VOL. XLIII.

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Free Thought.

Spiritual Rationale:

APPLIED TO RECENT EVENTS IN CHICAGO.

BY FREDERICK FRANCIS COOK.

To the Editor of the Banner of Light:

A large class of Spiritualists not affected by the "exposure" craze, and whose greatest anxiety is not to make Spiritualism "respectable" at the price of injustice and persecution, look to the Banner of Light for some plain words at this crisis. It is time to cry "halt"--it is time to belay the ship and take bearings. It is high time to ask " whither are we drifting," and who is leading the drift?

Sometimes we find those who declaim loudest against "leadership"-be it in Spiritualism or anything else-secretly plotting to put themselves at the head, and where they cannot rule they would ruin. But, thanks to the day we live in, Spiritualism can neither be ruled nor ruined. I ask nothing for Spiritualism-it is abundantly able to take care of itself; but in the name of Spiritualism, I plead for toleration and justice.

• A few Sundays ago a voice of warning was heard in this city. To my mind the event represents an epoch in Spiritualism second only to the awakening "raps" at Hydesville. Through the organism of Mrs. Richmond—one of the chosen | So long as the upper world deals with imperfect instruments of the new dispensation—a solemn | human nature, real or seeming "fraud" will organism of Mrs. Richmond-one of the chosen protest was uttered against the self-assumed dictatorship of certain ill-advised, though, as to the majority, well meaning gentlemen in this city.

Three or four of those against whom this protest was directed, acknowledge its justness, accept the rebuke in most admirable temper, and their admiration of Mrs. Richmond and her wise controls, now that they see matters in a new light, amounts to enthusiasm. Others of this self-constituted inquisition have since left no self-constituted inquisition have since left no self-constituted. They seek to the seek of the self-constituted inquisition have since left no self-constituted inquisition have since left no self-constituted. They seek to seek over this grand "over soul" that is still working along in soleum measure, step by step, surely it may be trusted to take failures, except in a few individual instances.

A thousand times have these lessons been repaired to seek over this grand "over this we must not forget to record the fact [as al-like withing a self-condition of this seek to se way untried to turn the issue. They seek to give it a purely personal direction. They apply it particularly to Messrs. Bastian and Taylor, and claim that it is an endorsement of their mediumship. While I am free to admit that, under the circumstances, a personal construction may the circumstances, a personal construction may merest incident in the great work, however be put upon it, and one that is well warranted | pleasant and consoling, and altogether a suborby the true mediumship it upholds, this protest has a far wider meaning, and one it will be well ualism. This is an important assertion, and calls

What is Spiritualism? Is it man-made or spirit made? Is it an accident, a discovery, or a wise dispensation? Are those who are dispensation? Are they able to direct the movement in the fu-

individuals, with individual rights, and amenable to the dictation of no one. As that noble, wise and tolerant brother, Thomas R. Hazard, so ably teaches, mediums have rights which even is it not fair to presume that they have hedged

fraudulent mediumship—no more fear than the spirits themselves entertain of it. If it be a matter of such deep concern, and such vital interest to the cause, as some mortals would have us be are most reasonable, and account in a great lieve, why does not the spirit world turn "exposer"? If a censorship were desirable in this matter, would not the spirits be apt to take it into their own hands, and not leave it to the dim

serve a significant purpose? Is our spiritual vision so perfected that we can endure the full glare of the light? The oculist, after

Public mediumship is martyrdom. The more mediumship the more martyrdom; and be sure, if in their wisdom it shall seem to the spirits to further the cause in general—not in a temporary but in a far-reaching, universal sense—to sacrifice a medium, the sacrifice will be made. Dealpoint, with purely mundane factors; or with the aid of such reasoning as we ordinarily apply to earthly affairs. It is a common saying among us that the spirit-world is the real n of causes, and we but measurably apprehend the effects. The wise statesman often does that which his contemporaries call a mistake, but history stamps as a master stroke of policy. It is only in the realm of the subtle laws of seeming contrarreties, son administered to him through a real or seemthat happening with contentment, and regard it as of priceless value?

for Spiritualists to heed.

Spiritualists are bound to respect.

perceptions of misguided bunglers?

More than this: may not "fraud" and "expoperforming an operation on the material eye, permits but a single glimpse, and then again be-clouds the vision. Who knows but the spiritual eye—the mind—requires similar treatment?

ing with Spiritualism is not child's play. It is the profoundest problem ever presented to man ited a view of this wonderful inpouring. They It can not be studied from a terrestrial stand-seem to think that it is related only to themselves, and not in some sense, near or remote, to every creature on the earth. True, America and England are per se the battle fields, but all the world feels the influence. Now what is Spiritualism? Is to not in the fullest, widest sense, Revolution? Does it not in fact mean the overturning of nearly all existing institutions? Does it not mean vast changes in the administration, if not the structure, of government, especially as applied to what we may call reforms? Does it be found. Is there a Spiritualist of reasonable experience who has not had some wholesome lesson administered to him through a real and man experience? Does it not mean a complete overturning of established religions, the most difficult mental process in human experience? Does it not mean a complete overturning of established ing "exposure"? and does he not look back to science? And in addition, what social changes does it not involve? Is this child's play? Is a work so stupendous to be measured by ordinary the scance is over, all you hear is about that Partially quoting the last sentence, the Binner To accommodate him, not myself, the way was Let no man assume that he is responsible for human standards? How puerile to talk of flaw. They got stuck where it was intended of Light of July 6th so far dissents from this as opened, and an appointment made, but the time

best when it is let severely alone.

The personelle of Spiritualism in the main is the result of natural spiritual selection—that is to say, the source of the law is spiritual, but once in operation it works just as natually as any law in nature's realms. Now and then persons come into the fold by means other than natural. They seem to have got in by climbing over the fence. How quickly one can detect this class? The discipline of the true initiation into Spiritualism intills charity and toleration—having reached the hill top unaided; stumbled over a rock here or tumbled into a crevice there, the true Spiritualist knows from experience how difficult it is to discriminate between the real and the seeming; but the person who reached Spiritualism, may-hap through an accident, who never struggled up the hill himself, who never came in by the narrow gate of experience, such a man is still of the world, worldly, in spite of his protesta-tions, and his judgments prove him an alien, his sympathies an enemy. But even such men, in the wise dispensation of the spirit-world, serve a good purpose. Though they know it not, they teach lessons of toleration—by the law of contrariety to which I have already referred—that are more far-reaching, often, than examples of the

There are Spiritualists who see in Spiritualism only a hodge-podge of phenomena, now produced by good spirits, and now by "bad," and condi-tioned by such extraneous influences as determine mundane experiments or affairs. Such people believe that spirits will operate under any environments imposed upon them by ignorance, arrogance, or malice. These people say, "In all cases the conditions must be fraud proof, and we will determine what those conditions shall be; and any person claiming to be a medium, who refuses to comply with our conditions, will be denounced as an impostor." It is either for or against this dictum that Spiritualists must range hemselves. In certain quarters the issue is forcing to this conclusion.

To be sure, the first attempt to shape a movement has proved a most conspicuous failure. So far as Messrs. Bastian and Taylor are concerned, when they return to this city from their summer vacation they will be astonished to find what a support has been silently growing up during their absence. And so far as concerns the unwarranted attack on Mrs. Richmond, cer-tain parties have probably discovered by this time that Spiritualists are a "peculiar people," with minds of their own, wills of their own, ideas of right and justice of their own, and who can in no way be cajoled or brow beaten. He who looks for perfection in spiritual mani-

festations has had but a limited experience. ever be a concomitant of spiritual phenomena. To my mind "fraud" has the deepest significance. In connection with Spiritualism—its present status—I regard it as essentiat. It is a safety valve—the touchstone by which both individuals and Spiritualism in the mass are tried.

dinate one.

I have called "fraud" the touchstone of Spirit-

for some elucidation.

The success of any new movement depends in Are they able to direct the movement in the future as they have in the past? or has the time to place them under guardianship come?

We want no self-constituted courts, no self-appointed judges, in Spiritualism—especially no drumhead courts martial. Spiritualism is an individual investigation. No one can, should or gress. The barrier between the two worlds was must investigate for another, and above all things it should be understood that mediums are not the property of Spiritualists. Mediums are individuals, with individual rights, and amena-irradually increased to the world a little more than thirty years 'ago. Does any one suppose the "raps" were an accident, or the modus operandia a new discovery? Certainly not. These "raps" did not come in the order of their discovery, but in the natural order of mundane property in the property of Spiritualists. Mediums are individuals, with individual rights, and amena-irradually increased to the world a little more than thirty years 'ago. Does any one suppose the "raps" were an accident, or the modus operandia a new discovery? Certainly not. These "raps" did not come in the order of mundane property, but in the natural order of mundane property in the property of spiritualism came to the world a little more than thirty years 'ago. Does any one suppose the "raps" were an accident, or the modus operandia a new discovery? Certainly not. These "raps" did not come in the order of mundane property but in the natural order of mundane property.

rise and tolerant brother, Thomas R. Hazard, oably teaches, mediums have rights which even piritualists are bound to respect.

As true Spiritualists, we need have no fear of and is it not also fair to presume, at least in the some distinctions as to the material that is admeasure for the numerous "failures" within the knowledge and experience of every Spiritualist.
We are frequently told that "conditions" are
not favorable; and, in certain quarters, this word of deepest significance has come to be odious as applied to phenomena—that is to say, they want all the "conditions" on their own side, and will grant to the spirits none: yet spiritual conditions are essential to spiritual mani-

festations. Now what are these conditions? Is it enough that a medium be present, that a circle be formed, that a vast amount of singing be done, and that harmony be preserved? by which is meant, as a rule, that there shall be no outward disturbance. However important the above conditions may seem, I take it that they cut almost no figure except the first, the medial presence—in determining spiritual phenomena.

I say it without fear of successful contradiction: Take "fraud" out of Spiritualism, and it would dash to pieces in a twelve-month You would dash to pieces in a twere-month rou would deprive it of its safity-take. Instead of curses it should receive blessings. Public mediumship—which I have called martyrdom—is the appearing sacrifice thrown to the moloch of prejudice. Its "frauds" are the "red rag" flaunted in the face of an intolerant public. Against this it spends its wrath-with this it is deluded—this it tramples viciously and vindict ively in the dust. With the "fraud" under its feet, it proclaims aloud, again and again, that Spiritualism is crushed. I repeat, public mediumship is martyrdom. Its

the butt of science; it provokes the Christian's mirth; it draws the ridicule of the rationalist, the sneer of the skeptic. But in the meantime, behind the scenes, in. ten thousand hours the cause goes forward through ten thousan I private mediums. These are seldom heard of; they work silently, but none the less surely. Their converts permeate society; they are stowed away in the churches; they are here, there, and everywhere, anxiously waiting the day when Spiritualism shall become "respectable," that they may avow it. Good sould their day will come. But it is not yet. Not yet is the foundation laid in those broad trenches of charity, toleration and individualism, where alone it must rest. Not yet is it strong enough to face the world, equipped for victory. Not yet is the planting time over. There are still seeds in the baskets of the spiritual sowers for which no soil is prepared, but is preparing. How narrow to say this, that, and the other thing is not germane to Spiritualism. All things are germane to it. Nothing so high and nothing so low, but it is a part of this great truth. The seed is now sowing that is to ripen in a thousand, perhaps ten thousand years. Dispensations like the present come not in every age. But few of any sort have been in the world's history. None like this—none so broad, so po-

tent, so far reaching, has ever been.

What is not taught now it will be hard to teach afterwards. Yea, even in this day, when Spiritualism is yet in its swarldling clothes, the Pooles are drawing lines, and say to us, thus far and no farther—this or that cannot be true because not taught by Andrew Jackson Davis. Verily may that noble pioneer exclaim, "Lord, save me from my friends!'

These views are the result of years of thought, study, observation, and investigation. I submit community, the readers of the Bunner. They explain why Spiritualism, when put to the test—the crucial test—so frequently falls. And in this light how significant the answer of the spirits to the complaining believer who had arranged to shoot them of, "We could do nothing; you were too anxious; you destroyed conditions." It explains why nearly all investigations by scientists have been

"The longer science is kept from the field of Spiritualism the better for the cause." This is said by one who divides his love between them. one of these days science will be admitted, and then will come such an era of blunders as the world has never seen. We sometimes hear it sald, "Spiritualism is a science." What sort of a science? A physical science? If so, what are its data? Is a single phenomenon within the range of the volition of man?

Spiritualism to man can never be anything more than a generalization—a mental science, if you will—a study of principles and causes—and in its practical relation to life it must ever remain empirical. This is its glory. Science works by authority. Spiritualism rejects authority, and can go no further than individual experience.

Is there, then, a conflict between Science and Spiritualism? the reader may ask. No. not unss you place them in false relations, and then all things are antagonistic. Science means meth-The results of science are not science. itualism will never quarrel with the results of science, in its own fruitful and legitimate domain; but it will make serious trouble tific methods are to be applied to itself, and it is thereby to be judged.
"But Mr. Crookes investigated Spiritualism

scientifically," some one may say. He did nothing of the sort. He has not a single scientific data worth a straw-judging him by science! what is the test of a scientific discovery? Rep-tition. Can Mr. Crookes produce a single phenomenon by scientific methods? Must be not always wait upon the good-will of the spirits? Must it not ever be so? Let us not be blinded by words. Because Mr. Crookes-for whose courage and ability I have the highest respect—experimented in Spiritualism with what are known as scientific instruments, therefore it does not in the least follow that he achieved scientific results. Scientific results are always verifiable, through scientific methods. Can this rule, in any sense, be applied to spiritual phenomena? Obviously not.

