the European press, and is considered to be one of the best advacatge of spiritualism of the day. Mrs. Wison's abilities as a public speaker are too well known to require any comments on our part. In order to make this the Grandest Sun ha, Gathering ever held in this vi-chrity, the First Regiment Rano (E. pierce) has been en-ergaged, and will discourse beautiful music during the day. Through the kindness of the officers of the N. Y. and N. E. R. R., a special car will be functioned for the children of the Lacenna, transporting them in and from the Grave free of expense. Vocal Music will be rendered by Missi Battle Harriegton and others. Order of evertases for the day. Them the kindness of the trans them Batter by R. Lin-ton and Hartle Wilson. A the close of the Lacenne, inter-tion and Hartle Wilson. A the close of the Lacent throns, Singling, Marches Ver, M. 72 r. M. addresses by R. Lin-ton and Hartle Wilson. A the close of the Lacent throns, Singling, Marches Are, M. 72 r. M. addresses for the day. - From the artival of the train trom Botton, Lyceum novements has the conductor. A findness of the Lacent will be held under the Mannoch Pavilion by the First Regi-ment Band, E. W. Masters, Conductor. The kets for the round trip have been placed at the tow placed facents. Cars leave the deepot, foot of Summer street, as follows: SPIRITUALISTS, LIBERALISTS, and all scekers of

To kets for the round trip have been placed at the low price of 55 cents. Cars leave the depot, foot of Summer street, as follows : At 845 A. M., stopping at all way stations between Boston and Norwood Central; at 925 A. M., special express, stop-ping only at Hyde Park, Norwood Central, Winshou's, Thion's and Wabole. Betwinning, heave Grove at 5415 P. M. The undersigned feels confident that the programme arranged for, the benefit of the people will be appreciated by them and meet with the branproval. No express has been spared to make this an occasion worthy of your patronage. J. B. HATCH, Manager, Aug. 26, - 2008

VITAL MACNETISM.

• A restoration of equilibrium in the circulation of the spiritual principle (vital force) throughout your physi-cal organization, by

DR. T. ORMSREE, At Residence, No. 111 West 23d street, New York,

A This is best effected by the magnetic hand, but par-thes at a distance are treated by will-force in connection with magnetized paper, water, or when desitable, medi-ments

with magnetized paper, water, or when destrable, medi-caments. **B** $_{2}^{0}$ The most confirmed and obstinite diseases some-times yield to fills treatment before the teply letter is re-ceived. Conditions are compliant, 5(10) Chairwowant di-agnesis tream lock of bair, and advice, 45(0) Medicines pepared and magnetized, estra. Office consultations (short) from 2 to 5 μ , $f^{(2)}$. A office consultations by letter, giving age, sex, duration of dis-ease, general symptome, with such other particulars as may be thought necessary observing as much as possible brendy may be had by enclosing two accent stamps, and using particular care in giving state, county and post office address of the correspondent. (b) μ - Aug. 12.

The Scientific Wonder!

THE PLANCHETTE.

 $S^{\rm CHENCE}_{\rm A}$ is smalle to explain the mysterious perform-

intelligent answers to questions asked either alond or men-

Intelligent answers to questions asked either alond or imen-tally. These unacqualitied with it would be astonished at some of the result, that have been attalled through its agency, and no domestic circle should be without one. All investigators who desire practice in writing medium-ship should avail themselves of Aless of Planchettes, "which may be consulted on all questions, as also for communica-tions from decreased relatives or triends. The Planchette is furnished complete with boy, penell and directions, by which any one can easily understand bow to use it, "pentagened, which

PROF. C. D. JENKINS,

Astrologer.

THE WRITING PLANCHETTE! THE WRITING PLANCHETTE! THE WRITING PLANCHETTE!

Guibord may be silently buried, but the ground is cussed all the same. The ground was cussed, if we remember, in the year I, at a celebrated interview with Adam and Eve. —New York Graphic.

John Sullivan, of Newmarket, aged 26 years, visiting at Weich Tavern, at Portsmouth Plains, N. H., while at the bottom of an old well attempting to recover a dipper, was buried alive at noon, August 18th, by the caving in of the same. He remained there till 1014 P. M. of the same date, when after great exertions on the part of citizen volunteers he was rescued.

The Turks are trying to compel the clitzens of Bucharest to take an oath on the Koran. See here I is n't it about time to give that Bucharest?-Graphic. Pretty good for this season of the year. We feel like en-Koran that one.-Philadelphia Bulletin.

The individual who called tight boots comfortable, defended his position by saying they made a man forget all his other miseries.

The Servian cause is reported as more hopeful. Russia appears to be entering into more active than passive sym-pathy than before; and the Turks have recently suffered repulses at Petrovals and Jankova. An investigation of the Turkish atrocities in Bulgaria, discloses that the number of persons massacred in the Phillipopolis district alone will reach 60,000, and that upward of a hundred villages have been burned. It is also shown that the regular troops are more cruel than the bashlbazouks. The outrages are sanctioned by the authorities, and continue to occur.

Those only deserve a monument who do not need one; that is, who have raised themselves a monument in the minds and memories of men.-Hazlitt.

An alliterative Tribune writer, discussing the tramp question, refers to that "aimless gait which indicates the largest leisure for larceny, with the listless lookout of the lazy for an opportunity."

Should China grant the demands of the German Minister, the entire country would be thrown open to commerce, and foreigners would be allowed to navigate the rivers. Considerable delay may be expected before the Chinese ac-cord these concessions. Nevertheless, Germany deserves credit for demanding them.

Ex-Governor Washburn (William B.) firmly resists the appeal of the Spiritualists at Lake Pleasant for Sunday trains. He says he do n't even allow his horse to work on Sunday. We wonder what the Governor's cook does with the family yeast pot on the Lord's day.-Boston Herald.

Speaker Kerr of the U.S. House of Representatives died at Rockbridge Alum Springs, Va., on Saturday night, Aug. 19th.

The Abyssinians were defeated at Zakraga by the insurgents on Saturday, Aug. 19th, and fifteen hundred women and children were massacred.

GEOGRAPHY AND FINANCE.-Lady visitor (examining the school)--** What's the capital of Turkey?'' Bright Little Schoolar-** Please, 'm, it aint got none-it's bank-rup'!'-Punch.

The whaling barque Catalpa, Captain Anthony, of New Bedford, having on board the six Fenlans who escaped from imprisonment on the coast of Australia, arrived in New York on Saturday morning, Aug. 19th.

A splenetic Englishman said that no man of taste would think of remaining any time in such a country as Scotland. A canny Scot replied : "Tastes differ. I'se tak' ye to a place, no far frae Stirling, whaur thretty thousand of your countrymen ha' been for five hunder year, an' the've na thoct o' leavin' yet."

The King of Dahomey still "sticks." He can't bear the

A policeman should be stationed at the city lockup to see that escaping prisoners do not tear down any more of the lockup than is required to enable them to get out.-San Antonio Herald.

Read the advertisement headed "The

Spiritual Revelator," in another column. -----

[From the New York Sun.]

Col. Olcott not in the Show Business. TO THE EDITOR OF THE SUN-Sir: Following is a paragraph from to day's Sun :

Henry S. Olcott bas taken Slade, the spiritualistic per-former, to Europe, paying him \$10,000 a year and travel-ing expenses, and intending to give exhibitions in several

This allegation, which is traveling over the country, is not true. I am not in the show busi-ness, nor am I ever likely to be-even with a "moral wax works" or a medium as the attrac-tion. Last year I tested sundry mediums at the request of parties representing the Imperial Uni-versity of St. Petersburg, with a view to sending one or more psychics to be experimented with. After the discreditable course of the committee of colorities had around popular indignation of scientists had aroused popular indignation and disgust throughout Russia, and a majority of the first nobles had issued their public protest and one of the scientific societies had undertaken to sift the claims of Spiritualism, I was again appealed to. A committee of noblemen and gentemen, among whom were certain correspond-ing Fellows of the Theosophical Society, remitted to me, through the house of Drexel, Morgan & Co., a sum of money to be paid to the medium, Slade, for visiting St. Petersburg about Nov. 1st, and remaining there three months. In their be-half I executed a contract with Slade, taking security for his performance of his obligations. He sailed July 1st, and is now in England, exciting, as it appears, the greatest interest in his phenomena.

Neither in this case nor any other have I profited a penny by anything I have written, spoken, or done in connection with my psychological in-vestigations. They have been made for my own instruction and in the interest of science

HENRY S. OLCOTT. New York, Aug. 17, 1876.

Movements of Lecturers and Mediums.

J. R. Doty, M. D., who has been out of the lecturing field for over a year, intends to resume his pioneer work in the South, lecturing and healing the sick, about the first of September. He will start from Memphis and go up the Mississippi river, stopping at Keokuk, Ia., Burlington, Muscatine, Davenport, Lyons, and Dunleith, Ill., then west to Iowa Falls, and all places north of St. Louis where friends of Spiritualism may desire his services. Address at once, J. R. Doty, M. D., 373 Main St., Memphis, Tenn. C. B. Lynn lectured in Antwerp, Ohio, August 19th and 20th. He is on his way East. During September and October Mr. Lynn will speak in New Haven, Conn. He is open

for engagements for the fail and winter. Keep him at work. Permanent address, Sturgis, Mich. Dr. H. P. Fairfield will speak for the First Spiritual Society in Chicago, Ill., the Sundays of September. He would like to make other engagements in the West, South or East. Wherever the people call, he is ready to go. Address, Greenwich Village, Mass.