Spiritual perfection—as represented by phenomena—will be attained only when human nature is perfect. The phenomena are fluored by design. The fluo is the ordeal, the touchstons. The greater the expectations, the desire, the smaller the result. Least is always gotten when Spiritualism is put on exhibition by its "friends,

that it may work wonders. Let me illustrate how the law of ordeal, or the flaw, works:

A promiscuous company is assenbled. There are some Spiritualists, a number of hard-headed skeptics, a preacher perhaps, a scientist or two, etc. The medium, let us say, is inspired in the direction of improvising poetry. Various subjects are suggested, and each receives treatment. The thoughts are masterly, the imagery glowing, the language fervid. Many lines give evidence of true poetic genius, but here and there one shows a slight defect in rhythm. Now note the effect on the audience. A few there are, perhaps very few, who appropriate the substance and let the shadow go. They grasp the sum total; they reason like candid men: "Can such things be?" whence this wonderful power? Surely it seems not of earthly origin!" A chord Surely it seems not of earthly origin!" A chord has been touched, and it will not cease to vibrate until the mind has reached a plane of certitude and satisfaction. How is it with others? When

Spiritualism or for the conduct of Spiritualists; ropes and handcuffs! And this is the work that or that he cuts any figure, is essential, or in any is to be "organized"; this is the work that is to be "organized"; this is the work that is to be "organized"; this is the work that is to be "organized"; this is the work that is to be "organized"; this is the work that is to be "organized"; this is the work that is to be "organized"; this is the work that is to be "organized"; this is the work that is to be "organized"; this is the work that is to be "organized"; this is the work that is to be "organized"; this is the work that is to be "organized"; this is the work that is to be "organized"; this is the work that is to be down the supplies to all phases of mediumship, to all spiritual phases of mediumship. all spiritual phenoment. The exceptions where it does not apply are so rare that they should be marked with white stones. Well may that able English correspondent of the Binner of Light, Mr. Stainton-Moses, exclaim: "How very dufful that it is to get a crucial test?" Each public scenes is a class examination. The sitting and sorting process ever goes on. Continually there is a change of "conditions." A Spiritualist takes a friend to a medium who never falls to give him "tests" when alone. The medium is changed, somehow. when alone. The medium is changed somehow, now. The "control" bungles, prevaricates, does and says things that are absolutely ridiculous. The Spiritualist is chagrined, and the felent "disgusted with the whole performance." What interfered? "Conditions." You were trying to of I repeat, public mediumship is martyrdom. Its office is to divert the attention of the masses from Spiritualism per so. It is ever on the stage. It is the butt of science; it provokes the Christian's solve others like it, by superting the medium, with the butt of science; it provokes the Christian's solve others like it, by superting the medium, or the capital you may ever the section like. or the control; you may even go so far out of your way as to call the latter an "alleged," or "so-called." Perhaps you will lay it to some evil spirit; (oh, how these poor "evil spirits" are made to suffer for the Ignorance in human nature!) and talk of "the necessity of throwing holy inflances about her as a frequential."

ing holy influences about her as a protection," and more of that sort of balderdash.

Now what is the other side of this picture? Does not every Spiritualist know that the best phenomena are vouch afed where there is no one to be converted. Then, if ever, the ministrations are flawless. No ordeal is necessary—all had passed it previously. Now we have "harmony of conditions." Now comes a perfect shower of of conditions." Now comes a perfect shower of and "hedging" is suggested as my aim in order goods things, that can nowise be repeated except to escape the responsibility of a previous enunder similar "conditions." And so it has come to be a common saying among skeptics: "These things nover, happen when I am present." The skeptic is right. They seldom or nover do. Let the reader, if he is an observant investigator, test his experiences by this light, and see if it does

ns experiences by this light, and see if it does not make some dark things clearer.

And, finally, let us have done with this talk about "evil spirits," "undeveloped spirits," and the like. In place of these, let us write, "human intollerance," "human intollerance," "human frailty"—whatever be its name or nature. I am surprised that even so clear a spiritual reductor as the tradlay and right sphilosy spiritual reflector as that mellow an I ripe philos spiritual reflector as that mellow an I ripe philosopher, John Wetherbee, and that other, Allen
Putnam, seemingly take stock in these "hobgoblins" of ignorance. Dear brothers, the Diakkaland is on earth. True, there may be, and undoubtedly are, comparatively ignorant spirits—
aye, millions of them—but then, the wise ones
must be counted by billions, and surely, under
spiritual laws the good should prevail over evit spiritual laws, the good should prevail over evil. Is this not clearly a dispensation, brothers? Was it not held wisely in check for ages? Not a sound came along the wire. None must come, for man was working his way out of priesteraft, and had to reach absolute materialism in large measure before the "raps" could come. Had they come before, would they not have thrown the world back into superstition? Now let us reason for a moment. A power for good, that

"Will fold their tents like the Arabs, And stiently steal away," Chicago, 431 Van Buren street.

THE PICKERING MYSTERY. To the Editor of the Banner of Light:

Nothing has occurred in this country in connection with supposed materialization scances which has created more disturbance in the public mind than the late exposures, as they are understood to be, of Mrs. John R. Pickering at Lowell and Westford.

Within the past year and a half it has been my fortune to attend many of Mrs. Pickering's scances at her home in Rochester, N. H., and also within three months I have attended two in Salem, at the residence of Dr. Barron. At the time the scances were being held in Lowell and Westford, I was in correspondence with Mr. Pickering, which continued up to the night of the exposure at the residence of Mr. Francis Goward, on Saturday evening, June 22d.

On the following Monday I went to Lowell, visited the residence of Mr. Goward and saw the scene of the exposure, with the broken window and the French chalk spilled upon the carpet. Conversation was had with Mr. and Mrs. Francis Goward, Mr. and Mrs. Zepheniah Goward, Mr. N. S. Greenleaf and several others who were present as listeners to and eye witnesses of the scene. The recital of what occurred appeared to be a plain, concurrent statement of facts by the parties above named, and a letter from Mr. Pickering admitted a condition of things requiring the vindication of Mrs. Pickering, and announced a course at Mr. Fletcher's in Westford on the Wednesday night following, with the expression of a wish that I might be present.

The excitement among Spiritualists and others in Westford, Haverhill and Lowell, was then running high, and many persons were anxious to know all that could be known in relation to the unfortunate affair. The facts I had been able to gather enabled me to prepare an article on Monday afternoon, which appeared in the Publisher of Tuesday, June 25th. In describing the affair as it was presented to me by those present, it was said in that article, "In the light in which it now stands this thing is one of the most astounding and criminal frauds ever perpe trated in that line. . . . We will do her [Mrs. Pickering] no injustice, however, and will state in this connection that she now says she will not leave Lowell till she fully vindicates herself." It was further said, "There is nothing to be concealed in this matter. We have carefully described things in the past, and now unequivocally and sharply denounce the late [apparent] sham, as do the honorable men of Lowell."..."That the scance at the Goward's in Lowell last Saturday night was an out-and-out fraud, there is [seemingly] no doubt whatever. If she has any true mediumship she has it yet to show, for all the past is now broken down and destroyed."

she has it yet to show, for all of the past is broken down and distroyed."

It is hard to see how this language could be

misunderstood when taken in connection with what was previously said, and in the full quotation, mule above, the mouning must be realily oblibrate any fact of the past, but it might "break down and destroy" its power and influence, and annihilate all belief in it with those not eye-witnesses of the event. Such was exactly the offect of the exposure upon the mints of those who had began to believe the representations made of her power. At the moment of her apparent fall the number was very few who could be made to believe that she had day genuine powers, and nothing could be clearer than that, in this sense, her establishment as a melium was a thing of the future. It was language used with the in-tention of vividly and foreibly describing the complete overthrow which Mrs. Pickering had. experienced. From a very high pinnacle of fama-she suddenly fell to the point of being discarded by the very persons who had been her www.est supporters, some of whom have since said they ers; and others of the number, if they do not express as much as that, are unable to account for many things they have witnessed in her pres-

My remarks, after listening to the account of the matter from persons deemed to be reliable, surveying the scene of the exposure, and seeing some of the fragments of trappings found there, were sharply criticised in some quarters because the Lowell matter was not slid over gently, dorsement of Mrs. Pickering, than which nothing can be more unfair. I know what has been seen and thoroughly tested; by those things I stand "without variableness or shadow of turning," but at the same time denounce all trickery and shams as they are met,

Following this subject in the Publisher of June 28th, in which was published the excellent letter of Miss M. Belle Meserve, I allude to some things with seed at Rochester by myself and the Lowell and Georgetown parties, together with those reported to have been witnessed by Wm. R. Tice,

of New York, and others.
Concerning the testsé unce by the Lowell party on the 21st of February, 1 said: "Francis Goward now says he watched the medium more than he did the forms, but could not see her move out of her place, though it was light enough in the room to see all 'objects' about him. With her in that position tweaty forms came out from behind the curtain through the central opening, and walked about the room; and yet there was no possibility of confederate aid. This was done while she of confederate aid. This was done while she was tied outside of the curtain, in fair view, the fine linen twine passing around her waist and afterwards connected with the chair, and finally

tied to an iron bracket several feet from her.
It was further stated at that date, that "Mrs.
Pickering has confessed to the fraud, and Pickering declared it to be such with emphasis, [that was so stated at Lowell] and her near friends

said: "We must not needed to do Mrs. Pickering the justice to say that she was always will ing to submit to any reasonable and not painful test, and all the difficulty we ever found in securing anything proposed in that direction, was the inveterate hostility of the circle to anything of the kind.. We came very near being cheated out of the test which is our present chief item of reliance, by the hostllity of the circle to it." In connection with what was then written upon the subject it was further said: "This matter, as a phenomenon, don't belong to any circle, but belongs to those interested in ascertaining what are the facts of its nature. . . . Our advice to everybody is, never to look at anything of this sort which in the least shrinks from test condi-

Avoiding language or expression indicating a shrinking from responsibility, or "hedging," when fairly quoted and fairly interpreted, the event was met, and the fact of the apparent frauc promptly acknowledged, in what was regarded as square, manly terms. There was no other way to do, for the Gowards, Plimnton, Greenleaf and Fietcher, were altogether too stanch nesses to think of contending against for a single moment, and all of these were unwilling witnesses except as the truth called for the deliverance of their testimony, for their united hopes were for the truth of materialization. These peo-ple, whose testimony is not impeached, are enti-tled to be heard, and they allege that Mr. and Mrs. Pickering made admissions of irregularity. There is also the authority of Mr. Fletcher that Pickering threw away portions of the fixtures in disgust, threatening to abandon further scances.

It has been said that my descriptions of some of Mrs. Pickering's scances have been in "the strongest words of the English language," which may be true; but it is at the same time to be said that it is the common judgment of moderate and cool men and women, who witnessed the scenes described, that the descriptions were understatements rather than over-statements of the things which occurred, whether they were all genuine or otherwise. The language used in denouncing the alleged frau! was intended to be equally strong, and in neither is it desirable to make any change. What has been written is subject to the judgment of those who may read it, and what has been done by Mrs. Pickering, together with the statements of the Lowell, people, and the statements of Mr. and Mrs. Pickering, are open to the same test.

One thing, however, has been said in some public journal which deserves notice, it is the ollowing: "He [Hill] has interfered with competent investigators, who could have obtained evidence which would have satisfied them either one way or the other, but for his interference." Every letter, every syllable, and every word, composing that remarkable statement, are the component parts of an Atroctous No such A-THING, which has its only basis in the following:

For many months, during which time parties were visiting Rochester, a certain gentlem in employed his opportunities to advise his friends and those consulting him upon the subject, to have nothing to do with Mrs. Pickering, for he believed her to be a fraud. Things changed with him last February, and he made application to me, for him-self and friends, to attend a scance at Rochester.

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was postponed at his request. A second appointment was made for him, but for some reason his party changed their minds, and that appointment was abandoned; but this gentle-man said he and another person would become two of a party, if I would get up another, rather than have the engagement cancelled. This labor for his accommodation was cheerfully performed, and the party arranged. After arriving at Rochester, and just before going to Mrs. Pickering's, this gentleman, for the first time, informed me that he wished to apply a test to Mrs. Pickering, which was to enclose her in a piece of mosquito netting. I told him that the tests I had nothing to do with, and that I also had one to propose, but did not feel sure of presenting it. I further said the matter could be considered after reachring Mrs Pickering's, and promised him I would mention it to her. When we arrived there, Mrs. Pickering at once said she had decided to apply the silk string test, by putting it through her ear and sealing the ends to the side of the room. This, she said, had been mentioned by some Rochester people as desirable, and for that rea son she had concluded to apply it that night. The test was not one at that time so well suited to my wishes as would have been her sitting outside of the curtain, but no objection was offered of the curtain, but no objection was observed to it, and the gentleman interested was informed of the situation. He was at once quite offended, which made communication with him rather unpleasant. Mrs. Pickering soon came forward and asked me to take the wax and seal her to the side of the room. Idd so, inviting the critarian graph court is the side of the room. ical gentleman to stand by and see that it was properly done. The scance went on, and at the close, being requested to examine the sealing, I invited the gentleman up to assist in the inspection, in which he had all the opportunity possessed by myself for critical examination, and as freely exercised it. The whole arrangement of withstanding this was so, the gentleman made things very unpleasant after returning to the hotel, both that night and the following morning: charging me with forestalling things. Subsequently he repeated his statements, charged Mr. Pickering with being a fraud, and said the were only personations by her in her

The affair at Rochester is undoubtedly what the paragraph herein quoted refers to, but it has no application to me whatever, for there was never an instance of interference with anybody's tests at Mrs. Pickering's séances on my part, or anything done in relation thereto except to occa-Blonally ask for their application. The faisity of that assertion is clearly shown by the facts

My entrance upon the observance of these scances was as a fournalist and investigator, and ot for indulgence in unnecessary controversy. My aim has been to secure proofs of the genu-ineness of the manifestations, if possible, and it is fairly due to Mrs. Pickering to say that no re-luctance was ever discovered on her part to submitting to any test proposed by me; but their application was not agreeable to the circle, and hence at times my reluctance to propose them. It was at my earnest recommendation that she first sat outside of the cabinet, and not long after that she chiefly abandoned its use, substituting for it the curtain across a corner of the room. By request of J. Merrill Ordway, of Haverhill, I went prepared to apply the tying test on the 21st of February, yet with no strong expectation of asking for it; but on arriving at Rochester it was found that Wm. R. Tice, of Brooklyn, N. Y., had on the day previous applied the rope-tying test, and that opened the way for asking the privilege of applying a similar and very strong

one in presence of the Lowell party.

The situation of things rapidly changed at Rochester from about that time. New parties began to make their appearance there as with nesses of the scances, and as advisers and coun-sellors of Mrs. Pickering. Mediums began to flock thither on important missions, being im-pressed with the idea that they had the power to nagnetically strengthen Mrs. Pickering in vari ous ways for the more perfect exercise of her supposed powers of materialization. If I mistake not, it was said that some of them poured their advice into her ear in the shape of suggestions of a higher price for scances

On the 11th, 12th, and 13th of March, three important séances were held, the first before a par-ty from Georgetown, the second before what was called the "Banner of Light party," [the first visit, as there were two made,] and the third before the Lowell party on their second visit there. I was present at all those scances, and members of the circle and the planist, who witnessed them all. The string test was applied by myself before the Georgetown party, Mrs. Pick ering then sitting outside of the curtain. thought then that she did not move out of her chair or become disconnected from the string, and think to still : and yet fourteen or fifteen forms made their appearance without the possi-

ble aid of confederates.

Knowing that much importance would be attached to the observation and judgment of the "Banner of Light party," Mrs. Pickering appeared to be quite anxious as to the result. She anticipated the proposal of crucial tests by them. and on the day preceding the evening of that se ance she advised with me as to what she had better do. My recommendation was to submit to anything not torturing or unreasonable, and she appeared to have made up her mind to com ply with any requirement such a party would be expected to suggest. When the hour arrived, the party had not decided what the test conditions ould be, if any, and while the matter was be ing debated, Mrs. Pickering took her seat outside of the curtain, appearing, as I thought, quite as willing to sit there, in clear view of the wit nesses, as elsewhere. The party finally decided that she should sit inside of the curtain and without the application of any test, and Mrs. Pickering, as I then thought, rather retuctantly surren-dered the seat she had already taken outside of the curtain. On that evening the manifestations were rather weak, supposed to have been so from medium, yet there was on that occasion at one time a show of two forms beside that of the medium. The third scance was before the Lowell party, and was also unattended by tests. This was rather weak and unsatisfactory in some particulars, and was supposed to be on account of the overwork and exhaustion of the medium. During this remarkable week of seances there was a thorough scrutiny of the premises and the medium, but no vestige dis-covered of anything which had been or could be used for the perpetration of a fraud like the one on record as occurring at Lowell. From this time the interest in the medium much increased, and, it is said, counsel as to the future still con tinued to pour in freely. This was noticeable, and led to the prediction by close observers that the medium would be injured by it. After it was settled that Mrs. Pickering was to enter upon a public career, a gentleman who believes in the phenomenon, and is inclined to think this lady is a genuine medium, predicted her exposure as no distant day. My opinion, however, was the reverse of that then, fully believing in her in tegrity, and that her powers were such as not to require a resort to fraud to fill her bill of expect ations. The exposure proves that I was mistaken as to a certain result, though the matter is yet to be sifted before the real situation can be known It is certain that something singular and dam aging to the medium occurred.

My early and first question after witnessing these manifestations, was, "What is it?" and that is still the unanswered one. If the materials used and discovered at Lowell were trappings brought together by Mrs. Pickering, she, most likely, had confederates in the business, and the thing takes the appearance of a most gigantic and disgraceful fraud. If it is true, as some sug gest, that these materials are supplied for the occasion by a "low order of spirits," and that selzing the medium while engaged in the personations left them in her possession, the matter is placed in a different light. In this connection it is of interest to know if the search of Mrs. Pickering at Lowell was roully thorough. If so, how

for perfecting arrangements was too short, and it | could she have easily got the materials again, being of necessity under rather close surveil-iance, for the personations at Mr. Fletcher's on the following Vednesday? Fleeing from there to Laconia, N. H., and with no expectation of being immediately followed by Mr. Hazard, how could she have so suddenly replenished her wardrobe as to be able to personate twenty or more forms on the evenings of July 1st and 21, as Mr. Hazard says was the case? There is something in this connection still calling for an explanation.

At the present moment the position of Mrs. Pickering is one of acknowledged weakness, being branded by Mr. Fletcher and the Lowell peo-ple as a fraudulent medium. Some of her immediate friends had insisted that she should not be tested, and generally exerted themselves to prevent it. That fact undoubtedly tended to encourage the practice of fraud if it was a scheme of her own. If, as some think, it was the work of "low spirits," might not the disposition to thus protect the manifestations from the application of tests have had a tendency to encourage the practice of fraud by the "invisibles"? These interrogatories cover the two theories, and in the investigations which must come, unless Mrs. Pickering drops entirely out of sight, the real facts as to what is true and what is false in her mediumship will be shown. When Mrs. Pickering started out for the purpose of giving public ances, it appears to have been with th tion of not having any tests applied. Mr. Pickering, in all his correspondence, was accustomed to mention that the scances were satisfactory, and no tests were asked for. The plan adopted appeared to be not to subject her to any more tests, and this seemed to be favored by Dr. Barron when she was sat Salem. At one of the scances there, a recognized form was on the point of being embraced, but the meeting was prevented by the interposition of Dr. Barron. My impression then was, and is so still, that the form was not a this test in its selection and the manner of its application, was, so far as I know, under the direction of Mrs. Pickering, and I was in no way responsible for anything connected with it. Not-withstanding this was so, the gentleman made. As things now are, Mrs. Pickering must give unmistakable assurance of the genulneness of her powers or no interest will surround her. It is still her declared purpose to reestablish

herself by showing the genuineness of her pow-ers in Lowell, the locality of her alleged fall. It is due to her to say that in the expression of this purpose she manifests a coolness, determination and sincerity of purpose very telling in her favor. It is the hope of all that she may accomplish what she proposes. She also believes it possible to obtain photographs of the forms, and an atempt to do that may be made before this com munication meets the public eye.

Mrs. Pickering makes a strong point when she

says "If she is a fraud scores of other trance mediums are," for they have repeatedly borne mediumistic testimony to the genuineness of her materializing séances, and clairvoyants present on those occasions have claimed to see the spirits and to witness the materalizing process.

In some respects she still has collateral ele-ments of great strength, and these have been gathering about her in spite of the opposition and policy of the developing circle. She has been subjected to close tests by the examination of her person and her clothing for concealed arti-cles. She has been tested in netting sacks, by ying in various ways, and by the weighing of the forms, and herself as well. These tests have been witnessed by highly intelligent and critical parties, and to my mind they supply undoubted evidence of what is termed mediumistic power of a remarkable character; but every-thing is now unsettled as to its extent, by the events at Lowell and Westford, and critical tests are again called for to verify that which is claimed as genuine in the past, and to demon-strate the present profession of materialization

r transfiguration powers. What has been witnessed in the past cannot be all fraud and sham, if any has been, for the manifestations belong to the class of phenomena occurring in various quarters of the world, of the reality and genuineness of which there is an immense volume of undoubted evidence; but, if it were all fraud, what has occurred places Mrs. Pickering before the world as a most remarkable woman, fully justifying the assertion before made, that she is a first class preatidigitateur. rivalling in these feats Caseneuve, Heller and do not, with things thus unsettled, accept the whole as a sham; it is with chagrin of spirit and sorrow of heart that the overwhelming evidence of very suspicious appearances at Lowell compels to the prompt and unhang around a fraud, or a seeming one, especially in so momentous a question as this; no investigator of a science, a mystery, or a de-velopment of unexplained forces, will be found trigging up his observations with a sham; and no Spiritualist, who is ruled by wise deliberation. will yield a quasi-endorsement to a trick in a matter involving the question of immortality, or in any criticism associated with that question the most important which man was ever called to consider.

An Orthodox gentleman, who witnessed a se-

ance at Salem, said of what he saw: "It is astounding." Not many days after, and just previous to the exposure, he said, "If I could be tounding." sure that was not Mrs. Pickering, a thousand ollars would be of no consequence, because of the assurance and comfort it would bring." palpable to him was what was seen on that occasion that to-day, in the face of the alleged fraud, the apparitions still linger in his mind as too real to be given over to the category of shams. My expectation and hope is that Mrs. Pickering will t redeem herself; but, regarding her last pubne exhibitions as very unsatisfactory, and knowing the inevitable tendency with men to trample under foot dethroned integrity, a former state ment that " If she has any true mediumship she has it yet to show, for all of the past is now broken down and destroyed," is still the proper one to make. Confidence is gone, everything genuine in the past must be verified, and the superstructure of her fame is yet to be built. Everything uncertain is to be trampled under while all that is honest and genuine is the refully preserved.

E. P. Hill. be carefully preserved.

Verification of Ann Small's Message To the Editor of the Banner of Light:

I find in the message department of the Ban ner of Light, July 6th, a communication from Ann Small, which I readily recognize as from my wife, who, in a feeble state of health, left her home here to attend her aged mother in what was then supposed would be her last sickness, when my wife's earthly tenement gave way under the pressure of long accumulating diseases, and her spirit passed on quietly and peacefully to its higher life, from South Chatham. Mass., Oct. 7th, 1876, "a year ago last October, going on two years ago," as she says.

The message, though literally correct and characteristic of her as far as it goes, is but an atom when compared with the overwhelming evidence of her continued conscious and individualized existence, and unabated love and care for her depleted family left behind, which I have repeatedly received from her in my private sittings with other test mediums, (to whom I have been without an exception an entire stranger.) and more especially with Mrs. Susie Nickerson White. Such evidence leaves me no alternative but to accept it as "proof palpable of immortality," and of the capacity of our loved ones gone before to communicate with us, or to utterly ignore the evidence of sense.

P. B. SMALL. Long Island (Boston Harbor), Aug. 18th, 1878

Referees at a boxing exhibition notice the fall

Written for the Banner of Light. FRET NOT THYSELF.

Why should we fret and worry, And meet half way all trouble? Thus we each evil hurry, And thus we make it double. Pleasure and pain. Sunshine and rain,

And joy and sorrow,

Come each in turn; Say one to-day, Its opposite to-morrow; Then why not learn "Amen" to say? May I expect to see Constant prosperity? Must I not eat Bitter with sweet, While others meet

With sore mishans? I know not any reason Why, in my season, I should not fare like other chaps. Then will I trust to fate, Without anxiety, And patiently await, With due propriety, My destiny, Whate'er It be, Or blessing or calamity;

Shall never get rank hold of me To make me suffer needlessly. Wise men do say: Sufficient is the evil for the day.

And idle curlosity

THE LEGAL ASPECT OF THE BLISS IMBROGLIO. [Continued.]

In the Times, McGargee merely asserts that he saw a copy of the BANNER OF LIGHT in the par titioned closet in Bliss's cellar.

In his testimony he swears he not only say he Banner, but that he "took it away" with him. Surely an indictable offence this, for a "demoralized rough to the man's house and purloin his papers.

"This second

In the Times, McGargee says: "This second apartment was hung around with black curtains. A little step-ladder, lying in one corner, had its steps cushioned in black. Upon a table was a small, soft cushion. In his sworn affidavit McGargee says nothing about seeing the table, but swears that he saw

a "pedestal and ladder standing against the Capt. Harrison, it will be seen, swears that the "pedestal was formed by driving stakes into

the cellar and putting boards on top." A rather inconvenient piece of familiare to "stand up against the wall!" Again, Capt. Harrison swears there was but one cleat on the door, whilst McGargee avers

there were two. In the Times, McGargee found two apart ments in the cellar. When under oath he appears to have known of but one. Capt. Harrison, who confesses he assisted in making the trap and fixings, nowhere alleges there was

more than one apartment. In the Times, McGargee states that when h lifted down the iron plate the door fell in." A singular expression to apply to a door opening

Diesinger says in his testimony before th 'ourt : "Capt. Harrison first showed me the trap-door; did not measure it. In descending the ladder. I did not observe a door to the trap did not notice a joist sticking out."

In his testimony before Court, he (McGargee) says: "I let the trap-door down. I called or Mr. Buschner, and he took a peep, and then Fricka took a peep. The trap-door fell in. got down again. The plumbers didn't see the trap. Stockings lapped over the hinges.

In the Times, McGargee says: "The hinger of the trap-door are concealed under the base of the boards forming the front of the cabinet."

Again: "I know" (swore McGargee), "from the confession of Miss Snyder and Harrison, that ances at Lowell compels to the prompt and unqualified admission of as much as that. The event is an unfortunate one to Mrs. Pickering, and the burden she has thus thrown upon the househors of her endorsers is a heavy one. No scription of the trap that no living man can scription of the trap that no living man can have been in some way hung on two pairs of hinges, one pair on the trap-door and another on the two supports, McGargee says in the Times: "His clap-trap arrangements were again placed in position and left by the TIMES presentative as he found them, and as any of his many dupes can find them this morning."

When this same veracious reporter was placed on the witness-stand, we find his testimony slightly varying from what he so genially told the readers of the Times. Says he: "I got down again. The plumbers did not see the trap Stockings lapped over the hinges. Placed the bar back again after a great deal of trouble, and did not fix the trap.

What was the real purpose of the partitioned apartment in the cellar it is hard to determine What follows may throw some light on the

James A. Bliss testified that Capt. W. O. Harrison called Miss Snyder Nellie. "He boarded with us at \$4.50 per week. Came to board while we were in ienna street, October, 1876.

"I rented him the cellar, and he claimed h was getting up a loom or patent on a loom. He said it was an important invention, and he did not want other people to know it. He kept the key of the cellar and kept the door locked; he

brought up the coal (for family use). "I had a quarrel with Capt. Harrison on the tep, about finding Miss Snyder in his room Harrison pulled off his coat and said he would whip me. Had no other quarrel. I ordered him

out.
"I helped Capt. Harrison put up the partition Went to camp (in the cellar) for the loom." necting Aug. -th, 1876, returned Aug. 21st.