Dr. Jas. Ed. Bruce will speak at Shawsheene-River Grove, Mass., Sunday, September 3d. He is also engaged to lecture at the Lake-Pleasant Camp-Meeting.

Mrs. Youngs, the physical medium, has returned to this city, and is holding seances at 62 Warrenton street. Mrs. Carnes, of 21 Sawyer street, Boston, will be absent from home for the next two weeks.

ST. LOUIS, MO., BOOK DEPOT, B. T. C. MORGAN, 699 Phe street, St. Louis, Mo., keeps constantly for sale the BANNER of Light, and supply of Liberal and Reformatory Works. 17

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

ADVERTISEMENTS.

COLBY & RICH. **Publishers and Booksellers** No. 9 MONTGOMERY PLACE, BOSTON, **KEEP A COMPLETE ASSORTMENT OF**

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MISCELLANEOUS BOOKS. AT WHOLESALE AND RETAIL.

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THE SECOND AND LAST

GRAND MASS MEETING

Of SPIRITUALISTS and LIBERALS for 1876, will be held at SHAWSHEENE CROVE, ANDOVER, MASS., on SUNDAY, SEPTEMBER 3d.

SUNDAY, SEPTEMBER 3d. THE SPIRITUALISTS, LIBERALS, and all orderly people of BOSTON, LOWELL, LAWRENCE, GREAT FALLS. NEWBERFYORT, HAVERHILL, and all Stations on the BOSTON AND MAINER RAILBOAD and its branches, and of the TOWNS in that section, of the State, are cordially in-vited to attend. The services will be held under a MAM-MOTH TXXT, with seats for about 3000 persons, and will consist of addreases, singing, etc. At BOSO clock A, M. Rev. J. E. Bruce, on Newburyport, is expected to addrease the people. Subject: "The New Departure' in Spirit-mainsm." A sone o'dock a conference meeting, and a: 2:30 Dr. H. B. Storer, of Boston, the eloquent inspiritional speaker, will lecture. Strict order and decorum will be-preserved upon the grounds. Excursion lickets, at great-ly reduced rates of fare, may be obtained at the principal Railroad Stations. For pariturinars, time-table, fares, etc., see posters in all the Stations. Fare from Boston for the round (rip, 75 cents. Special trains leave 'Boston at 8 and 9:15 A, M. and at 1 o'clock P. M. Three being no extabilished lestaurant at this Grove, ex-cursionists should bring their bunch-baskets. In addition thereto there will be a large supply of Clam Chowder, Sandwiches, Ples and Cakes at usual prices. **I. F. GARDNER** Aug. 20. **A. II. RICHARDREN**, Managers.

ROOMS WANTED,

UNFURNISHED, with or w thout board, quiet loca-tion, moderat price, f raisdy medium and hushand, Address B., care Banner of Light. iw-Aug. 0, DHYSIO-ECLECTIC MEDICAL COLLEGE. All who want Diplomas from a Medical College that are good everywhere, advess W. NICELY, M. D., 99 W. Main s reet, Springfield, Q. 34*-Aug. 24.

DR. E. P. GOODSELL,

Magnetic Electric l'hysician, No. 18 East Springfield st. MRS, M. A. PORTER, Clairvoyant, 28 Knee-iand street, Boston. 4w-Aug. 28.

Cloth, firmly bound. Postage 6 cents.

10

Postage 4 cents, Memoranda of Persons, Places and Events, Here will be found Anthentle Facts, Visions, Impres-sions, Discoveries in Magnetism, Clairvoyance and Spiritualism; also, Quotations from the Opposition, With an Appendix, containing Zschokke's great story, "Hortensia," visibly portraying the difference be-tween the ordinary state and that of clairvoy ance, ..., 1,59 Postage 10 cents, "Description of the state of

Postage locents. Free Thoughts Concerning Religion. This sterling work, which has just been re-sterrodyped, and enlarged by the addition of many most teiling facts and arguments against the abstituties of the popular church decrimes, alms to present the mest radicat thoughts, eritical and explanatory, concerning popular religious ideas, their origin, imperfections, and the changes that music come. Taper A. Postage 2 cents. Cloth.

Philosophy of Special Providences, and Free Thoughts Concerning Religion, Cloth., Postage (cents,

Testage teents. Penetralia, Containing Harmonial An-wers. This work, which at the time was styled by the author "the wisest book" from his pen, has here long pronhently before the American-public. While some of the chapters are overflowing with rate and globolus revealations of the realities of the world heyond the grave, others are devoted to many ques-tions, theological and spiritual. Postage 12 cents. 1.75

Postage 12 cents, Philosophy of Spiritual Intercourse. This volume is the first from the author directly on the subject of "Spiritualism," and its positions and prin-ciples and good courses have stood the test of twenty years of the most varied and searching experiences by thousands of mediums and investigators. It is now offered in a new and beautiful form, with only a slight, advance upon the price of the old editions. Toth.... Postage 10 cents,

Tale of a Physician: or. The Seeds and Fraits of Crime, -in Three Parts, complete in one volume, Part 1-Planting the Seeds of Crime; Part II-Trees of Crime in Full Bloom; Part III-Reaping the Fruits of Crime. A wonderfully interesting book,

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Life-Rending, with advice for Future Di-

Written Judgment for a Youth as to what Rusiness he should follow, Success, Mar-

ests of all. Treatment given to the following diseases : Nervous De-idity, Weakness of any kind, Epilepsy, Asthoa, Catarth, &c., his system belong to help nature throw off the disease, and not to weaten her efforts, as is usually done by ordi-nary practitioners. Patients treated in any part of the world. Chances low.

22 Tremont Row, Boston, Mass, Aug. 26.

DR. J. R. NEWTON, No. 18 West Twenty-First street, New York,

DE, NEWTON has returned from California with new developments in the curve of disease by touch and will-power. Patients visiting him can have board in the house, if desired. Dr. Newton also here site site at a distance, by magnetized letters, Eee, from \$5 re \$90. No letters an second eycept these that contain money and stamps. Aug. 26.

MRS. YOUNGS,

PIANO Test Medium, will give sittings at 62 Warrenton street, Boston, or at private residences. Also Mag-netic Treatment by Mirs, Warren and Youngs, Aug. 26.-1W

ROOMS TO LET,

SPACIOUS ROOMS in the BANNER OF LIGHT Build-burg, 9 Montgomery Place, corner of Province street, newly fitted up, heated by stram, set howls, finely centi-tated, &c. Apply at the Bookstore of COLRY & RICH, on first floor. If -July 8.

TE-July 8, THE "SPIRITUAL REVELATOR" – An amusement for evenings, Answers questions, gives messages, makes prescriptions and acceleps mediums, Hundreds abready ordered, Pilee, with instruction, boxed and malied, 50 cents, D. DOU-LEDAY, 684 Sixth avec, New York, Aug. 26,

SADIE JOHNSON, Medical and Business Clair-D voyant. Tells all affairs of life. Magnetic treatment. Cures Rheumatism. 14 Hanover street, Boston.

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MRS. M. C. BAGLEY, Test and Business Me-man and the state of the city, and for a short time can be found at 36 Lynde street, Boston. 2w-Aug. 28.

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LIGHT. OFBANNER

Message Department.

6

The sport Messages given at the Battimore Circles and the Bester Unlass reperts of which are printed on this page, both are that opines carry with them the characteristics of their earth after to that beyond, which for goed or exil-rous que tay these who pass from the earth sphere in an in-developed State, eventually progress to a higher condition. We ack the reader to tree beyon do true put forth by splitty in the set on the splitty are competitivity. All explicts as much does not compete with this splitty in the set. orbies to hereig

MESSAGES FROM THE SPIRIT-WORLD THROUGH THE MEDICM. HIP OF

MRN. BARAH A. DANSHIN,

(Wife of Colonel Washington A. Danskin, of Baltimere.) During the last twenty years handrods of Splits have conversed with their friends on earth through the mediumship of Mrs. Danskin, while she was in the entranced condition - totally unconscious.

Mrs. Danskin's Mediumistic Experiences. (Part Thirt)-Four.]

BY WASH. A. DANSKIN.

of intelligence and extended business sassociaout beneficial result, by physicians of the regular of consultation by three of the most eminent of the Medical Faculty in Philadelphia, but found no relief, and, coming to Mrs. Danskin's office, was relieved of pain by a few minutes' manipush to call thy servant to partake of thy feast !" lation of the brain, took the medicine which was prepared for him, and had no recurrence of the disease, yet could not tell whether he had been cured by the Faculty in Philadelphia, or by spiritpower and Intelligence in Baltimore.

Some, however, who are cured of disease and relieved from suffering, are not so obtuse as this neuralgic patient. About a year since a lady, evidently in moderate circumstances, brought her daughter to Mrs. Danskin after six months' constant treatment by regular physicians.

The child was one of the most pitiable objects that was ever seen in human form. She had lost the use of ifearly all her faculties; could not understand what was said to her; had no power of intelligent articulation, and her muscular system way so distorted by convulsions that she had no control whatever of her limbs. The expression of her countenance was worse than idiotic : it was so inhuman that notone could look upon her without pain." When brought to Mrs. Danskin's office it required two men to lift her from the carriage to the room. It made one shudder to witness this terrible condition with one so young.

Dr. Rush entranced Mrs. Danskin, and assured the child's mother that the case was not power to come hither to those I 'veleft behind to beyond his control; that by strict attention to the directions given she would be restored to her natural health.