From Testingony of Mrs Bliss.
"Capt. Harrison and Miss Helen Snyder (first) ame to our house in Vienna street together Harrison stayed there once four days in liquor I did not like it, but I pitied him. Miss Snyder sed to call every evening, and she would give him drunken powders. We took Capt. Harrison to board with us at \$4.50 per week at Ogder street. Soon after he came he said he had a grand invention, and wanted it done in time for the Centennial, and wanted the cellar to work at it in. Harrison held the key. At first he did not object to our going down for coal, but afterwards he would let no one go down, and when he was away I would have to buy coal at the corner grocery. One day he put me out when I was going for coal. I found the key in the door (at the time). He said he paid for the cellar and I had no business there. After that I slipped down with a lady friend and found the partition for the first time. I saw nothing of any account - bottles, matting, straw that Dr Detman left.

Miss De Holian sworn. "Capt. Harrison had charge of cellar and kept it locked. I was in the cellar about sever months ago. (This was in the winter of 1877 when the Bliss scances were in their zenith) Capt. Harrison caught me by the shoulder rudely, and said he wouldn't allow even his mother to go down. He spoke rudely to me, and throw the senttle under the table. Afterand I saw something like a rocking-chair, or called the third time, and she said she would camp-meeting that ended on Sunday 1881," the horse. We saw bottles, and I said, 'This is the stick by Captain Harrison, and feared neither day before the exposure, be it remarked. A

mystery of the cellar.' She said, 'No, this is man or law. She would take me outside, and some spring water that was sent to me.' (Capt. Harrison, it has been told me, drank much of this water, hence, probably, the bottles in the mysterious room.) I searched around the little room and saw a shelf in middle and at bottom. I saw no clothing, nor paint, nor steps, nor curtains." Again. "About two weeks before campmeeting I dropped in to the Blisses and, heard Capt. H. say, 'If you can't get anything better than rum, I don't wan't anything.' Mr. Bliss told him to pay board. Capt. Harrison said, 'I will settle with you yet, you Bliss?" Cross-cramination.

"I am boarding with Col. Kase's family. have a regular income from my father, and am independent of the world."

Charles Fields (Meter Inspector) scorn.

"Have been in house 1027 Ogden street; have been going there ever since Bliss lived there. Would go down into the cellar from the dining-room; door was always locked."

Mr. Buckner (employe in gas office) sworn.
"Have been in Bliss's house every six weeks. Some one of the family would let me down cellar through the dining-room. Mr. Bliss of Harrison would let me in: Never saw any thing but the meter. Saw a partition; don't know whether it was a room or not. Mr. Bliss asked me to give him a statement of the meter, and went down with me once."

Francis E. Fisher sworn.

"Harrison told him he was making a bedstead in the cellar."

Mr. Jona. Hitchcock (blacksmith) sworn. "Harrison came to my place to have a ring altered; brought one and took it away; told me it was to be used as a part of a loom.

Henry L. Lippencot, sworn.
"Capt. Harrison and Mr. Bliss had a ring made at their works, Oct. 18th, 1876. Harrison paid for it."

Vm. P. Fogg (carpenter, 114 Thirteenth street) sworn "On May 29th, Harrison came and engaged lumber for 1027 Ogden street: one joist, thirteen feet long, three by eight; five floor eight feet long, three by eight; five floor-hoards, eight feet long, five and one-half inches wide. They must be old, to be delivered at once. They were not sent. Harrison came down again. I could send him new. I did not send new, I sent a load of kindling boards; sent a load of old boards, flooring boards. Cut off the joist, but don't know whether the joist was sent or not. Sent a large load of old boards. Harrison paid for the lumber.' Wm. Harrison testifies in Court.

"Mr. Bliss furnished me with diagram of width and length of boards to shut trap-door I ordered old boards, as if for kindling wood, and they forgot to send the real lumber we wanted." (Query. Is this the lumber ordered wanted, (Query, Is this the lumber ordered from Mr. Fogg May 29th, three months before the exposure f)

Mr. Griffith sworn.

"(Lived with Blisses.) I know Harrison; he was working on a patent shuttle. He was working in the cellar. Mr. Harrison was the only person I saw go into the cellar. I had access to all parts of the house but the cellar: I can't say I saw Miss Snyder at Bliss's. I was in the house but not in the parlor; never saw persons passing out or in the yard, nor going into the cellar. He was working on a

In a narrative of what I witnessed at the Bliss scances on the sixth of June, 1877, as printed in the BANNER OF LIGHT of the 30th of June, 1877, it is recorded: "By actual measurement I found the point (in part of the circle) to which the Princess, Blue Flower, Billy the boot-black, and some other of the spirits walked out, was exactly fourteen and one-half feet from the

The Times reporter, it may be seen, states that the wooden structure he found below, was "in

the centre of the cellar."

At the time I made my measurement, I had been sitting in the front row of the audience, there being several rows of chairs back of me, so that the length of the room, from the front of the cabinet, could not, probably, have been short of twenty-five feet. As the trap opened within the cabinet, if McGargeo's estimate is correct, the centre of the closet in the cellar could not have been less than from twelve to fifteen feet from the centre of the tran-door This, certainly, would seem to be a very inconvenient distance for the purposes William O. Harrison, the witness for the prosecution, alleged. From these, and other circumstances, I am inclined to believe that Harrison really had, at the commencement of his experiments, some crotchet in his head about the invention of a new kind of loom, which he wished, as most inventors would, to keep a secret until it was perfected and patented. Perhaps the strange contrivance Miss DeHolian saw in the "mysterious" room, looking like a "rocking chair or horse" was meant for a model of Harrison's loom. With this might very naturally have been ssociated the iron ring that it was in proof was first made round in shape, and sometime after-wards altered into an elliptic form, perhaps, merely (after he had resolved to expose the Blisses, as he had often darkly threatened) to render the mystery of the tran-door and its accompaniments more effective and taking when the plot was fully perfected and sprung upon the already prejudiced and bewildered public in the columns of the Times, or some other sensational journal. The testimony in the case abundantly shows that Harrison was very much exasperated against Bliss, and that he not unfrequently made threats of working him harm. Some incidents of the kind have al ready been given, and many others occur in the testimony that go to establish this fact, and also others of like import, both as it regards Miss Snyder and himself, who were undoubtedly the hero and heroine of the alleged fraudulent manifestations, did they, indeed, actually occur. In this connection, it is worthy of remark, that when Harrison gave his testimony in Alderman Smith's Municipal Court, he stated (as it is reported in the papers) that he had personated at the Blisses', "in one night, as a spirit, seveneen different characters of all sorts," whilst in Judge Briggs's Court I nowhere find that he claims to have personated more than three, viz. Capt. Davis, a soldier of 1812, and "talked as Billy the boot-black." When before the lastnamed Court he testified that his co-worker, Helen Snyder, personated no less than thirteen spirits, viz., "Sister Agatha, Quakeress, Lizzio du la Rue, Clara Wolf, Mother McCarty, Katie Rublee, Swift Water, Dr. Sleeper's wife, Raphael, Young Soldier, Mrs. Kase's son-in-law, a Mrs. Watson and a baby." It will, probably ever remain a mystery whether Capt. Harrison was really working in unison with men of means, who kept themselves in the background or not. But I think there are reasons for think ing that such was the fact.
William Winner, who is unquestionably an

honest, truthful man, stated under oath in court, that "Capt. Harrison came to my place frequently. One day he said, 'I have got something that could be made very profitable out of little capital." . . . Again, "Capt. Harrison little capital." . . . Again, came to my house, just before the camp-meeting. He says, 'I know where there is a big pile of money to put up a job on the Blisses that will make it so d—d hot that they wont stay in Philadelphia, and I'll be d-d if I don't do it if they don't look out."

Mrs. Bliss sworn.

"Capt. Harrison was away some time in an institution for incbriates, and Miss Snyder was anxious about him. He told me he was married to her. (After the article appeared in the Times.) Went to see Miss Snyder at her work, wards lie got the coal himself. Once, when he left the key in the door, Mrs. Bliss and I went down (cellar). We went into the little room, or called the time, and she said she would not be a constantly attended the war appointed a director of the Spiritual called the third time, and she said she would camp-meeting that ended on Sunday last," the

not allow me to talk in presence of the girls.
All about the trap-door is false; I never saw a trap-door in the house. I was expecting to be sick with child-birth at the time Harrison mentioned, and could not get through such a hole. Miss Snyder had not been in my house since February" (which was six months before the alleged exposure occurred). Anthony Brayborne sworn.

"The hole was ififteen by fifteen and a half

inches. The cellar-door was locked, and I broke The model (then in Court) is the size of the hole as I found it. I put the cabinet up in the same position as it was originally, in the same nail-holes. Saturday, before the plumbers came, Harrison was anxious to have my wife and myself go to the exhibition. We were the only ones in the house. I heard Harrison say that he would put a job up on Bliss, and Phila-delphia would be so hot that it would not hold him. I am not a Spiritualist. I have examined the joist, and can't say whether the joist was cut anew. Just about the time the plumbers came Harrison was anxious to learn whether we heard a noise in the cellar at night; have seen him carrying boards into the cellar.'

Cross-examined. "The hole was fifteen by fifteen and a half inches. If there was a door there it would reduce the hole one inch, and step-ladder would reduce it further. Bliss had no confidence in me, and I made no statement. I was living in Ogden street, next door to Bliss; I spent my evenings on the steps; I have noticed Captain Harrison; I have frequently seen him walk down Ogden street before the scance began, and come back an hour afterwards. I proceeded to repair the hole that I made in the cellar after the committee came to examine the place, and I nailed the same boards in the same places."

In commenting on Brayborne's testimony; Harrison said, under oath: "I told Mr. Bray-borne if he (Bliss) did not stop talking about Miss Snyder's character, I would make it hot for him. I did not say that I could get \$500 for putting up a job on him. I did say that a party told me that if he could be got back to Boston, they would give from three to five hundred dollars to put him through; that he had left a wife and three children there. The joist was cut slantwise. The morning the Blisses' child was buried, he called me everything but a gen-tleman. I then said he had trod on me for the

Elizabeth Page sworn Mrs. Bliss was sick, and I took care of her and child till the baby died. I left them at camp-meeting. I had free access to all the house but cellar. Captain Harrison carried the key to that. . . I sometimes waited on door. I would have seen people if they had gone in and out of the cellar." Thomas Evans sworn

I came to Philadelphia during the Centennial, and rented the sky-light at Circle Hall as gallery to take photographs. I attended scances at Bliss's, and was introduced to Capt. Harrison. I was much dissatisfied with Mr. Bliss, and said I would leave my business. Captain Harrison said, You need not leave: we can make a large sum of money out of exposing the materialization frauds. I don't know whether Bliss has any trap or not; but I will fix that. will have some one to represent the thing, and if you will help me I will give you half of all I make. The Young Men's Christian Association will give me five hundred dollars for doing it. Harrison said he had a friend, he called Nellie, who would assist, and they could make from ten to thirty spirits a night.

Mrs. Emma Brayborne sworn.
"I finally moved into the Blisses' house. Capt. Harrison was living there. He had charge of the cellar. Capt. H. always went down for coal. He said he had a loom in the cellar. I was there when Mr. Bliss went to camp-moeting. He (Harrison) wanted me to go to the (Centennial) exhibition very badly. Mr. H. was always complaining that Mr. Bliss didn't treat him right. He said, one day, that the Blisses shall rue this, and said, I can put up a job on them that I will get from three to five hundred dollars for. I saw him take bundles into the cellar. When plumbers were there he took a bundle and a small parcel and a large bundle I saw him carry out. He was down cellar very early one morning, with a candle. He was in stocking-feet. He came out of cellar quickly and went up stairs. He said, one morning, Did you hear a noise last night! Harrison took his

came. In commenting on Mrs. Brayborne's testimony Harrison said, when under oath before th Court: "I didn't ask Mrs. Brayborne if she heard a noise in the cellar at night. One morning I asked her if she heard a noise, and she said she did. The first quarrel with Bliss I. have no day or date for. He ordered me to leave the house, December, 1876. We had several quarrels after that. He never ordered Miss Snyder to leave, to my knowledge. He never

made any complaint against her. Does it not seem very strange that Bliss should be constantly ordering Harrison out of his house for non-payment of board and other cause, on whom (if Harrison's story is true) he was dependent for the support of his family, through the fraudulent practices of himself and Mise Helen Snyder, to whom Harrison was engaged to be married, and whom he did-marry, apparently, as soon as he acquired a moderate competence, which happened just after the trial of the Blisses? A singular coincidence! How surpassing strange, too, beyond all precedent, that Bliss should be constantly irritating this man Harrison beyond all endurance, at the very time he must have known he held in his power the means to cast him and his wife into prison for an indefinite term of years, by simply turning State's evidence and exposing the villainons practices they had all been engaged in for nearly twelvemonth!

"The morning Mr. Bliss's child was buried." continues Harrison, "he called me everything but a gentleman. I then told him he had trod on me for the last time."

This quarrel seems to have been the "last feather that broke the camel's back," and from that moment Harrison probably resolved to embrace the favorable opportunity, now that the Blisses were absent at the camp-meeting, to "put up (or complete) the job" against Bliss he had been so long meditating, and perhaps preparing for. As has been before stated, the child was buried some five days before the Blisses' final return from camp-meeting.