After the second treatment she was enabled to walk ; her speech was restored within the week, and before two months had passed she was a beautiful, happy child, with all her faculties alive again, with all the powers of enjoyment restored, and she is now growing in flesh, bright and cheerful in spirit, and, though not so strong intellectually nor so highly cultivated as our Philadelphia patient, both she and her mother know through whose instrumentality she was cured. There is no doubt with them, but unbounded expressions of gratitude and devotion to that power by which health and happiness were brought back again to the child.

George Macey.

What a revelation is this, that gives a man power to speak after the body has been buried ! My name was George Macey. I was the son of Sylvanus Macey, I died in my twenty-first year. I was buried from my grandfather's; his name was William Macey. My residence was East Twenty-third street, New York City. They

speaks and acts through the human. On the other hand, Spiritualists proclaim that their spirit-friends perform these wonders; and they are correct, for the ruling Soul of the Universe bids these instruments come and manifest, and

waken, if possible, a sleeping world To me this was not novel. I knew of its truth, but having lived so many years by and under the teachings of our own people, I did not deem it well, at all times, to speak of the new light; but now the outer door has been closed, and the inner man can speak and tell his kindred of an awakening and of a broader life upon the other side.

I have drank freely of the crystal waters that flow in such profusion in the home called heaven. I have met my kindred who went long, long before I did, and they threw open wide the pearly gates for the entrance of the new-born spirít.

Be joyous in heart, to know that I have pleasures far beyond the power of language to pieture. Our attractions are ever toward the beauti-In last week's article we spoke of a gentleman ful and the artistic; ever toward doing that to the above? which is called good. There are no enemies here ;

tions who had suffered intensely, at intervals, for ¹/₂ all are friends, bound together by the infinite ties years, with neuralgia; had been treated, with- of Godour Father. Blessed behis name, for I rest so peacefully, so contentedly, so happily, knowschools; had, at great expense, been the subject ing that my ways will be his ways, and his ways will be my ways, and with this harmonious chord | cal manifestations necessary for convincing the of affection binding me to the spirit-world, I ex- | skeptic, and that without them we could never claim: "Oh, Lord, thou didst know well when

Anonymous.

The grand eternal worlds that roll in space are not our Father's resting-place, for he is everywhere-in the bosom of the ocean, on the mountain's top, in the tidal wave, in the atmosphere, lives. Then why should we mourn for the dead, when there are no dead ? How grand, how sublime is the thought that though a man die in ignorance, he can be taught the laws of his being!

The shades of night will come, but after they are dispersed then comes the beautiful sunshine. A soft and gentle voice I hear whispering, "The separation from wife and children will be of short duration; though day and night roll on, though weeks pass by, and months are counted into years that come and go, still it is only a speck of time."

Little thought I, this time last year, that I should be numbered with the invisibles. But, wife and children, bear in memory and carry in heart that you still have a father whose fender, care and watchful eye can never be lost in the universe of God.

Make me what thou wilt, and I will be content ; but let my intellect grow so that I may have guide and comfort them. Shed no tears, wife, over the new-made grave.

Shed no tears, children; let your hearts be joy-ous, for the reunion is not far distant, where [Question —Will you identify yourself?] 1

lawyer in your city. One whom you knew and who knew you,

Edmund Heidy.

I died in Paris, France. Edmund Heidy was my name. Formerly of Brooklyn, N. Y. The body was carried to St. James's Cathedral, Conord street, Brooklyn, and there it was deposited, without a sigh from the heart, or a tear in the eye of any one. What cared 1 for that? Tears and sight cannot advance the human spirit. Darkness comes and goes, and the light shines through the crevices. I am content, for I know full well that the matter which made up my body in all its parts must go out into the atmosphere and become refined, and through the refining process the spirit will be benefited. I will be molded over. I will be weighed and measured, and I will be found wanting; but on and on I 'll go; I 'll not be daunted; for he who gave me an earthly life has power to guide me, guard and protect me in the life spiritual.

I am not asking men to pray for me, nor the priest to count his beads over me; I'm only asking that the scales of superstition may be cleated from my sight, and the way be made open by which I may culture myself and become a fit cultur subject for those realms where, it is said, a sinner cannot enter. Am I now free to go where I please, and do the best that my own-brain can suggest? Is there a law that connects the spirit with earth and earthly things? Is this given as a portion of that work which I have to do whereby the spirit may be cleansed, or is it a mere form? Let it be as it is. I 'll pass out, and go on and on, but know not where I 'll stop.

BANNER OF LIGHT CIRCLE-ROOM. ar The following spirit-Messages were given through

he modiumship of MRS. JENNIES. RUDD. At our Public Free Circls Room, July 221, and reported

erbotim expressly for the Message Department of the Banner. The Circles will be resumed on the 5th of S ptember,

and continued regularly on Tuesday. Thursday and Friday of each week.

Question and Answer.

CONTROLLING SPIRIT .- We are ready for your questions, Mr. Chairman.

QUES.—An English writer says : "English Spiritualists are doubtless aided by superior spirits who direct their labors, and are thus protected against bad influences which earth bound spirits might be able to exercise. There can be no doubt that the spirits who produce physical man-ifestations are not of a high order; they are the ploneers who execute work which they are unfit to originate, for it cannot be supposed that advanced spirits come at the call of a medium to raise tables, ring bells, or play on the accordion." What has the controlling spirit to say in reference

ANS.-In one respect the writer has a correct idea. Those who produce physical manifestations are not of a highly spiritual nature, but they act under the direction of some of the highest spirits in spirit life; for we consider physihave attracted the attention of the whole world to Spiritualism and to the spirits. We believe that all spirits of whatever grade have their work to do, and that there is good in all and each one. It is not necessary that the chemist should go through all the labor himself, in order to bring out some project of his own; but simply that he shall call upon assistants to perform the in the heart and in the brain of everything that | manual labor for him; so, in spirit life, we call on those spirits that are nearer to earth-that can come in contact with matter readily and easily-and we ask them to perform our labors, thereby benefiting humanity and benefiting the spirits at the same time; but there never was a circle held for physical manifestations of any kind, that there was not an upper circle controlling a lower circle, and they in their turn controlling the medium. There never was a circle for spiritual manifestations of any kind, but what had a wisdom spirit directing it.

Rebecca Wiatt.

Is this the place where they send messages to apybody and everybody? [Yes.] I am a stranger, sir; I am an old lady, but I find this heavenly life so beautiful, so grand, I've completely shaken off all the old pains and the old body, and grown young again! Why! I feel as though I was n't more than sixteen years oldand I was sixty three. I'd only been gone just a little while, when I found this place. I've met my husband, and our home is bright. I feel so grateful for the beautiful house and for the pleasant time I've had since I've been up here. Why I the life that is passed—I lived sixty three years and some months on earth-scenis like a dream to me, for, oh ! it's such a change. Why ! there are material birds up here, and flowers and trees and beautiful pictures, and beautiful buildings, and everything is so peaceable. There's no fighting, nocontention; everybody does. just as they want to.

I thought I should feel bad to come back, but I'm glad this can be. It wan't just as I thought, but it was a beautiful opening to me. I died in Maplewood, Malden. My name, Rebecca Wiatt. I went out in June, only a little while ago. Give my love to them all. I do n't like to have my letter printed, but I guess that's the best way, sir, is n't it?

All the old clouds have gone away from me,

Moses Dwinell.

now.

point them. There are no golden gates, no be gemmed streets to tread; but it is a natural world, so natural that when you pass into it you will feel that you have scarcely had a change.

The flowers are more real and beautiful than these [indicating those upon the table] ; the perfume of them seems wondrous to me. The fruits are luscions; there seems to be a living beauty in them; they are things of life. The animals which in earth-life I knew to be antagonistic to each other, I see here walking quietly side by side. Lo! the lion and the lamb lie down peacefully together, and one no longer tears the other.

How much grander it is to feel that one is to enter a new world where he can have all the privileges of this; not one privilege is cut off. If we only live the life of the righteous; if we only do our duty while in the lower world, then we come here with a power, with a magnetism, which shall give us that which we love.

I did not lose hardly an hour, and I awoke, as it were, to glory, for it was glorious to me to know and feel what I at once seemed to take in at a glance, that the old story I had been taught to believe was only fabalous, that my occupation was not to be that of a singer. True I loved music ; but a continual hatping would be misery to me. To know that I had a rational employment or could have; that I could enter all circles; that I needed no influence of money, no influence of man, to bring me in where I could talk with the wise ones, where I could sit at the feet of those who had learned, years ago, in your world and ours, the beauty and the grandeur of life, was joy indeed to me. I found I had the power of locomotion ; I could revisit the earth, and again go to my spirit home in that beautiful summerland; I could sail on the clear waters of lakes; I could float down the silver rivers ; I could gather about me little children and teach them of what I had learned in the material. I would say to those that are still lingering on the earth, lay aside your old ideas; take hold of the new; upon the spotless page write a new life, that you may begin to grow large and beautiful.

MESSAGES TO BE PUBLISHED.

THROUGH THE MEDIUMSHIP OF MRS, SARAH A.

And GOR THE MEDIUMSHIP OF MRS, SARAH A. DANSKIN. Elizabeth Wright: Mary White; Hattle Demose; Fran-cleco Gill; James Knoits; John Ma bury; Haunah Down-ing; Meriton Yale; Mary Ellen Terry. Catherine Kavagan; William Martino Harding; Ann Augusta Thee; Caroline Burkley; Helena Burt; Eliza On-dendonk; Albert Eastman; Rachel D. Waggener; Fanny Willis: Allee A. F. Weaver; Ruful Wardwoll; Thomas A, Hardy.

THROUGH THE MEDIUMSHIP OF MRS. JENNIE

S. RUDD. Funice Robinson; Dr. Pixley Curtis; James Shepherd howdrop; Harry N. Howard; Piper; Mary Maria Harris

A Prophecy of America in 1757.

We copy the following from an almanac printed in Boston over one hundred years ago :

A remarkable letter of the renowned philosopher and astrologer, Johathan Christopher Lude-man, published in his works, in quarto page 436, at Amsterdam, A. D. 1757, concerning which he says that, for this prediction, America will put

up his ashes in an urn. "America! thou perfect yet unpeopled part of the world! I salute you in the name of the *plan-*els by whose circulating duration and influence you are at this day what you are. When buried In abyss of oblivion you were more happy than you are at present. Since you have been discovered, nations from the remotest parts of the earth have diligently sought you out. The fertility and agreeableness of your climate have proved delightful and alluring to your neighbors. Your population and the vast extent of your territo ries induce and encourage strangers from the remotest parts of the world to visit you. No soon-er was the glorious enjoyment of your happy and profitable situation known than you became the wish and envy of the greatest monarchs, who be-gan to make their court to you, and to solicit your affection and enjoyment. The head spring of those troubles which at present tear the Chris-tion world to pieces is stirred up for your sale tian world to pieces, is stirred up for your sake. You have been the instigator of their present distractions ; and you will probably be the mediator of their future quarrels.

PUBLIC MEETINGS, ETC.

Spiritualist Convention

Spiritualist Convention, The Iowa Association of Spiritualists will hold their An-mual Convention at Council Blufts, Friday, Saturday and Similay, September 1st, 2d and 3d, 1676, commencing at 2 o'clock P. M. of the first day. Distinguished betweets and mediums will be present on that occasion. 'Having confidence in the potency of un-shackled truth in every contest with credal proscriptivism as opposed to Independent thought and free religion, we proclaim a free instrum for every poper question, restrict-ed only by decency, consistence and parlialment'ary usage; and hybric all seekers after truth to "come, and let us rea-son together," in love and charity, willing to "prove all things and hold fast to that which is good" Joura VILCOX, Pres. MRS, ELLA J. SKINNER, Sec y.

MRS. ELLA J. SRINNER, Sec'y.

Friends of Human Progress.

Friends of Human Progress. The Twenty-First Annual Meeting of the Friendsof Hu-man Progress, of North Collins, will be hetd in Hemlock Ifal, Braut, Erle County, N. Y., on the ist, 24 and 3d days of September, 1876, opening each day at ten of chock A, M. Mrs. E. L. Watson, of Titusville, Penn-yivania, Gibes B. Stebbins, of Michigan, and others, will be present to address the people, GRO, W. TAYLOR, LEWIS DEAN, ELLA P. DILLINGHAM, SARAR PANON, JOHN K. PARKER, *

Grove Meeting.

There will be a Spirroualisis Picuic and Grove Meeting, at Binghamton, N. Y. Sanday, Sept. 3d, in Leonard's Hail and Grove, on Oak steer, commencing $1025 \times m^{-2}25$ P. M. Hoa, J. M. Peebles is obgaged for the occasion,and others are expected to be present. The friends are in-vited; fill your baskets with estables. There is a cock-room with stove, and a farge dining half attached withtables, for all to be accommodated, rain or shine.

Spiritual Grove Meeting.

The Spirituatise of Northern Lowa will hold a three days' meeting in G. W. Le Valey's beautifully cultivated grave, rear R. R. Depot, Waverley, Iowa, on Friday, Su-orday, and Sunday, September 224, 234, and 24-b, J. M. Peebles and other eminent speakers are expected. Let all true Spirituates s come to our anomal feast. The friends here will do all in their power to accommodate those that come from a distance. A. J. CASE, for the Com.

Grove Meeting.

The Spiritualists and Liberalists of Denver, Bremer Co., Iowa, and vicinity, will hold a three days' meeting in Denver on the 22i, 23d and 24th of September next. The services of the world renowned J. M Prebles are secured for the occasion. All are contlaily invited to attend. GUY FARNSWONTH.) [For the W, C. CLARK, [Committee]]

Two Days' Meeting.

Two Bays' meeting. The Spiritualists of Portage County, Ohio, will hold a two days' meeting in Atwater Grove, tear Mantua Sta-tion, on the first Saturday and Sunday in September, 2d and 3d. The meeting on Saturday will take the form of a union piente. Bring your baskets well filled, and let us have a good time, Prof. O. P. Kellogg, A. H. Freuch and other speakers are expected. D. M. KING.

WORKS OF P. B. RANDOLPH

One of the most wonderfully inspired and eccentric workers and techners that has apprized in the N to Spir-titual Era. Since his passing to the spirit world, which had become familiar to him by frequent abnormal visits by transe and inspiration. his works will be read with peculiar interest by the public

AFTER DEATH: THE DISEMBODIMENT OF MAN.

The Location, Topography and Scenery of the Supernal Universe. New edition ; revised, cor-

This work of Dr. Randolph's is by far the best that has yet failen from his pen. It discusses questions concerning our state and dulugs after death. For instance-do weeat, drink, dress, sleep, love, marry, beget our kind, after teath? These and many other interesting subjects are treated in this volume. Price \$2,00, postage 20 conts.

PRE-ADAMITE MAN:

Demonstrating the existence of the human race tipon this earth 100,000 years ago. The author's researches among the inonuments of the past are especially rich in results. Ills hook is filled with geological, phrenological, chronological, hiographical, his-torical and philosophical facts, that open the way to montal light and spiritual freedom. Price \$1,50, postage 16 conts.

LOVE AND ITS HIDDEN HISTORY, AND

THE MASTER PASSION.

A book for men, women, husbands, wires-the loving and the unloved. In this curious and original book the author offers to the public a powerful argument in favor of love, the great passion that rules the world; and the sets forth its manifold charms and necessities with keen wis-dom and wonderful tact. Two volumes in one. Price \$2,50, postage 28 cents.

CURIOUS LIFE OF P. B. RANDOLPH. Price 60 cents, postage 8 cents.

WOMAN'S BOOK: A Life's Issues of Love in all its Phases.

This is a work on Love, Woman, Courtship, Mar-riage, the Laws of Happiness, the Family, Vampyriam, Love-Starvation, Affectional Health, the Grand Secret, Magnetic Leechings, Good and Evil Effects of Varied Mag-netisms, the infernalisms of Modern (so-called) "Philoso-phies." Price \$2,00, postage 20 cents.

THE NEW MOLA .--- The Secret of Mediumship.

A Hand-Rook of White Magic. Magnetism and Clair-voyance. The new doctrine of Mixed identities, faules for obtaining the phenomena, and the colebrated rules of Asgill, a Physician's Legacy, and the Ansairetic Mys-tery. Price 60 cents, postage free.

AUGUST 26, 1876.

tolled the bell, and it spake loudly of one being dead; but if I am dead, from whence comes the power of speech? or whence Fomes the power of seeing, hearing, and feeling? Have I been taught wrongfully by the learned pastors, or is this a mere fancy that takes hold of the mind? Let some one speak, for I'm an investigator. It is not wrong, is it, for me to come and speak to my grandfather? Then the power will be his to understand that I'm not dead, but have life.

This life stands in view like the one I left, only far more spiritualized, more ethereal, still not less real; more artistic in manifestation, yet not less tangible. Hills and valleys are here; flowers and birds, rippling rills, flowing streams and bounding waterfalls give varied beauty to the scene.

Lexpected to find God sitting upon a great white throne, as I had been taught; and now I am told I will only see God in the grandeur and magnificence of his works-in the glory and splendor of his universe.

Are all like me? Will my grandfather have new life? Will I know him, and will he know me? Will be be in age or in youth? Will not the storms of an earthly life bear heavily upon him here?

[ANSWER.-Grandfather will enter upon the higher life in due time. He will-know you and you will know him, and soon the infirmities of age will pass away and renewed youth will be his. }

Then, grandfather, believe that George, he whom you cared for, has life, with perpetual unfoldment; giving good to others, and receiving; not seeing God as a man, but seeing him in all things that appertain to the advancement of the human sonl.

I'll now withdraw, having accomplished all that was given me to do.

Joseph Weeks.

At my residence in Lewisborough, West Chester County, N. Y., I died, on a Thursday of the Seventh month. Joseph Weeks, I was in my seventy-sixth year; and they buried me from the Friends" Meeting House.

With a brotherly love and a fraternal friendship I once again, friends, though a spirit, mingle in your midst, not of my own frail power but of the power which the infinite Giver of all good has conferred on his servant. This is to make known the reality of a life beyond the grave-to die and to be buried, and to rise in the spirit with powers and attributes quickened like unto the human.

We see our fond ones, we hear them speak, we feel their sighs and griefs, but have not at all times power to bid them wipe away their tears and rejoice; for the one over whom they grieve has found a home perpetual-with a life budding In beauty at every point.

There is not so much diversity of opinion he-

Wife of A. Collier.