It would seem that after vainly trying to persuade Mr. and Mrs. Brayborne to go to the Centennial, and thus leave him alone in the house, Harrison resolved to go to work at night, with hammer and saw, and make the hole in the floor. His being compelled, under the circumstances, to do this in haste and in partial darkness, must account for the inconvenient shape in which he left the joist, which was the very worst possible, considering the end had in view, and which men working deliberately cannot be supposed to have done. too, his inquiry on the morning after the hole was sawed out, of the Braybornes, established by both his own and their testimony, whether they

heard a noise in the night? The veracious Times informs us that "Mr. Philip Diesinger, a commission merchant and hardware dealer, doing business in Sixth street, above Market, attended a Bliss scance about three months since, and although he detected no trickery, yet he was thoroughly convinced that a fraud was being perpetrated upon many very worthy people, and he resolved to ferret it

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Friday preceding Monday, the 20th of August, on which day Diesinger, Harrison and the "demoralized rough" consummated the exposure. That Friday was the day on the morning of which Bliss had "called me (says Harrison) everything but a gentleman. I then told him he had trod on me for the last time." Let's count. Friday night, one! Saturday night, two! Sanday night, three! Three nights, to say months! But Harrison states that it was not until after he had threatened Bliss on Friday morning that he had "trod on him for the last time," that his bowels of compassion yearned in his (Diesinger's) behalf! Hear him under oath.

On Wednesday night Bliss's child died. On Friday the baby was buried, and he returned to camp-meeting. On Saturday, which was the 18th, Mrs. Bliss and Miss Page went to camp-meeting and left myself and Mrs. Brayborne. She (Mrs. Bliss) took away traps to carry on scances at camp-meeting. The last I saw of her was the 20th. Mr. Diesinger had talked to me about this seance. I told him the whole thing was a fraud." Again, "I told Mr. Diesinger, after I plumber. I knew plumbers were coming to the house; Mrs. Smiley said they would have to come. I was there when the plumbers came. I recognized Mr. McGargee, who was with them. I let

them into cellar." How lacky for Mr. Diesinger, whom the Times alleges had been seeking occasion against Bliss for full three months, that just at the critical moment, Harrison should have taken pity on the poor half-crazed man and received him into his confidence. What a striking coincidence, again! And that this, too, should have all happened on the very day or the day after that on which Harrison had told their mutual enemy, J. A. Bliss, that "he had trod on him for the last time." Mysterious, indeed, are the ways of Providence, and past finding out!

And McGargee, too!!! How wonderful, indeed, that the "demoralized rough" should,

just at that moment, through some mysterious prompting, have "started out to resolve the Mr. Diesinger, with the same end in view."

It was at this time Mrs. Brayborne avers Capt.

Harrison took a trunk away with him. The question has often been mooted as to what became of the iron ring and the mystic paraphernalia described by McGargee in the Times. From all I can learn, most of the latter remains to this day in the veracious reporter's fanciful regions. The padded coat, and a few other slatternly garments, were exhibited in Court. A part of these may have been taken away by Harrison in his trunk, including the soldier's cap and Indian hat, which, as well as the coat, were, most probably, his own individual property. "But," swears Harrison, "I took my clothing away, but not any of the paraphernalia!" And yet it was produced (as alleged) in court! Who did take it? Not Bliss, cortainly! And yet, Bliss is accused of burning it, somewhere in the evidence, if I mistake not! I have heard Mr. Bliss say that he was with Harrison when he paid for the iron ring (\$1.75), which he lent to Harrison at the time, when they have to meet a swinging door in the who afterwards refunded him the money. So Harrison could have taken the ring, too, with him when he left, without being guilty of either burglary or petit larceny, as his brother chum, the beer-swilling "rough" seems to have in the matter of the BANNER OF LIGHT!

"I believed," continued Harrison, "McGargee came to see. I told Diesinger about plumbers. I presume he told McGargee. McGargee and got up doubtless for the occasion. There evidently never was a door hung on hinges in connection with the trap, as McGargee describes; at various places. I think I met Mr. McGargee in or can I find that any other than the "demortishment of the state of the control at Diesinger's store occasionally. We talked over alized rough," just come from a beer saloon what they had found. The arrangement for get (most probably), ever saw one. He probably ting up model was made day before yesterday. Mr. Heverin said he would pay for it. The model was made all from my instructions. It is accurate except that the test condition is not

quite long enough."
Q. "When did you come to house?"
A. "On the 20th August."

Q. "When had you seen McGargee?"
A. "The day before. Was in company with Diesinger. We walked down Ogden street. Met McGargee after twelve. We walked up the street around; talked on general topics." (O for 'a peep' into those topics.' "Went into a beer saloon on Poplar street; called for a glass of beer. McGargee made the thing known. I think I met Diesigner by appointment. He came to the house. Had been together several days before, and wanted to be together this day. I did not meet Mr. McGargee by appointment. Can't say whether I met Diesinger by appointment; was on Ninetcenth street the day after McGargee was at the house.

The affair was published in the Times paper.

"I met Mr. Diesinger at Sixth and Market on Monday, the day Mrs. Bliss returned from camp-meeting. He could not believe it was possible. On Tuesday we met again, and we continued to meet until Friday. At four o'clock Mr. Diesinger called at the house, and I took him down in the cellar and showed him the whole thing; showed him trap, clothing and all; took him in my room and showed him Princess's dress There has not been a day-from that day to this but what we have been together. I took no one else. The plumbers came there and (here are four unread able words) water pipes. Mrs. Smiley was then the landlady. On Monday Mr. Diesinger called to see me. Took a walk together. He introduced me to Mr. Louis McGargee; never knew him before. After talking with him, found that he knew more about the matter than I thought he did. He then finally told me that Diesinger told him all about it. We parted, and on Monday morning Mr. McGargee was there with the plumbers, and knew all about plumbing. We talked some time, and I finally unlocked the cellar-door and let them go in. I let them in. Did not go in. Give them a shovel! Left the house or Monday afternoon of that day for good."

I now come to the crucial test, viz., the dimensions of the hole cut in the floor within what is called the test condition of the cabinet. Al though the reporter of the Times alleges that Harrison made a diagram of the trap-door, a plan of which was printed in the Times of the 21st of August, 1877, nothing therein is said as to its size. Afterwards Harrison swore in Court that the hole was twenty-two by about thirty inches, thus indicating that he did not accurate

ly measure it with a rule.
William Higgins, another witness, said "the space wasseventeen or nineteen inches long; had

no rule, and I guessed at it,"
Charles S. Ford swore that "from the outer

wall to the cabinet was fifteen and three-quarters inches in the clear, and seventeen and three-quarters inches in length."

Anthony Brayborne, carpenter, was the first man to see the hole after the plumbers (inclu-ding the "demoralized rough") and Diesinger had left the premises, made an exact model of the trap, which was exhibited and sworn to by him in Court. It measures, by this model, fifteen and a half inches by fifteen, which was, beyond Mrs. Doe was below me; but now, la, see I she reasonable doubt, the size of the aperture; has gone clear up to the top of the scale !"

Times representative also started out (ah, ha! although Mr. Wm. Winner, a most reliable man the irrepressible McGargee!) to solve the mystery, and worked with Mr. Diesinger. What sured me that owing to the discussion that was prevailing in and about the Court on that point, strange coincidences! Let's see.
"On Friday," says Harrison, "Mr. Bliss's child was buried." This, be it remembered, was the was buried." This, be it remembered, was the control of the bad measured the hole more than once, and never made it above seventeen inches east and west, and fifteen inches north and south. This apparent difference of measurement may be readily accounted for, as will be shown before I

close. Mr. Winner also told me that there was no mark of nail or screw holes to be seen for the hinges, nor any door, except a roughly-battened door which did not fit the hole, it being prob-ably made for a blind. As the floor-joist runs nothing of days, before Monday, the day of the east and west, as is shown in the evidence, it exposure, on which to put the "last time" may be at once seen that had there been a door threat into execution, and notify the Times of hanging on hinges it must have been hung on the completion of the job. But here the hero of the plot is, as usual, a little at variance with the "demoralized rough." I mean in respect to the manner in which Mr. Diesinger was brought into the plot. The Times says he had been working in direction of the exposure for three joist, which would diminish the size of the aperture to the extent of the thickness of the door (from one to two inches), besides the further diminution made by its slantwise-position on the diagonal cut joist. Mr. Winner assured me that he had made a diagram of the whole thing, and found that if the door had half by fifteen inches.

Seeing the importance of this point in the alleged exposure, I endeavored to obtain admittance into the cellar at 1027 Ogden street, that I might examine the width of the floor-joists; had taken him into my confidence, I saw he was going near, crazy on the subject; I told him I their distances apart, and the exact angle of the cut joist. With these items in my possession, would tell-him all about it, provided he wouldn't tell a living soul. I acquiesced in statement of Diesinger to McGargee. It was after McGargee had been into the cellar. He went as a purpose had been into the cellar. He went as a purpose had been into the cellar. He went as a purpose had been into the cellar. He went as a purpose had been into the cellar. He went as a purpose had been into the confidence, I saw he was exceed in length the space between three joists in the cellar, subject to such diminution as was presented above by the position of the cabinet, and the obstructions presented by the two sides of the test condition, to which it would necessarily be obliged to conform, as well as with the floor-joists below. Much to my chagrin, however, the occupant of the house when he learned my object refused me admittance into the cellar, for the alleged reason that enough had been said and written about the affair already. The Times states, as may be seen by what goes before, that "The portion of a joist having

been removed beneath the trap, a heavy iron plate had been inserted in two joists, at right angles to them, about six inches beneath the trap." If this statement is correct, it shows that the floor-joist could not have been much less, if any, than eight inches in width—so that a very obtuse diagonal cut or angle followed in a line, by a door fifteen or seventeen, or it might be even twenty-two inches in width, would not have left space sufficient for an ordinary-sized person to pass through, clothed in ordinary habiliments, to say nothing of the magnificent and gossimer-like robes characteristic of the Bliss scances. Any person, with the least ingenuity, may satisfy himself beyond question of this fact by actual experiment, as I have done partially. They will find that even with a full-sized aperture of lifteen to fifteen and a half inches placed in a convenient teen and a half inches, placed in a convenient position, it is only with difficulty an ordinarysized man or woman can pass through. Place this aloft, some eight or more feet, and ascend to it by first getting on a table or pedestal, on which is to be placed a little tottering step-ladder of some fourteen inches at the foot and twelve at the top (as Harrison swears), reaching within "one step" of the hole, and an ordi-nary person of any size will probably find him way shutting towards them like a mouse-trap, with an aperture nine and a half inches, or even twelve or more inches to pass through, a child will find it difficult, if not impossible to pass. To be certified of this fact needs but an experiment, which almost all are competent to make, and thus prove for themselves that the Bliss exposure was founded on a transparent falsity saw double, and hence two pair of hinges presented themselves to his distempered vision, the one hidden by old stockings, and the other out of sight under the mop-board of the "test condi tion" partition above, as he stated in the Times, when in reality there were none. [Concluded in our next.]

> SEASIDE MUSINGS. BY OLIVER E. VAIL.

One summer day, beside the sea,

Removed from each oppressing care, From the dull hum of industry To rest, to breathe the ocean air : To loiter on the glistening strand,

To listen if perchance the sea, In swelling monotones so grand Would yet divulge its mystery.
To watch the rolling waves expend
Their force upon the blining sand,
Each wave line track to apprehend

Dim characters for what they stand. Where grasses, peobles, tiny shell
All shap'd and hu'd within the sea, Arranged as if they fain would tell
The stories of the deep to me.

What master workman shaped and dyed
The fragile form, the polished face? What hand upon the ocean tide Conveyed to land, leaving no trace Of human footsteps on the shore, No form half hidden by the sea, No voice, save the loud breaker's roar

To solve the deep sea mystery? Here rousing every dormant sense, To gather from the darksome shade, Which shrouds with mystery intense The strand so beautifully arrayed. Yet are these number'd with such care,

Each grain of sand beside the sea, Pebble and shell and grasses rare, Handwork of a divinity. Yet doth the sea roar loud and long, Baleful as one who meets a foe, Calling the Furies, fierce and strong, From the dark caverns deep below.

Battalion'd at the outer bar. The white-plumed infantry advance, With large reserves outstretching far On tented fields of vast expanse. Onward they press toward the land, They come as conquering heroes come, With waving plumes and banners grand Glistening beneath a summer sun.

Along the line sharp cannonade And dazzling gleam of spear and lance, Yet the white cliffs stand undismay'd, The shining strand heeds not th' advance. Column on column rise and fall, Buried beneath an angry sea While the dark waves as funeral pall

Cover their dead in mystery. Who rules the waves and stills the sea Hath set the bounds upon the strand, The fiat of Infinity, days it is written on the seaside sand.

Discords -Mrs. Tippet remarked to a friend about a certain Mrs. Doe, who had suddenly be come very fashionable: "Fa! I remember when

Banner Correspondence.

California.

[Some months since we received from Mrs. H. F. M. Brown, under date of National City, the article of which the appended formed the main portion. The residue, regarding the whereabouts and doings of Hon. Warren Chase, and also the intentions of Mrs. Brown, was made use of editorially. We have not seen a time up to date wherein the subjoined sketch could be made available, but we now put it on record as one of the earnest voices which reach us from various quarters of the country, tell-ing that the fearless itinerant workers for Spiritualism are full of activity, and are possessed of hearts which fear not to dare all, if need be, for the advancement of the truth, Ed. Banner of Light.

"'All aboard!' These two words set feet to flying hither and thither. In them there are hints of good-byes, hasty kisses, and long separations. Eyes meet tearful eyes, and 'God bless and bring you back in health,' fall like a sweet benediction upon souls who are seeking health in Southern California. Will these consumptives find the hear they seek? Maybe, but they is find the boon they seek? Maybe; but there is a mistake in waiting till disease gets fast hold

a mistake in waiting till disease gets fast hold before taking refuge in this summer land.