Collier was my name ; wife of A. Collier, and the daughter of John and the late Ann Lewis. I was a resident of Baltimore, living on Conway street. In June I left this and went to a better, I have found peace and comfort, and glory is

around and about me. Ob, how beautiful! How can I speak it, whereby the kindred and friends I have left be hind may know where I am in truthfulness and honesty? Of this method of return 1 knew not until an angel, kindred to myself, whispered it, and told me the way was open to come and clear away that secret that lies around the grave, and take away the fear concerning the dear departed by coming back to love and to caress.

Oh, my happiness is beyond my describing ! My heart is so light, my mind is so clear, my un-derstanding so quick ! I see God and his angels at every point; turn where I will, there are the cheering words, "Onward and upward, sister; the realm of light eternal is thine." Onward and onward 1'll go until in my arms I'll clasp the dear gone before-then the reunion will be complete.

To the friends of earth, I say farewell. I have given my testimony; one that you can weigh and measure; let it sink into the heart and rest in the brain, and those two can then be wedded together for your good and my happiness.

Fannie Bristow.

In the twenty seventh year of my age I was summoned to the other side. Hard, but just. Fannie Bristow, wife of Edward Bristow, and the daughter of William Colbear. At my fa-New York. Father, the stillness of the grave is only hushed by the sod covering the body; the only hushed by the sod covering the body; the spirit of your child has gone forward in search after those grand mysteries that lie beyond. How beautiful it is to die, and through death to become reconcile! to the seeming separation which always follows! You, and others who loved me, carried me out and laid my body in the cold and silent grave, without a thought that the better part of myself would have life, youth and memetrial unfoldment.

youth, and perpetual unfoldment. I stand now erect in this grand cathedral, which is not the city of the dead, but the eternal city of the living, for here our associates are our kindred. All those who have passed on before, for years and years without number, gathered around to bear welcome to the new-born spirit.

Father, I am passing now through different grades, becoming more and more happy; becoming intellectually unfolded, whereby I may grasp the grand problems of the Universe in which 1 am living, and having gained knowledge may bring it and give it to you.

Father, remember not my many little willful-acts; let them all pass into forgettulness. Think tween the Friends and the Spiritualists. One has been taught from infancy that God's spirit condition of your daughter, Fannie.

I am Moses Dwinell. I slipped off my old coat in Tuscaloosa, Alabama, four years ago-just about now. I'm glad it's off. 'T was a confounded old ragged one, too. You see, mister, I had considerable money one time, but I got hold of some sharks that were worse than I was, and the first thing I knew I had n't got a penny in my pocket. I was invited to come round here and tell my story, and maybe 1'd get a new coat. but I don't see any money round to buy me one. [Perhaps you'll find one when you go from here.] Is that your business-providing for poor cusses when they aint got any clothes? I tell you what it is, Mr. Chairman, I've worn the raggedest coat since I've been up here! It's all tattered, and it's time I got a new one. Do n't

you think so? They said to me, If you go down there you 'll have a new coat. I thought you 'd hand me the money to buy a new coat. [You must work for it.] What is the work, mister? [You'll find out when you go back.] Have I got to saw wood? I 'll be cussed if I 'll do that. I 'll wear this old ragged coat first. [You 'll have work given you that you 'll like to do.] All right ; if I like to do it, I'll do it. Nobody ever said I refused to do what I wanted to. My mother, she was a good old woman, and she used to tell me I'd suffer for want of all the bread and butter I wasted. Do n't know but I did.

When I was a little feller she used to drag me round everywhere to meeting, and if I got asleep she used to box my ears. I never could understand what it was all for, and I vowed when I got big enough I'd never do it any more. I could n't help it if I was a little wild.

I went out with typhoid fever, and I 've come back here to get my new coat. I've got a child somewhere; his name is George; but I'll be hanged if I can find him. I left him up in Richmond, the last I knew of him, but I can't find him. I can't find my wife up here-Mary-I can't find nobody. I have n't had any clothes since I've been here. If you can do anything for me-if you are good humanitarians you ought to do it-I'd like to find my wife. She was a good little woman, too good to be tied to such a miserable, contemptible old devil as I was.

That 's all. I 've been going to say I'am sorry I did n't behave better, but I can't help it now. I believe my coat has got brushed; it looks better now. [To the Chairman:] 1 'm much obliged to you, sir.

Charles Williams.

I do n't want any new coat, Mr. Chairman, but I would n't object to a new heart, not for myself, but for the benefit of others. My name is Charles Williams. I went out some years ago from Boston. I watched long, until delay made my heart sick, for an opportunity to reach some of my friends, that I might tell them that I still live, that I might tell them that the expectations they have of a future state are doomed to disapof my friends, that I might tell them that I still

Your independence, oh, alluring America, shall hold the balance of quarreling powers forever! This is a triumph only becoming and reserved for your illustrious quarter of the globe. My friends, the planets, who are the silent protectors of your deminister of the silent protectors of your dominions, seem vigilant for the continuation of your prosperity and happiness! No other trouble or misfortune shall befall you, in the common course of time, but that of being envied by nations greedy of gain. Be not concerned about them; you shall sooner see their downfall than it shall be in their power to injure you. Remem-ber this remarkable prognostic of Ludeman, and you shall in time to come find reason to revere his memory."

Interesting Grove Meeting in New York.

[Reported for the Banner of Light.]

[Reported for the Banner of Light.] A largely aftended and very successful grove meeting was hold Sunday, Angust 6th, at Farwell's Mills, in the adjoining town of Charendon, Orleans Co., N. Y., under the management of our energetic and worthy brother D. N. Pettingili, Esq. The meeting was hold in a beautiful grove near the place, and was organized by electing D. A. Pettingill as Chairman, and your reporter as Secretary. First in order was the reading of a Greeting from Judge Eddredge Farwell, who passed to spirit-life thirty or forty years ago, from that place, having been a prominent citi-zen there, the village bearing his honored name. Our eloquent and highly inspired brother, Lyman C. Howe, was then introduced, and delivered a very able and Instructive discourse from the text: "Prove all things, and hold fast the good and true." The subject selected, and the manner of its presentation, was peculiarly appro-priate, from the fact that this was the first Spiritualist meeting ever held in the place, exciting general interest and attracting a large number of listeness. This first dis-course by Brother Howe removed all douit, if any had previously existed, and delivent that the demands of the occasion would be triumphantly met-and so they were, the reässembling in the afterneon, our ex-Rev.

previously existed, and demonstrated that the demands of the occasion would be triumphantly met-and so they were, 'E' At the reassembling in the afternoon, our ex-Rev. brother Havens responded in a brief and appropriate speech to repeated calls from the andience, who were im-patient to bave all the precious moments fully occupied. Brother Howe then came forward, and in a glowing speech of more than an hour and a half, thrilled the audi-ence with his masterly cloquence, and fully demonstrated the indispensable importance to bath spheres of the mod-ern unfoldings denominated Spiritnalism. The limits of my proposed report will not allow even a glance at the various phases of the subject upon which he dwelt. Soffice it to say the meeting was an entire success, and gave great satisfaction to friends, particularly to brother Potingili, to whose unitring zeal we were indebted for this "feast of reason and flow of soul." I will only add to this very imperfect report that Brother Howe has demonstrated by this exhibition of this inspired power, that he is second to few, if any, of the lecturers upon our spiritual rostruns, and that his time and powers should be utilized to the fullest extent. J. W. SEAYER, Secretary.

Passed to Spirit-Life:

From 588 6th avenue, New York, August 8th, Francis Lindsløy.

He was a firm Spiritualist, and enjoyed its beautiful traths. He leaves a wile and two small culldren, with hu-numerable friends, to mourn his loss. Friends, he cheer-iul, for ere long he will bring you proof of his spirit pres-ence, to aid and sustain you. _____ M.

From Owego, N. Y., July 6th, 1876, John R. Durfee, in

From Owego, N. Y., July 6th, 1876, John R. Durfee, in his 731 year. Brother-Durfee was a firm Spiritualist, and for many years a strong advocate of its principles, and when ques-tioned as to his belief had a ready renit. Himself and wite were formerly members of the M. E. Church, at which time both became convinced of the reality and im-portance of spiritual manifestations, and he remained un-shaken to his latest moments. He was a constant reader of the Banner of Light from the first number issued. His affectionate and devoted wife and companion for forty eight years survives him, and deepity realizes the change, but does not mounn as if she considered him far away. Two daughters passed over some years since. Five some yet remain. In Deremier late he was stricken down with parabois, and only partially recovered. Other diseases were added, and during a portion of the time he has bren a sev. resufferer. The visible form of a good and kind m in is laid aside.

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AUGUST 26. 1876.

Banner of Light. BOSTON, SATURDAY, AUGUST 26, 1876.

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Lake Pleasant Camp-Meeting.

(Reported for the Bann rof Light by George A. Bacona)

The success of the Lake Pleasant Camp-Meeting the present season, numerically, socially, financially and spiritually considered, is more than assured, and verifies the prediction, if in-deed it does not well nigh meet the wishes of its enterptising projectors. Not only is there is the the state of the state o an increased attendance, but manifestly there sensual and selfish, and incapable consequently is an increased interest on the part of the of any very high moral elevation, and of wise public toward the general subject of Spirituatism. This is particularly noticeable in the development of all phenomenal phases which ever and anon manifest themselves. Never before were so many media, embracing the trance, chairvoyant, magnetic, physical, musical, inspira-tional, psychometrical, together with that of writing and fire-testing, convened together at controlyant, magnetic, physical, musical, inspira-tional, psychometrical, together with that of writing and fire-testing, convened together at any one camp as appear to be in attendance this year at Lake Pleasant. Among the many we found Maud E. Lord, Henry B. Allen, (the Allen by), Mrs. Mary Suydam, (the fire-test medium.) Mrs. Emma Weston, whose gitts are similar to those of Mrs. Lord, Mary A. Currier, who is present non-professionally, Mrs. Carrie E. S. Twing, the writing medium, Dr. W. L. Jack, Wirs. Nelson, Arthur Hodges, David Brown, Mrs. Burnham, Miss Houghton, Mrs. Litch, Mrs. Dr. Kimbull, Mrs. Read, Mrs. Brackett, Mr. and Mrs. T. P. Allen, Mrs. Watrons, Miss Knox, Mrs. Liz-Bennett, Summer Chapman, Mr. and Mrs. Wyman, Dr. G. W. McLellan, Mrs. S A. Smith, Mrs. Dean Chapman, Mrs. Foloush, Mrs. Crosby, Dr. Davis, G. L. Weston, Madam Parmenter, Mrs. Woodman, and many others whose mames Mrs. Euma Weston, whose gitts are similar to and eternal, and draw their conclusions as to the Mrs. Woodman, and many others whose names chance to escape us, besides numerous private ones who avoid all publicity. Sufficient, how-ever, are here enumerated to indicate a goodly apply for a large demand on the part of an investigating public.

Lake Pleasant has been too often described, and its many natural beauties, surroundings, ad-vantages, &e., &e., beretofore set forth, to re-quire a repetition. Suffice it that it seems to grow in favor and flourish with prosperity. The celebrated Fitchburg Cornet Band is en-

camped on the adjacent ground, and daily flood the grave and neighboring woods with their me-Messrs, J. Frank Baxter, Charles W. Sullivan, Mr. Heath and Miss Amanda Bailey, have been doing their utmost to gratify the army of camp-ers with their united vocalism, and thus far meeting with well-merited success. No regular speaking from the public stand took

variety of public tests of a character no less startvariety of public feets of a character no essistan-ling than satisfactory, being frequently given with great distinctness and detail to total stran-gers and skeptics.⁽¹⁾ Believer and disbeliever, however, hore willing testimony to his extraordi-

nary power of open spirit vision. Monday afternoon, Mrs. Abby N. Barnham, of Weston, gave an interesting inspirational address, accompanying it with rare exhibitions of psycho-mental character readings. Supplementpsycho mental character readings. Supposes a ing these, Mr. Baxter gave further tests of "the discerning of spirits," and their ability to hold intercommunion with mortals. These public Intercommunion with mortals. These public exercises were acknowledged to be exceedingly gratifying. Tuesday's meetings were of a general and mis-

cellaneous character, conferences being held forenoon and atternoon.

Mrs. Sarah A. Byrnes, was the regular speaker on Thursday. Her inspired address upon the significance of "Spiritualism as an Educator," was full of intuition, and evinced the most deli-cate and subtle insight of spiritual principles, as the sources of mental, moral and physical devel-opment. Spiritualism is the all-comprehensive and underlying life—it is not a new discovery, as some persons seem to think, but is as old as the ages. Its philosophy may be comprehended with-out proofs, even by the intuitive action of the mind. But this philosophy is illustrated by the phenomena of all nature, and what are called piritual manifestations in modern phrase are perefore only parts of a stupendous whole, whose body nature is, spirit the soul. These manifestations, then, produced by spirits, are in harmony with Nature's laws in all her departments, and the philosophy of Spiritualism be-comes recognized as the exponent of universal

mony—declares in substance that man is a fallen hony -declares in substance that made is a failed being, and is now in a_k state of corruption. A curse rests upon him; he is at war with God; the earth is an abode of misery, a valley of tears. The supreme object which he should have in yhew is to purge bimself of his sins, to regenerate himself, to effect a reconciliation with God, who in his mercy has reserved to him the means -and thus secure his salvation in the life to come. . . . In one case he saves himself, in another he gains an eternity of evil. Philosophy-the creation of the speculative and reasoning faculty in man-like religion, con-

ceives of no collective destiny for humanity. The most generally entertained opinions respectand balanced thoughts. Philosophy does not speculate on the Fall of Man, on original sin and its consequences, but it holds that the instincts and passions are bad, that they posses- an inhe-rent selfishness, a tendency to strife and conflict which unfit them for the practice of justice and concord; this view amounts practically to the

The destiny of humanity, she affirmed, is to ele-vate itself to Universal Unity, which in simplest form comprises three primary unities: unity of man with Nature, unity of man with bimself and with his race, unity of man with the Universe-pivoted upon the UNITY OF MAN WITH GOD. These points were also analytically and comprehensively considered. Saturday afternoon, Mr. M. Milleson, the spirit-

artist, occupied the stand, and illustrated his leeture on the spirit-body with representative pletures from spirit-life, to a deeply-interested audience. An abstract report of this lecture, as delivered at Highland Lake Grove, appeared in these columns two weeks ago. Miss Bailey sang with excellent effect, "Happy be thy Dreams," after which a collection was taken up in behalf of Mr. M.

The evening was variously devoted to preparations for Sunday, visiting among the new arrivals, in devotions to Terpsichore, and in attend-ing the several advertised public and private cirplace till Sunday, Ang 13th, when J. Frank Bax-ter addressed large audiences, both forenoon and afternoon, interspersing his lectures with a great scances, and we were much pleased with the rescances, and we were much pleased with the re-sult. Though given amid impenetrable darkness, she was subjected to unusually good test ness she was subjected to unusually good test conditions – simple, yet all-sufficiently satis-factory. The palms of her hands were placed together, and then bound sceurely by long narrow strips of adhesive plaster, wound en-tirely around both hands, fastened, and then inked so that the slightest derangement would inevitably expose it. Thus offsetually pointed inevitably expose it. Thus effectually pinioned, she sat in the centre of a circle of about twenty friends, each holding his neighbor's wrists firmly, when the lights were extinguished, and shortly after every variety of spirit hands would be placed in those of the assembled friends (articles of jewelry would be quickly removed from one and placed in possession of another, sometimes the furthest one away; fans would rapidly or otherwise pass around the entire circle and agitate the atmosphere; a violin would be lifted, thrummed and passed from one to another with case and rapidity, and this while a constant conversation was kept up with the me-dium, who, on the admission of light, was found to be fastened as at first. Whoever was the operator, and there must have been several, the medium was not one of them. That was simply im-

Early Sunday morning, the sound of the longexpected, long prayed for rain awakened us from our night's slipnber with its delightful patter on the canvas directly overhead. The want of occasional showers had been the only drawback this year to the comfort of those in camp, and now that it had come, its welcome was univer-sally cordial and hearty.

resplendent with its glory. The dry and dusty earth received its needed baptism, and a sense of refreshment prevaileds everywhere, while the hearts of the campers beat high with joy and reladuoss. The dust of the weather heat indexed The clerk of the weather had indeed gladness. been gracious, and general rejoicing was the re sult The special trains commenced to run at an early hour. They came at frequent intervals till noon, each ear crowded to its utmost with an expectant company bent upon a Sabbath day cursion. The last train to arrive bailed from Fitchburg, and consisted of nineteen cars, each full and running over with living freight Not only trains; but teams of every description kept coming in, till it was estimated in all moderation that there were over six thousand persons on the ground, and yet order ruled supreme, not the slightest disturbance occurring throughout the entire day. The services, as announced, began at the stand about ten o'clock, President Beals in the chair. The band preluded the speaking by playing some of its choicest and most appropriate strains. Miss Bailey's sweet voice again made melody, after which Prof. R. G. Eccles was introduced as the regular speaker for the day, who announced his text from Luke, and offered an invocation. Owing to the peculiar character of the assembled thousands he thought it best, under all the circumstances, to speak in a general way relative to Spiritualism, its mission, its merits and demerits, its reasonableness and its superstition, its theories and its truths, which he proceeded to do in a surprising and unsparing manner, concluding his morning discourse with an assertion that he hoped would be provocative of thought, and finally result in good—namely: that Spiritualists as a class were the most selfish people in the world. Mr. H. S. Williams read a list of notices, after which the immense throng was dismissed till afternoon. The interim was passed by the crowd in seeking out and interviewing mediums, overrunning the dining-tent, and strolling throughout the grove and its various features and places of interest. The afternoon services began at half-past one. Long before this hour, however, the vast company filled the seats of the auditorium and extend-ed itself on all sides, until more appeared to stand than were seated. The band again-enter-tained the audience for a while, after which Dr. Beals described the test conditions under which the beautiful painting that hung over the front of the public stand was executed by Mrs. Blair, the one-armed spirit artist. Miss Bailey, Messrs. Sullivan and Heath then sang "Journeying On." Prof. Eccles, on being introduced, referred to his closing sentence in the forenoon, and proceeded to explain why he said it. He felt it to be a duty to preach upon and present the weak points in Spiritualism, knowing full well that the strong ones would take care of themselves, illustrating this by reference to the commander of a fort who sought to render invulnerable any position found or supposed to be assailable. He deprecated the prevalence of egoism among Spiritualists, and declared himself a disciple of the gospel of humility. He waged an uncompromising war against iconoclasm, and denounced it as one of the chief obsta-cles to the spread of Spiritualism. Forever after this he wanted to be considered an opponent of iconoclasm, which he compared to the dog in the manger, to the madman who fired the beautiful temple of Ephesus, to a vessel of dishonor, etc. come from religion and philosophy. Religion-, the objected to those who oppose the Bible, who based upon the aspiration in the human soul for the infinite and universal-for unity and har-