Farewells over, and the good ship Orizaba steamed out of San Francisco Bay. The first thing of interest is Seal Rocks, a group of small, rocky islands close to the Golden Gate. The name is well chosen — the only occupants are seals. These grotesque creatures, with soft eyes and harsh voices, jerk and flop and hitch out of the water for a sun-bath among the rocks. The law of the State protects these old denizens of the islands. Land and water pillagers look with longing eyes upon these splendid fellows, and longing eyes upon these splendid fellows, and calculate the price of oil and skins; but the vandal hands are holden. So let it be evermore. Some of these sea-lions are lionized, and counted among the mighty of the land. 'Ben Butler' and 'General Grant,' two burly fellows, splash about in the water, and then hitch up among the rocks and settle down for a rest. The common herd gather about, to bask in the shine of their beautiful eyes; or, it may be, they, like some men, have schemes they desire championed, and so flop and roar about to cajole these old lions into service. Wonder if seals have souls, and if they are marketable? Some years ago I remember watching, through a glass, the prince of sea lions. It was said he weighed over twelve hundred pounds. He flopped out of the water and hitched high among the rocks, where he rolled and roared 'like some old proplet moaning in his sleep.' Presently two score or more smaller seals gathered about the splendid fellow. Then there was straight way the sound of many voices. The business of the meeting none could guess. One called it a caucus; another, a concert; but the general opinion was that the old patriarch was the 'Brigham Young' of the island, and that he was holding conference with his scaled consorts.

with his sealed consorts.

Who was in the right we may never know; and as for the Orizaba passengers, we had all we could do to look after ourselves. Out at sea the waters were in a fearful rage. The wind and waves had had a long game of 'laps and slams.' How suddenly, with what jerks and bounds we turned into the berths! There we tumbled and outdit the scale to superside languages. outdid the seals in unmusical quavers. But we were not without comfort. Capt. Johnson is master of his ship. If he may not bid the waves be still, he commands the craft and she obeys. And then he is at home on the water question. You know where to find him, and, what is better, he knows where to find himself. Wine does not turn his head nor his feet. There is, on the faith in his strong arm years ago, one stormy night, when a little craft was taking me land-ward, and my faith was not in vain. This man's name is John. He is black as midnight; his hair white as wool; his heart as clean and fresh as the morning. The call was, ever and ever, 'John! John! I want this and that,' and John's sweet, 'Yes, yes,' was ever full of hope and healing. 'Yes, yes,' was ever full of hope and healing. A frail little woman to whom he was attentive, said, 'Dear old John! how white he will be in heaven!' John looked in upon Mrs. C. and myself, and said, 'Folks thinks too much about being sick. Jest get your mind somewhar else.' There

was logic in his words.

I brought out one of Mrs. Richmond's lectures,
'Metempsychosis.' We soon forget our sorrows in the wonder if the soul must return to sin, suffer, stumble, and, perhaps, to rejoice in new scenes and associations. Just then, life did not present the most charming side. Let us go forward, was the thought. But may it not be true that

'Our birth is but a sleep and a forgotting: The sout that rises in us, our life's star, Has had elsewhere a setting, And cometh from afar? Ry-and-hye we shall know how

night the second day after our embarkation, we neared Santa Barbara, 280 miles south of San Francisco. The Orizaba saluted the fair city, 'And the sea answered with a lamentation.'

The late storms had demoralized one wharf and taken fifteen hundred feet from the shore end of the other. The sound of voices and the flash of lights soon assured us that the gates of the beautiful city were not closed. Warren Chase, his wife and daughter, were lowered into sur boats and went safely ashore. At noon the next day we reached Santa Monica, a handsome little day we reached Santa Monica, a handsome little town two years old. We next halted at Wilmington, the Los Angeles port, then Anahelm. We did not see either of these towns, the wind, rain, and darkness preventing. On the morning of the fourth day the Orizaba rounded Point Loma, and cast anchor in San Diego Bay, five hundred miles southeast of San Francisco. By some this and cast anenor in san Diego Bay, ave numered miles southeast of San Francisco. By some this far-away place is regarded the land of promise. Col. Thomas Scott promised to make this the western terminus of the Texas and Pacific Railroad. The invalid looks this way for health, and Nature promises to make all Southern California the garden of the United States. All that is needed for growing tropical fruits, cotton, cof-fee, and tea, is capital and energy. San Diego is the southwest county of California. On the south the Mexican mountains are visible; on the west we have the sea; on the east mountains; and just now the air is sweet with the many-voiced birds, and the breath of fruit-blossoms; summer and beauty and life seem everywhere.

And so the consumptive goes forth, glad and strong, full of hope that length of days and the rich heritage of health are in store for him. May it be ever so!"

Massachusetts.

CHELSEA .- A. C. Cunningham writes: "I have read with interest the late discussion in your paper growing out of the lecture by or through Mrs. Richmond concerning the relation of Spiritualism to the Harmonial Philosophy, and the strictures upon it by Mr. C. O. Poole, together with the caustic rejoinders by several together with the caustic rejoinders. of your wide awake correspondents. I seldon trouble you with my conclusions, but in this mat-ter let me say that I think the several assaults of Mr. Poole-animated as they seem to me to be b a reprehensible spirit—do him no credit. While I am one who loves to read both sides of all questions. I am also one who admires fairness and tions, I am also one who admires fairness and gentlemanly courtesy wherever found—qualities which seem to me in his treatment of the case to be conspicuous by their absence. In my opinion, if Mr. Poole is ironclad enough—in view of what has been said in reply to his assumptions by Messrs. Peebles, Walker, Bacon, 'H.' and other able correspondents in the continue what there has been said in reply to the continue what there has been said. your columns-to continue what thus far has proved a forlorn hope, he will have to seek other fields and pastures new, will have to raise other issues than those already broached, for he has been beaten at every point. I wonder how many of your readers think as I do, that Mr. Poole makes these occasions a pretext to ventilate some particular and cherished view of his own? His object at times appears to be more specially to write up Mr. Davis, who does not need it, than to repair his own waste places, so seriously exposed by his disputants."

BOSTON .- "A. F. E." writes: " Men study oratory, poetry, art, history and literature much

a creed or a superstition, and the liberals of the present are not organized enough to afford a solution of the difficulty. It must come sometime. The world hears the whispers of future years as they approach; when they arrive, and the tones are heard clearly, they will tell a grand story; people will know what are the proper methods for producing that first essential of heaven, orderly, harmonious action. They will then see that a divine nature is everywhere—that only that a divine nature is everywhere—that only the misunderstanding of obtuse ignorance prompts men to construe this creation and its inhabitants into jargon and devils, by supposing all manner of evil things when they should assume all manner of good things. Who loves to be shunned as a demon, or suspected as a tral-tor? Then why, because damage has been done by short-sighted people, should everybody be put through the straight-jacket of suspicion, and submitted to the torture of the cold shoulder? Hail to the coming day of confidence and faith in humanity, when deception shall be over and harmony begun."

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OSCEOLA.-Dr. L. Perkins writes: "May 1 request you once more to place my name upon your subscription list? I hope that in the future no unfavorable circumstance will allenate my re-lation as a subscriber to the old Banner of Light. The maintenance of the exalted character of this valued publication (commencing nearly at the advent of Modern Spiritualism) is indeed a genuine source of congratulation to the millions of votaries at the shrine of our cherished principles; the firm and inflexible support extended to the cause of Spiritualism, characterized by kindness to all and malice toward none, is indeed a characteristic, at this time, in great demand. It has in an eminent degree been guided by these princi-

ples.

The late attacks made upon the materializing mediums of our country (in my estimation) af-ford evidence that our spirit friends are more rapidly developing their close relation to us than the denizens of this mundane sphere can recip rocate. Though there may have been isolated instances of fraud, my confidence in these pretended exposures is greatly weakened since Mott, of Memphis, Mo., has been included in the list. I think I am fully justified in making the statement that he is a genuine and honest medium, having enjoyed the opportunity of attending his scances under the most strict test conditions; the number is very large who are willing to corroborate this statement. It is sincerely desired that this sensitive class of mediums may not be intimidated by the apparent unkind treatment of which they have been made the recipients; let all sincere Spiritualists manifest a willingness to more fully appreciate the claims of honest mediums, and lend every effort possible to bear the burden so heavily resting upon them. The spirit of intolerance toward this class derives its origin in a primitive period of our race; the most distin-guished and purest medium that ever lived was subjected to the penalty of bearing the burden of his own cross upon which he was crucified, his brow decorated with a crown of thorns. In the land of the pilgrims, classic New England, medi ums have been required to yield their lives to the caprice of that fanaticism which has ever been unrelenting. The law of progress now gives se-curity to life. May we not trust that the indications of the present are prophetic of an increased growth of fraternal feeling, and that the day may not be distant when every home may real-ize the spiritual presence of loved ones and be animated with the principles of charity and love?"

Vermont.

SOUTH ROYALTON. - Stuart L. Rogers writes: "I have been among the hills of Vermont since the first of May, and have seen some of the mediums of note. I attended the Convenof the mediums of note. I attended the Convention at Plymouth, and got some fine tests through Mrs. Pratt and Mrs. Weston; both ladies I considered very reliable mediums. I have had the good luck to meet a young man from Mount Holley, Vt., whom I think is an extra good test medium, but has not been before the public yet. Miss Lange Hagan, the obtid medium is a transfer. Miss Jennie Hagan, the child medium, is at present sick, but slowly recovering. She has been peaking at West Randolph regularly for four months, to good houses, and spreading the glorious news to the people. She gave an inspirational poem on the 4th of July at a grove-meeting at Royalton Centre, subject, 'Liberty.' I never saw a more attentive audience. All were held spellbound by the elequence she used. It was one of the first poems I ever heard from her one of the finest poems I ever heard from her. She will not attend any of the camp-meetings this year, as her health will not permit. I will say to my friends in Ohio I have improved physically as well as spiritually since I came here."

[•] British Columbia.

VANCOUVER'S ISLAND .- James Devins, writing from "Uplands, Victoria," says in the course of a business letter: "I take the liberty to say a few words concerning a message which appeared in the Banner of Light for March 23d, given by the late William Henry MacNell. I knew him well, and thousands beside me. In the message you see the man as he lived. He was a native of Boston, in which I am informed he has a sister still living. He, as he says, was long connected with the fur-trade, first on his own account, next in the Northwest Company (Astor's), and lastly with the Hudson's Bay Company, in whose service I might almost say he died, being captain of their steamer 'Enterprise, running between Victoria and New West-minster on the mainland. Some one cut the message out of the Banner, and pasted it on Frank Campbell's bulletin board, in the most frequented corner in this town, where it was read and commented on daily by hundreds."

Connecticut.

GLASTONBURY.-Marcia M. T. Hale writes: In a recent number of your paper I noticed a message from Miss Catherine Draper's. In the year 1840 I was a pupil in the seminary in Hart-ford known as the Misses Draper's. Miss C. was my favorite teacher, and I recognize in the communication expressions characteristic and pe-culiar to her individuality."

New York.

REDWOOD .- Mrs. S. C. Sardam writes: "In the Message Department of the Banner of Light of June 8th, 1878, I recognized a message purporting to come from WILLIAM B. HINMAN. I was intimately acquainted with Mr. Hinman and family, also with Anne, to whom he wished his message directed. He not only believed in Spir-itualism, but lived it in his every day life."

Michigan. GRAND RAPIDS.—Mrs. Sarah Graves writes I have been holding meetings, since my return from California, in places near this city, and also here, and desire to keep in the work. My address is 40 Hastings street. I read the true Ban ner of Light, and like its position. I am glad it stands by the mediums. I do not like fraud, but I want fair play."

The following prayer, clearly showing Dr. Johnson's belief in Spiritualism, occurs amongst his "Prayers and Meditations." It was written on the death of his wife in 1752; "Oh, Lord, Governor of heaven and earth, in whose hands are embodied and departed spirits, if thou hast ordained the souls of the dead to minister to the living, and appointed my departed wife to have care of me, grant that I may enjoy the good effects of her attention and ministration, whether fects of her attention and ministration, whether exercised by appearance, impulses, dreams, or in any other manner agreeable to thy government. Forgive my presumption, enlighten my ignorance, and, however meaner agents are employed, grant me the blessed influences of thy Holy Spirit, through Jesus Christ, our Lord. Amen." The Rev. George Strahan, D. D., Prebenders of Rechester and Views of Libraton in bendary of Rochester and Vicar of Islington the advertisement to the fourth edition of the "Prayers and Meditations," inserts an elaborate less scientifically than they do what are called apology for the credibility of apparitions, "Oxnatural sciences, because the ethics and mental ford Edition of Johnson's Works," vol. ix., pp. philosophy of the past have been dogmatized after 197 to 202.

[From the Bellows Falls (Vt.) Times.]

will not become so absorbed in the railroad interest just now as to lose sight of the fact that by

Stop and Think. Mr. Editor-I hope the public mind in this place

virtue of an act of our Legislature at its last ses the "Quack" doctors from the town, and that now the heath and lives of our citizens are in their keeping. Sad to relate, but nevertheless is it true, that while we have not been visited with special contagious diseases, a mortality has told terribly upon our population in the last few months. Numerous have been the demonstra-tions that when a physician has been called to treat our sick friends and cherished neighbors, we have found ourselves leaning upon a very slender reed! Well may we stop and think, and ask ourselves the question, Does all the knowlask outselves the question, poes an the knowledge and skill in the healing art lie with the Allopathists? Observing the results of their practice, must we accept "Hopkin's choice" and call a physician to our bedside whose medical system we abhor and in whose remedies we have no faith? Now I have respect for the men who are ratin." Now I have respect for the men who are practicing the Aliopathic system, and believe they are doing all in their power to relieve poor suffering humanity of their ten thousand aches and ills. I am in full sympathy with the learned and scientific. But when I am sick I want the privilege of calling to my aid such a physician as I feel would be likely to do me the most good. I have seen so many persons who have died with have seen so many persons who have died with "nervous prostration," who had been taking large and frequent doses of morphine for weeks and months, that I cannot accept that as good practice. Indeed that should be branded as "quack-ery." But speaking of "quackery." when and where has there been such an exhibition of that commodity as that brought to light a few days since in this place, when nine of the skilled ones who had. obtained legislative protection gathered around the body of a dead-patient who had been doctored for two years or more for Bright's disease of the kidneys, and on post mortem cramination found no symptoms of that disease! This case needs no comment from me, and what I wish now to add is, if our Allopathic friends could show in practice a superiority of success over those practicing other systems, would they be likely to go to the other systems, would they be likely to go to the capital of the State and ask that august body to assist them in punishing their enemies, the quacks? But they tell us they asked for that law in behalf of the people, who were being deceived and humbugged. If that be so, why then were not the people the supplicants in the case? This law was sprung upon us without warning. Not one citizen in ten thousand, probably, had a knowledge of what was going on; no one mistrusted such a game. For who ever heard of hawks counseling together how the lives of chicks. hawks counseling together how the lives of chickens might be protected? But I trust the people will set this matter right at the meeting of the next Legislature.