it was a "survival of the fittest," and the Bible had survived over all ; that fifty years hence the Bible wou d'be a thousand times more revered than it is now, and it ought to be a million times for it withstands the pressure which the Chris-tian makes and the pressure which the materialist makes. In conclusion the speaker said that the strength and good of Spiritualism was to build up the Temple of Truth in just and harmonious proportion, wherein all creeds would find

their proper place. Prof. Eccles spoke upwards of an houfand a half with great earnestness, a portion of the time the fresh breeze among the foliage rendering it difficult for him to be heard. His discourse, though adorned with brilliant gems of cloquence, was considerably disconnected and chiefly criti-cal, while several of his statements would be freely questioned. The vast audience, however, listened attentively, and at its close quietly dis-tored

persed. Mrs. Mary Suydam's fire-test séance, an nonneed to take place at four o'clock Sunday atternoon in the dining-tent, was very fully attended, the novelty of the manifestation creating a lively demand for tickets. It was prefaced by a brief introductory and explanatory lecture from Dr. Taylor, who affirmed that Mrs. S. was a medium of the type mentioned in the third chapter of Daniel. He said that notwithstand-ing the popular notion that there was a prepara-tion which would parent avanution from harm tion which would permit exemption from harm ensuing to any one trying the experiment, he would nevertheless give \$50 or \$500 to possess it —a solution that under similar external circum-Mrs. Suydam does. He had been assured by tour different physicians that there was no such and manifest what they do through her-name ly, to cause for the time being her hands and arms to become impervious to flaming fire.

Mrs. Suydam is a well-proportioned person, of prepossessing appearance and ladylike manners. She has possessed the power to resist the effect of fire for about seven years; is always uncon-scious when subjected to it. On this occasion she stood upon a platform about three feet high, behind'a common table which contained an or-dinary kerosene lamp, water, towels, &c. Be-coming entranced, she bared her arms to the elbow, washed and wiped them carefully, and submitted them for examination. Lighting the lamp and turning it high as possible, she at once removed the glass chimney, and freely passed her hands to and fro through the flame, toying with it, rubbing her hands together while holding them directly in it, repeatedly running her arms through it, and occasionally holding her face and mouth directly over it. Then turning about half an ounce of alcohol (ninety-five per cent. proof) into a saucer, and lighting it, she repeated the above without hesitancy or apparent fear. Then washing and wiping her arms she again submitted them for examination. They showed a redness of the cuticle, but no burn. Recovering her consciousness, she described the presence of several spirits in the audience, designating the parties whom these spirits were in attendance upon and associated with. The seattendance upon and associated with. The sé-ance, though brief; was one of marvelous interest to those who were fortunate enough to witness it.

Other mediums, were kept busy throughout the day and evening, notably Mrs. Maud E. Lord, Mrs. Twing, Mrs. Weston, Mrs. Nelson and many others. Sunday evening was made additionally memorable by an Old Folks Concert in regular costume, led by Mr. Charles W. Sullivan, of Bos-ton; the Cornet Band of Fitchburg kindly volunteering their valuable services, furnished the instrumental part. It is needless to say that the concert was a spirited affair and deserved to realize a handsome return. Besides the collection

taken up, a unanimons vote of thanks was also extended to the participants. Monday afternoon Dr. T. B. Taylor was the regular speaker. He said he had purposed, and it had been announced, that he would deliver a carefully prepared lecture, but he had been sub-sequently led to change his mind, and would proceed to speak chiefly concerning two points, one of which he knew a good deal about, and the other nothing at all, and more than that he had never seen or heard of any one that did. He expected to be specially interesting touching that portion of his subject of which he had no knowl-edge! His subject, "Mediums and Mediumship," was a reply in part to the positions taken by Prof. Eccles, on Sunday, which the speaker felt under the circumstances were not warranted. The Doctor averred that mediums and medium-It seemingly rained just enough, and cleared away at the most auspicious moment. The morning sun arose and shed its golden heams over mountain, yale, lake and grove, making all the after the change of death, and that he should stand up for and defend the medlums, whoever traduced them. As to the God-Idea, he showed that neither the Bible nor Nature reveals a per-fect Ideal; that when the picture as drawn by Nature or the Bible is looked at in its entirety, it is utterly unsatisfactory. He instanced several cases in the Bible and from Nature where the widther changed imperfection and concluded by picture showed imperfection, and concluded by urging all his hearers to get into the habit of using terms properly, so as not to mislead any.

the causes which had led him to give credence to the spiritual belief ; and his narration of the va-, rious and striking instances which had come to him in his own experience, amply demonstrating to him that spirits disembodied could and did commune with those still in the flesh, produced a marked effect on the people before him. One fact proving beyond question the actual exist-ence of a human spirit after death, and its capability of return and communion, was worth more and could overbalance all the arguments which incredulous science or faith-bound bigotry could urge against the idea. He reviewed briefly the statements made by scientific men that the spiritual phenomena were the result of sanguineous or nervous derangement on the part of the media, and proved that such could not be true as far as his experience went, inasmuch as the most striking cases of spirit return which had fallen to his lot were those wherein the parties living were entire strangers to him, and the spirits who manifested their intelligence through him were alike strangers, and facts also unknown to him had by these stranger spirits, once men on earth, been transmitted to their-to him-stranger rela tives, he being but the passive instrument for such transmittal. He cited several cases in substantiation of this, and said there was no escape for him from the logic of such events; and he had been by them brought to a full belief and accept-ance of the new dispensation of Spiritualism. Toward the close of his remarks, when he gave special attention to the depiction of such scenes as were then coming up before his mediumistic vi-sion, the interest became dramatic. He explained, stances would enable him to do exactly what before commencing to describe what he saw, that in rear of and above the audience before Sitis Suydam does. The had been assured by that in rear of and above the addence booto tour different physicians that there was no such solution known, and he believed it. It was the superior knowledge possessed by chemists in spirit-life that enables them to take advantage of the peculiar properties in Mrs. S.'s organization the determined the state of the determined of a short of ground the superior short of the determined of a short of the determined the superior short of a sh this translucent barrier, giving to ms vision the appearance of the glossy side of a sheet of ground glass; upon this he announced the pictures which were given by his invisible guides appear-ed in a sort of *bas relief*. Ills only request was that the people would remain quiet and not de-stroy the conditions within him, as the scene he was delineating might be lost by any disturbance or uncasiness. He then described several spirit-appearances, and gave names in full, the facts as appearances, and gave names in full, the facts as

he stated them and the names spoken by him being recognized at once as true and correct by people in the audience, several of whom appeared to be amazed by the power with which he was gift-ed. There is every reason to believe that this address and its accompanying tests will do con-vincing work of a high order in the minds of many visitors present, who have scarcely, if ever before, had the subject of Spiritualism presented to them both by lesson and living example at once. Mr. Baxter is eminently fitted for that spiritual missionary service which the develop-ments of society in coming, and not distant, time

Will awaken a wide demand for. A conference presided over by Dr. A. H. Richardson consumed the time from half-past one to half-past two, at which hour, the noon train from Boston having arrived, the closing services of the day took form in songs by Mr. Baxter, and an address from Miss Lizzie Doten, who chose for her subject: "A Voice in the Wildernesss." Spiritualism was a voice in the winternesss." Spiritualism was a volce in the wilderness, a prophet of the yet to be. Any sys-tem which hoped for permanence must found itself on that which was most permanent in human nature, and that was the principle of love, the divinest attribute of the soul. Christi' anity had lost its hold upon the heart of the masses because it millicated archive this. the masses, because it militated against this attribute, and sought a foundation for itself on the principle of revenge on the side of its Deity, and abject efforts at salvation from his wrath on the part of its worshipers. In proof of what she affirmed, the lecture cited several of the leading points in the Andover creed (to which all the professors of the seminary there were obliged to subscribe), notably those of the resur-rection of the body, salvation *only* by grace, etc., and said that through this course the church had alienated the affections of the people, even as the cruel statement of hell being paved with infant's skull bones "not a span long," outraged every loving mother's heart who heard the dreadful proclamation. How much justice was there in man's being made incapable of performing any thing and then being placed in danger of damnay tion for not doing it—his escape being owed sole-ly to gratuitous and unmerited grace on the part of the Burner which had as faulting contractant of the Power which had so faultily constructed him in the beginning. If a person was physically incapable of doing a certain work, what just judge would condemn him for failure to perform it? How much more was it true in the field of man's spiritual nature—what justice was there on the part of an Infinite—not human and falli-ble—Being in consigning to the "lake that burn-eth with fire and brimstone" him who was spiritdoing otherwise than he di

Spiritualist Meetings in Boston. TEMPLANS' HALL. - Mediums' Meeting overy Sunday at this hall, 488 Washington street, at 10% A. M. and 2% P. M. Miss Nora J. Barker will give test scances overy Sun-day ovening at 7%. F. W. Jones, Chairman,

NOTICE .- The officers, leaders, and children connected

with the Children's Progressive Lyceum of this city are invited to attend a meeting to be held at the house of Mrs. Hattie Wilson, 46 Carver streat, on Tuesday evening, August 29th, and receive tickets for the excursion to High-land-Lake Grove. J. B. HATCH, Conductor O. P. L. Good Templars' Hall,-M. Milleson will speak at this nall on Sunday evening, August 27th, at 7 o'clock-subject "Spirit Art."

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""Spirit Works Real, but not Miraculous," etc. "Spirit Works Real, but not Miraculous," etc. Mr. Putnam has with skillful hand arranged in this vol-ume, in comprehensive fashion, many living goins of thought, which are clothed in eloquence of diction, and thrill the prayerful heart with spiritual fervor. From the soulful petitions scattered through its pages the doubters of Spiritualism's capability to minister to the devotional side of man's nature can draw ample proof that he is in error. The weary of heart will find in its holy breathings for strength, sent ont to a bigher power, rest from the cares that so kreanly beset the pligrim in life's highway. The sick in soul may from its demonstrations of the divine pos-sibilities within, drink of the waters of spiritual healing and rejoice; and the dosolate mourner can coumpas, through the unvaliment of the certainty of retinion with the depart-ed, a consolation which nohling cartily can take away. The persistent existence of the funda bettering of evon mortal conditions, the glorious culmination of progression under the great law of the infinite, and the sure pres-nere over all and in all of the cutern is pirit of Truth, are here acknowledged and set forth in earnest, tearlies and generation; the walks of whose widely differing earth combines have failen at the touch of the great Angelo Change, and who have become blonded by after develop-ment into a band of brothers in the pursuit of Truth, are here over all man have been blonded by after develop-ment into a band of brothers in the pursuit of provent and angelo change, and who have become blonded by after develop-ment in a band the other that the shall come, and its will be done on Kingdom of that Truth shall come, and its will be done on comparities in the heavens i

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OLD TRUTHS IN A NEW LIGHT; OR, An Enruest Endeavor 'to Reconcile Material Science with Spiritual Science and with Scripture.

Spiritualism is the practical operation of forces upon the nature of man, which tend to educe or call into activity the hidden or latent powers and capacities of his own being. It strips off all masks, with which ignorance and misconception have covered him, and reveals him to himself. 1 stimulates his own activity, and causes him to work out the problem of life by a vital experience, instead of depending upon mere theories or ex-

spiritualists will appreciate the influence of all conditions that have existed in the past, and all the means employed are to them justified by the ends attained in the present development of the universe and of man. Hence charity with them must be the chief virtue. Just appreciation of the means employed to produce given results is a virtue; over estimation, leading to extravagant praise, or depreciation from inability, to under-stand values, is a vice or misfortune. We revere the channels through whom we communicate-our media-but we would not have them flattered, lest they be spoiled for our purpose. Be humble and simple, reverent in spirit, accepting what is given through these media, but not over-praising them. As the acorn falls from the oak and is modestly received into the soil provided for it by Nature, without display or ostentation, so may our thoughts be received into your mind without extravagance of feeling or violent effort to make place or conditions for their growth.

Friday, Mrs. C. Fannie Allyn delighted the ast company with her oratorical and improvisational gifts, the audience furnishing subjects, oth for her lectures and poems. Mrs. A. is distinguished for her versatility and spontaneity; characteristics which never fail to please.

The regular speaker for Saturday was Mrs. A. Hope Whipple, of Boston, a representative of "The New Education," which she defined as the whole world full of people converted into a Great Practical School, constantly in session, and teaching the elementary knowledge of every subject to everybody, by means of alphabets and primers of every branch of knowledge-philosophical, sci-entific, practical, and artistic-by lectures, demonstrations, object-teaching, apparatus, etc., etc., adapted to the needs and capacities of the whole people; by periodicals which shall guide to precise knowledge, answer all inquiries, etc., etc. The New Education, beginning at the two ends of knowledge, the alphabets of every department, and of universal things; and with their applica-tion at once in the highest realm of affairs con-stitutions the burged of the second second situating the knowledge of how to live—the highest end of knowledge. She announced her subject to be <u>"Universal Unity."</u> It was an elaborate essay, wherein she endeavored to show the collective destiny of humanity. What is the destiny of man? she asked. What the function assigned him to perform, the work to execute, by that Power which has called him into existence, and placed him on the planet which he inhabits? Not especially of man's destiny hereafter, or of the special destiny of the individual, but of the colspecial destiny of the individual, but of the col-lective destiny of humanity on this earth. Asked at all great epochs of inquiry, this first and most important of questions has received as yet no answer that satisfies the human mind, none that has obtained universal assent. The theory of Universal Unity is the only answer to the question, and it embodies a conception of the destiny of humanity. The two leading solutions of the of humanity. The two leading solutions of the problem which have been offered in the past

-----Meeting at Shawsheene River Grove

(Reported for the Banner of Light by John W. Day.)

On Sunday, August 20th, Drs. II. F. Gardner and A. H. Richardson held a grove meeting for the special accommodation of the Spiritualists of above named spot, which is located on the line of the Boston and Maine Railroad, near Ballardvale, (Andover,) and some eighteen miles distant from Boston. The scenery at this point is attractive and picturesque in the extreme. High hills slope rapidly down to a winding valley, through which pond on one side of the railroad track occupies much territory, and gives promise of being a fine place for boating and bathing when the plans of the B. and M. Corporation, already on foot for clearing and deepening, are brought into execution. The dancing hall, built by the railroad company, crowns the summit of a large hill-a neat observatory posted near by commanding an extended view of the surrounding landscapeand swings, boats, etc., are in readiness to meet the wishes of pleasure seekers. Such is Shaw-sheene River Grove, as now offered to the attention of the public.

The exercises on Sunday consisted of a morn-ing service by J. Frank Baxter, and a conference, followed by a lecture from Miss Lizzie Doten, in the afternoon. The Spiritualists from Lowell, Lawrence, Haverhill, Newburyport, and local-ties adjacent to those cities, and along the route, answered the call in large numbers, over twentyfive cars, crowded with passengers, coming in from these points during the day; but owing to the sharp shower which ushered in the morning, the Boston delegation was very small.

On the arrival of the 9:15 train from Boston the meeting was called to order under the can-vas of a large Yale tent, seats having been arranged for the accommodation of the people, and a rostrum erected for the benefit of singers and speakers alike. The morning exercises were made additionally attractive by the sweet voice of Mr. Baxter, who sang several choice pieces, closing with the plantation melody, (given by request,) which met with such favor at the Highland Lake Grove Camp Meeting. After a few introductory remarks from Dr. H. F. Gardner, concerning the unpropitious character of the early part of the day—though the face of Nature had since changed from frowns to smiles -Mr. Baxter proceeded with his discourse, prefacing it, however, by songs, and the reading of Miss Lizzle Doten's thrilling poem "The Rain-bow Bridge." He selected for his subject, "Spir-

Prof. Austin Phelps came in for a severe and merited review and chastisement in that while he had been so situated in the past as to have excellent opportunities for deciding the opposite char-acter of the spiritual manifestations he had for reasons best known to himself proclaimed them to be the work of "the devil." She closed her address by a beautiful inspirational poem on the "Better Land," which will be found on the fourth

page At the conclusion of Miss Doten's remarks the meeting adjourned, and the people sought their homes, let it be hoped to reflect deeply on what they had listened to during the day.

Creeds and disciplines are limited, local, stationary ; truths, ideas, spiritual laws are universal, fluent, ever unfolding to higher results. Northern and Eastern Massachusetts, at the The new wine can never be kept in the old bottles. Let all isms move or be swept away by the rising tide. Let us have order and organization, but let it be an ORDER OF MOTION, an organizing for the evolution of truth, such as we see in shrub and flower, in suns and stars, filling this flow the silver waters of the Shawsheene; the] world and all worlds with life and light .- Giles B. Stebbins.

FOR THE MEMORY OF THOMAS PAINE. To the Friends of the Paine Memorial Building throughout the United States and Canada.

AT the public meeting of the contributors to the Paine Memorial Building, held in Investigator Hall of June 1st, a motion was made by Mr. A. K. Butts, seconded and discussed, to the effect that dollar (or more) subscrip-tions would suffice to pay off the interest upon the debt contracted by the mortgage; secondly, that this plan be proposed to the friends of the Building throughout the United States and the Canadas; and thirdly, that Messrs Scaver, Mendum and Savage be a Committee to make the announcement through the columns of the Investigator and request the immediate payment of said subscriptions This motion, on being submitted to the meeting after a free and full discussion, was unanthuously adopted; and subscriptions being then and there commenced, \$130 where paid and as much more pledged. The Committee, in offering the request of the meeting

to the friends and admirers of THOMAS PAINE, deer any extended remarks unnecessary and superfluous. The Paine Memorial Building, after forty years' bard strug gle, has been erected; and now stands a handsome and stately edifice, a deserved monument to the genius, philanthropy, and patriotism of a world-renowned political and religious reformer, a Temple of free thought and free speech, and the Home of a liberal and independent press This grand Building, the only one of the kind in existence should not be sacrificed, nor allowed to pass into other o opposing hands. It was erected for PAINE, FREEDOM and HUMANITY: dedicated to them, and for them let it be preserved and perpetuated. We ask it not for ourselves. In the order of Nature we cannot much longer be laborers and therefore we plead for the liberal cause and for pos terity. The small sum of \$1 each from the friends of the PAINE MEMORIAL BUILDING, promptly paid, will gave it from foreclosure. "Shall this appeal to our friends, brothers and sisters in a common cause, prove unsuccessful? We cannot believe it. "We should deserve to find them treacherons, could we suspect them so."

HORACE SEAVER, J. P. MENDUM, T. L. SAVAGE, Committee. Boston, June 12th, 1878.

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