Spiritualist Convention.

Spiritualist Convention.

The Western New York Quarterly Convention organized in Locknort, Acg. 31, in the Universalist Church, at 10 A. 91, by electing D. N. Petinguil, Emp., President, and A. C. Woodrulf. Secretary protein.

The meeting was very largely attended before its close; a deep interest and great harmony prevailed throughout. Conferences were held at each opening session, many and varied were the sin-jects ably portrayed by the several speakers present, among whom were J. W. Seaver, Lyman C. Howe, R. D. Jones, J. H. Farter, Mrs. E. L. Watson, Mrs. Woodruff, Mrs. Rathburn, Mrs. Parkhurst, Mrs. Fellows, Mrs. Gardner, Mrs. Taylor, and others. Addresses were given to Mrs. Gardner, also by Mrs. Woodruff on the text, "Arise and sline, for the glory of the Lord has arisen," clearly defining the true work of Spiritualists in harmonizing and educating all classes.

R. D. Jones of Rochester, one of the ploneers in Spiritualism, gave an historical account of its early as well as its subsequent history and grown in this country, spreading until all civilized lands beam with intelligence on this great and grand subject, acknowledging lis true source; and how the most noted scientists of the Old World were among lisablest expoundees and defenders, J. H. Harter, in a short address from the text, "Do all the good you can," exhorted all to work for every reform: in prisons, for temperance, for women suffrage, and for the abolition of that relic of barbarism, the gallows.

L. C. Howe gave an address on the unfolding progress of intelligence throughout the universe of matter and mind, by and through infinite laws. The address was grand and eloquent. Mrs. E. L. Watson gave an address on Sahritualism with the Religions of the Past, Present, and Foture, "was grantly eloquent, It is impossible to give an outline without marring its intrinsic merit as a whole.

Miss Bartlett, pastor of the Universalist Church, who

whole, Miss Bartlett, pastor of the Universalist Church, who had attended the several sessions, being called on, ro-sponded in a brief address, in a very kind and tolerant spirit.
The burprisonment of E. H. Heywood in Dedham Jali was freely discussed, and a petition circulated for his re-

was freely discussed, and a petition circulated for his re-lease.

The following resolutions, offered by Mr. Jones, wore unanimously adorted:
ist. Whereas. The Spiritualists of Western New York, in convention assembled, believing united and associated effort the most effected measor promoting great reforms, that the concentration of many minds, like the conjunc-tion of many tivulets, forms an irresistible stream; there-fore.

fore, 2d. Resolved. That we believe, in order to promote the greatest advancement of the cause of Spiritualism, it is of the atmost importance that there should be associated effect.

greatest advancement of the cause of Spiritualism, it is of the utmost importance that there should be associated offort.

3d. Resolved, That it is the imperative duty of Spiritualists in every town and village to form associations for business purposes, to develop and protect honost agents for the spirit-land, and to guard inexperienced investigators from the frands of false and deceptive mediums.

4 h. Resolved, That the constitution of such associations, after adopting the fundamental principle of the possibility of the into-communion of the spirits of the mundance and spiritual phones, should avoid stringent creeds and dogmas, leaving members of sil associations to broaden and expand their views as growth in knowledge and spiritual unfolding may determine.

5th. Resolved, That frequent meetings of Spiritualists and the formation of harmonious circles should be oneouraged in every community.

6 h. Resolved, That it is not discreat for Spiritualists who are earnest laborers in some outside though necessary reform, to insist that every investigator of spiritualist phonomene shall at once become a laborer in that reform; for when one becomes thoroughly inbued with the doctrines of Spiritualism, and if possible attend the next quarterity meeting, and to the utmost of our ability do that which will enable us to report on that occasion decided progress.

8th. Resolved, That the thanks of the Spiritualists from the samiled are hereby meet cordially tendered to the trusters and other officiers of the Universalist Church of Lockport, for their kindness and coursey in permitting our August quarterly meeting to be held in their pleasant and commodious church editice.

9th. Resolved, That the thanks of Spiritualists from the various towns in Western New York, now in attendance upon the quarterly convention, are hereby tendered to the resident Spiritualists for the courtesy and hospitality they have so generously extended on the occasion of the present meeting.

1. 6. Howegave the closing address on "Immortality," clearl

--- Y

Christ, the Corner-Stone of Spiritualism"; by J. M. Peebles, M.D.

To the Editor of the Banner of Light: I have perused this noble little work from the pen of the distinguished traveler, Dr. Peebles, and can say that I was deeply interested; that I laid it aside with feelings of grati-tude toward the author for having brought together so many important historical facts regarding Jesus-facts emanating from sources accessible to but few persons; facts such as he gathered at Jerusalem from the "unrolling of musty scrolls" by a learned rabbi of that old musty

I appreciate also his distinction between Jesus and the Christ-an important distinction which even our learned theologians have not taken into account; but perhaps our eminent author errs; or rather, it may be, is not prudent Stone "; for "the Way, the Truth, the Life," "the Sun of Righteousness," was as conspicuously manifest in the teachings of Buddha as in those of the Christians' "Anointed One." I bow indeed with reverence to the light from Calvary; but I would, in respect to Spiritualism, rather consider the Christos as the shining capstone of one of the turrets of faith and good works, one of the minarets of self-abnegation that tower around the great dome of love and wisdom-hand-maids of the Supreme-than that corner block, be it of diamond or granite, on which reposes our religion. I know the beautiful thoughts from which our author's words spring when presenting Christ as the expression of that, the most pure and divine, which the world needs for its redemption; but I fear that the anointed Jesus has a too local and sectarian stamp to serve the high purpose the Doctor designs. Aside from thisand these views are presented with all due deference to the Doctor's exalted perceptions of truth—what could be more valuable at the present time than this handbook of all the most conspicuous events in the life of, all the most valuable records respecting this "man of sorrow," the Divine One for whom Mary wept at the sepulchre.

The Sword and Shield believes that the pastor, if he be wise, will follow Moses's example, and take the serpents and all other troublesome things "by the tail." How about a mule or a mephitis Americana?—Ex. TO BOOK-BUYERS.

The attention of the reading public is respectfully called to the large supply of Spiritual. Reformatory and Miscelianeous Works which we keep on sale at the BASS REF FAURIT HOOK STORK, ground floor of building No. 9 Vontsconery Place, corner of Province Street, Boston, Mascelian also prepared to fill orders for such books, spiniphlets, etc., as have ameared by name in the catalogue of works formerly offered by Andrew Likekson Davis, accludes to hear from the 'riends in all parts of the World, We will also forward any of the productions of the Book Likekson Davis at most rates. at usual rates.
We respectfully decline all business over athors how, then to the sale of Books on communition, see d buy a free Catalogue of our Publications.

Control A. Rith.

SPECIAL SOLICES! appointments, etc., summ coaryets! Mor hay of nach harron its the same week!s

Banner of Light.

BOSTON, SATURDAY, AUGUST 31, 1878.

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THE MISSION OF MODERS SPIRITUALISM IS TO ENTER ANTO EVERY PERARTMENT OF LIFE. To boing forth a new and more divine order of thinks; to infuse a better spirit into every profession; to enter fusiness circles, and procesim the "Golder Rule" as the legitimate standard of action; to redeem the world; to make men and wo men better; to teach them to live according to the dictates leading them up higher spiritually.

fine lecture delivered recently in Brooklyn, N. Y, by the spirit of Professor Mapes, through the trance mediumship of Mrs. Cora L. V. Richmond. The discourse bears the title of "The preciated the difficult position in which the wife · Scientific, Philosophical and Ethical Results of

The Bunner of Light Public Free Circles: Thursdays only.

The Present Duty.

now claiming the consideration of the well-wish; and he should therefore order his discharge. The ers for Spiritualism, but a general duty is im- announcement of the discharge of Capt, Holm transpired to modify the situation, and to sugposed by the facts upon all, believers, and medi- , was received with applause by the large number ams, which cannot be avoided in its discharge, of spectators who filled the Court room.

common sum total of human belongings, we have to recerd that sometimes wolves in sheep's clothing have entered our ranks, and at other times instances. the weakness which inheres to the mortal nature ! has manifested itself under provocative temptation, yet we think the balance, if struck, between the followers of the old and the new systems of thought concerning human life here and ualism and its media over the church and its

We are no apologists for deception or fraud, such courses whenever they have been made apparent in the past, and shall not cease to denounce them in the future if they become witnessable by us. We would counsel the utmost probity of life-habits and action on the part of the medium, the believer and all alike who have put on the shining armor of the cause, but we nevertheless feel to record at the present time our firm conviction that the sentiment of distrust. which is now harbored so determinedly in many quarters concerning media and the phenomena; transpiring in their presence is capable of being i over stimulated even to the borders of monomain by the grasp of reason, as its companion, unthinking credulity, on the other hand necessitates. The paramount duty of the present hour, therefore, to our minds is not only that the channels of communication, whether they be for | style: the physical, the trance or the inspirational phenomena, must be kept open—that they must not only in and of themselves be navigable, but they must be kept free from interference from any outside individual or extraneous source. The sand-bars of haughty and supercilious suffer ance, idiosyncratic theorizing or cold-hearted distrust, for instance, must not be allowed to place themselves athwart the channel down. which the thought laden celestial argosles seek passage to the hungering heart of the world. Spiritualism means more to humanity than a ring; its influence overleaps the distinctive limits of its special believers, and reaches out hands of welcome to every tribe and kin-a welcome which is answeringly appreciated to a degree whose wonderful extent is, we fear, illy comprehended by some in our ranks. Great then must be the moral turpitude of any who, because (to change the simile) they have been elected to a place nearer the light than others, seek to shade behind their personal proclivities, or failing, at least to modify or deflect the radiance which it seeks to throw broad-

those who have not only been "called" but also "chosen" to stand as public representatives of , party seemed well satisfied with both scances, the new dispensation before the world, and yet the new dispensation before the world, and yet many others who claim to believe in that dispensation as well, need to go once more to the fountain head of that respectful, tender and patient passivity from which in the early days of the movement they or others drank with such inherent and soulfu! profit

The present hour demands, just as much as inthe opening days, that mortals be honestly help ful to the spirit-world and the finedial it chooses: that we who profess to believe that it has powers and potentialities above and beyond those which rule in our own realm of desh and sense-powers which it is seeking to utilize for the good of man --should endeavor to facilitate its work rather than to multiply the difficulties in the path of its

Capt. Holm's Case.

This gentleman, who is a wealthy citizen of Malden, was spirited away by his relatives and Asylum. On a writ of habeas corpus he was brought before the Supreme Court of Massachusetts, that it might be shown why he was reevidence of six physicians, to be of unsound mind, and contended that his family had acted with the best of motives in having him confined when he was about to leave the country. Of

In giving his decision, Judge Morton said that, as he had a very decided opinion in the case, he might as well give it without waiting to hear the be for purposes of devout meditation. They other side. Capt. Holm, said the Judge, was contook possession of the legislatures and forbade fined in the McLean Asylum without warrant or people to travel from town to town on Sunday, a judicial determination that he was insane. It was true that there was a class of cases that did arise where in the interest of humanity it became, mind which demanded the hanging and burning necessary to confine a man without judicial proceedings, but cases of this extreme sort were only of the two first plays ever written in the country, justified on the clearest evidence. There had been evidence introduced showing that Capt, -Holm was weak minded, but on the evidence of the physicians themselves there was nothing to the transition from those days to these in the show that he was not perfectly able to take care of himself, and that any danger would come of We shall print in our issue for Sept. 7th a his being at liberty until judicial proceedings had , been taken. Lest his decision should be misconstrued as reflecting upon Capt. Holm's family, and satanic. Ah! would n't this class like to get leave the country, and what they did he (Judge Spiritualism," and deserves an extended reading. Morton) had no doubt was honestly done and light shines from heaven, which they will never with the best of motives, but he believed they. erred in judgment. It would have been better if will be resumed on Tuesday, Sept. 34, at 30'clock | they had stried sthe seperiment of friendly per-P. M. The public are cordially invited. During suasion, instead of resorting to the extreme September the circle days will be Tuesdays and measure of contining him against his will. He did not believe they intended to violate the law, but acted in the way they thought was best. In conclusion the Judge said that in his opinion. 4 Capt. Holm was in such a condition that he could Not only are problems of the deepest import safely go at large and be cared for by his friends,

or escaped as to its responsibility; since the Here occurs, right at our doors, another illusshortcomings incident to an effort in this directiration of the great danger of allowing such a tion will, in accordance with the economy of license in this matter of putting relatives into inthings, be their own advertisers. This duty is same asylums on pretences which may be, and two-fold in its nature, and demands on our part, a too often are, wholly frivolous. It is a practice on the one hand, the cultivation of sincerity of that leads to wicked abuse. Judge Morton dealt purpose toward our fellow men, and on the other 1 with the present case as if he would characterize ! the exercise of a feeling of grateful welcome if by the way he treated it rather than by speech; rather than disdainful patronage toward the vet his remarks were too plain not to convey an spirit intelligences, whose coming has of itself unmistakable meaning. He sees the peril of this made the present century grand and glorious be- practice as clearly as any one. He did not hest yond all which earth's history has yet enter- tate to set aside the testimony of six medical examiners and experts as to Capt. Holm's insanity, As regards Spiritualism as included in the although he is no medical man himself, an ex-Ynat may be safely followed by others in similar.

We rejoice to see even this single symptom of reaction against a growing habit which threatens the very existence of society. For if conspiracies against the liberty, and thus ultimately against the life, of innocent people, may be allowed if in the beyond would show—notwithstanding the they are only carried out in legal form, who of ering's consent, not being there. The facts desort expressed opinion to the contrary of some usual is safe that is of importance enough to be who profess its fellowship, and who ought to thought worth getting out of the way? Conknow better-a marked improvement for Spirit is spiracles for purposes of malice and revenge, or to obtain control and possession of property, are much too common to be allowed the free coursewhich has long been conceded to them. "If we either on the part of the believers in Spiritualism see," says a daily of this city, "such a signifior its mediums. We have always condemned cant difference of opinion openly exposed in the highest Court of the Commonwealth, why may it not be inferred that it cannot always be wrong for others to hold opinions that vary from those of medical examiners and experts?"

.....

The Holmeses in Boston. By reference to our fifth page it will be seen that the Holmes media announce their presence in this city, and state that for the present se ances will be convened by them at their residence, No. 8 Davis street, to which the attention (and attendance as well) of investigators is invited. We understand that those who have atnia, and that it requires just as strong a reining- stended the sittings thus far held by Mr. and Mrs. Holmes in this new field of labor, have experienced the utmost satisfaction at the results obtained. A correspondent, after attending one of these sittings, tells his story in the following

Preceding the materializations, Mrs. Holmes gives a dark-circle-éance, after the style some what of Mrs. Maud E. Lord's, only a little more demonstrative. She 8-ems to be very fair, is willing to be tested, and was on this occasion. touches and movements of ponderable bodies ta ing place while the medium's hands were held, and Mr. Holmes also seated away from the manifestations, and his hands held. They could not, by any possibility, be done except in the way claimed, the agency of spirits, who on this occasion acted several parts-that is, assuming

marked and amusing individualities.

Following the dark circle, Mr. Holmes, the medium for materialization, entered the cabinet, which was a space partitioned off of the back-parlor, entered by the folding doors, and protect ed by a curtain, giving about twenty square feet of space, in which was a small slatted cabinet, firmly made and well secured, just large enough to hold the medium in a sitting posture: this was padlocked on the outside, and the key held by one of the visitors. There was no possibility of his using a duplicate key, and neither was there of any cooperation. For an hour or so forms presented themselves at the opening, sev eral coming out into the room -some who had, it was said, frequently put in their appearance cast to all the world. In our opinion many of but mostly the forms were new ones, or those

who had not appeared before that evening. The mediums announced that they wanted no money from any one dissatisfied, or who felt that they

were in any wise defrauded. The phase of materializations of spirit-fórius is astomoling, and the very substantial human appearance they have on all occasions, makes one inclined to doubt the evidence of his own nses, and desirous of being cantious in what he says in print; but on the occasion in question, even with an eye wide open for detection, there was no indication of any trand, and no supposition that did not seem among the impossibilities. While the Holmeses are here they had better be visited by the curious; for without any doubt at all they are good physical mediums, and an evenall they are good physical decisions, ing spent with them is not thrown away.

J. W.

Recreation and Theatres.

If it were not for the constant pressure of out- a school healthfully located in Belvidere, Warside public opinion, which sways the blown-up i ren Co., New Jersey, and kept by two worthy bag of ecclesiastical dogma this way and that as and devoted sisters, where the constant effort is a tied balloon is rolled about in the wind, the to bestow practical learning, and not its false human race would have small hope for its proincarcerated for some time in the McLean Insane gress and ultimate emancipation. One by one classes. Patronize it, in the persons of your chilthe clergy and the churches have relaxed their dren, friends of free inquiry. Those who have grip on their dead doctrines, and only because | no children can aid it, at the present time, in a they found that, unless they did, the deep current strained of his liberty; and after a patient hear- of human life would flow past and leave them ing he was discharged. The counsel in behalf of and their idols stranded and forgotten. They the relatives claimed that he was proved, by the find they must be in the world and of it in order to work any influence upon it whatever. The press, for the use of the Seminary, the possesfulminations of priests, who are guilty of far worse themselves, no longer frighten people auxiliary in promoting its future prosperity and away from theatres and other places of innocent ; usefulness. Their primary object in entertaincourse, said the counsel, the intention was not to amusement. If they think that pharasaical ex- ling this project is to furnish remunerative emkeep him imprisoned for life, but to keep him in perience telling and masal psalm singing are to ployment to needy and deserving students-their a place where he would be said until such time take the place of healthy public recreation such i ultimate one to connect with the Institution a as the question of guardian-hip could be deter- as theatres furnish, they will yet live to become | Department of Journalism, in which young men better apprised of their hal ucination.

Once they would not allow a person to walk in but stopped them and fined them as they passed That was but a short step from the state of of "witches," Only recently we read an account by Chief Justice Royal Tyler, which were for-: bidden by New England statutes to be acted anywhere within her territorial limits. Think of matter of sentiment! The priestly inquisitors set up their fiat that all plays are equally to be condemned; they will allow no amusement at all be able to put out.

Mrs. Pickering.

On our first page will be found the views of E. P. Hill, of Haverhill, concerning Mrs. P. and her mediumship. Since the forms containing his article went to press, the following additional paragraph has reached this office from Mr. Hill, and is here appended at his request:

"The general account was written several weeks ago, since which time many things have gest thought and hesitation before rendering final judgment. Last week Mrs. Pickering visit ed friends in Haverhill, purely for social purposes; but on Saturday evening, 24th inst., there was a casual drawing around a table with a few friends, the result of which was, several hands came up through a central opening, visible to all, while Mrs. Pickering's hands were also visible and several feet away from the point where the hands appeared. One of these hands was touched, and found to be soft as an infant's and of

fleshy feeling. The final result was that Mrs. Pickering was fully entranced, and while in that state a request 1 was made, through the medium, to have the same party meet again on the following evening, which was done, when Mrs Pickering passed behind a curtain, became entranced, and some ten or a dozen forms made their appearance, representing males and females, though there was not ample of independent judgment in such matters as much strength to the manifestations as on some former occasions, which was accounted for by the battery on the other side needing readjust-

Mrs. Pickering was in the house of a friend, where there was not the possibility of a confed erate to aid her; she was there without any ward robe to be used for forming apparitions such as were seen, that trunk which the lady in Lowell was so auxious to look into, without Mrs. Pickmanifestations are, that the materializing power does exist and is possessed by her, as shown by the hands appearing in open view, and also by the appearance of forms on the following even ing in costumes not in the possession of Mrs. Pickeging, and with none desiring or being in a situation to place them in her possession,

The Watkins Convention.

E. P. H."

This long-looked for gathering of the progress ive element of all shades of belief took place at the plea-ant village of Watkins, (situated near the head of Seneca Lake, in New York State,) August 22d, 231, 24th and 25th. Just as we go to press we are in receipt of a letter from Bro. J. M. Peebles, our representative at the convention, wherein the proceedings of the first day are noted. This, owing to pressure of promised matter, we are obliged to defer as to its publication till next week. Dr. Peebles reports that the weather on Thursday was all that heart could wish, and the attendance was a golden prophecy for the meetings yet to come. The speakers stand (in Watkins Park) was decorated with pictures, mottoes, flowers and banners. T. L. Brown, of Binghamton, President, delivered the opening discourse, after which the arranging of business details, and the participation in ten minute speeches, were the order of the morning; in the afternoon G. A. Lomas, editor of the Shaker Manifesto, Mrs. Ella Gibson, and Rev. J. H Harter made addresses. Good music added to the pleasure of the sessions. Dr. T. B. Taylor, Mrs. Lucy Coleman and Prof. A. L. Rawson were the regular speakers for the evening. So ended the first day.

Dr. N. S. Dodge writes us from St. Louis, Mo., under a recent date: "I am a worshiper at the shrine of Bro. A. J. Davis, and yet I was heartily glad to see in the Banner of Light of July 27th a review of Bro. Poole's articles on mediums, who, as he termed it, had but little mediumship-Mrs. Richmond in particular being reflected upon. I have felt from the first that Bro. Poole's articles showed too much personal feeling to have much weight in the mind of the candid reader."

Read the article "Stop and Think," on the third page.

Belvidere Seminary.

Those familiar with the contents of the Banner of Light in years past must be aware that we have repeatedly called attention to the excellent Institution whose name heads this paragraph, and have pointed out its advantages to such parents as, being friends to liberal thought themselves, might be supposed to entertain the desire of having their children educated in the same broad-gauge fashion, rather than have them returned from some finishing school laden with the back load of narrow prejudices, the inculcation of which among the youthful minds entrusted to their care seems now-a-days to form the principal stock in trade of the majority of "Academies," etc., with whose vociferous catalogues, advertisements, &c., the popular eye and ear are so pertinaciously assailed each autumn. Here is semblance, upon pupils sent to make up its unique way, which it seems to us needs only to

be named to secure a favorable answer: Its Trustees desire donations from those disposed to aid them in the purchase of a, printing sion of which, it is believed, will be a powerful and women may receive thorough training in everything pertaining to the production and pubthe fields and groves on Sunday, though it might | lication of the highest style of literature considered as a fine art. The idea is a good one, and we hope will be brought to a successful issue.

The Unemployed. A special abstract from the Tenth Annual Report of the Massachusetts Bureau of Statistics. to be published next January, sets forth the results of an extended inquiry recently made in relation to the number of idle workmen in the State. It was carried on generally through the police of the cities and the assessors of the towns. Answers were received from all but fiftyone towns; all the cities were canvassed. In those fifty-one towns there are really no unemployed, but they play but a small part in the everything of the sort is in their eyes ungodly population or the manufactured products of the State, being agricultural communities. The to-Judge Morton said he desired to say that he ap- the human family back where their ancestors of tail result is as follows, which it is of decided inthe cloth had it when the world first emerged terest to know at the present time: The populaand son were placed. Capt. Holm was about to from the caverns of the centuries known as the tion of the State is 1,651,912, of which 584,690 be-Dark Ages! But that will never be now. The long to the skilled and unskilled laborers-447,184 males and 137,506 females. The proportion of females to males employed is therefore 30.7 per cent. Adding this proportion of females unemployed to the 21,812 males that are found to be unemployed, and we have 28,508 as the aggregate number of skilled and unskilled laborers, male and female, out of employment on the 1st of June, 1878. This is very far from being the 200,000 persons rumored to be out of employment in the State, or 300,000 according to some statements. Nor does it justify the loose statement of three millions of unemployed persons in the United States. The figures for Massachusetts, we are assured, may be relied on. The Chief of the Bureau appends some timely reflections and remarks to the above, and gives the whole to the people to think upon.

The Orient Mirror.

As Planchette writes replies to questions and faces of friends and strangers, distant places, life-like scenes and events of varying interest. It is a peculiar crystallic jet mirror, that strengthens and increases the clairvoyant powers of those already skilled in second-sight, develops that power in others, and reveals its existence in many who had not supposed they possessed it. It has been thoroughly tested and found to possess all the merits claimed for it, being the result of many experiments instituted for producing an article of value for the purpose for which it is made. Price, neatly boxed, with full directions for use, one dollar; upon receipt of which it will be sent by mail, post-paid. Address, ADAMS & Co., 31/2 BEACON STREET, BOSTON.

, Charles H. Foster,

A test medium who has created the profoundest interest in spiritual research wherever he has been, (and a large portion of the civilized globe is included within this definition,) is at present at the Parker House, Boston, and we advise all investigators who desire to make the acquaintance of one whom they will ever after esteem as a wonder in mediumship to give him a call. He engages to satisfy all patrons, otherwise no pay will be required of them by him.

Files of The Age, printed at Dunedin, Yew Zealand, have come to hand. We find the numbers for June 25th, July 9th and 16th, each contain a lecture by the popular liberalist, Charles Bright, delivered before large audiences in the Princess Theatre. Two candidates are up for a seat in the Provincial Parliament, one a secularist, the other favors Church-control; the Otago Daily Times strongly advocates the claims of the secularist. Liberal sentiment is evidently gaining ground in these far-off regions.

Mr. W. H. Butler, a resident of Chicago for more than thirty years, died there recently. He was a consistent Spiritualist, and passed on to the spirit-world in the full knowledge of his future existence. Hudson Tuttle delivered the funeral discourse. Mrs. Butler, the widow, is a most estimable lady; her friends say-she has long been an excellent medium, and that she has been greatly aided and sustained in this her hour of trial, by her watchful band of spirits.

Mrs. Clara A. Robinson, a medium and successful magnetic healer, who has been visiting New England for a few weeks, returned to her home in Chicago last week. She was accompanied by her husband, Mr. J. R. Robinson, one of the Press fraternity of Chicago.

MR. THOMAS WALKER is meeting with good success in Sydney, N. S. W., says the Morning Herald of June 21st, and is busily engaged with Mr. Gale and others in inaugurating a Spiritualist Lyceum there.

Hudson Tuttle, after perambulating about Chicago for a few days, returned home last Mon-

The Crime of Vaccination.

In confirmation of Dr. Hycheman's remarks in last week's Banner of Light, we quote the opinion of Dr. Garth Wilkinson, of London, given in his treatise, "Compulsory Vaccination, its Wickedness to the Poor." On page 38 he

"Vaccination is sometimes claimed as in principle a part of Homeopathy. Falsely, so far as Homeopathy in its whole scope is concerned. Homeopathy, by an incomparable drug science, cancels the symptoms of disease. But there is no case in which it aims to give a disease. Vaccination is unsuccessful unless it gives a disease. It also violates the body in a way that no disease, nor plague, or scarlatina, or typhus does, by an actual wound into the blood—a poisoned wound. Neither pestilence nor physic has any analogy with this precedure."

NOTICE TO WORKINGMEN.—The Massachusetts Bureau of Statistics of Labor is at present conducting a very extended inquiry into the condition, wants and prospects of the workingmen of the State. Any workingman or woman who is desirous of answering the questions asked by the Bureau should send name and address on a postal card to the Bureau of Statistics of Labor, 33 Pemberton Square, Boston. The blanks and instructions for answering will then be sent by the Bureau, and workingmen will be desired to express their minds freely in order that the truth may be arrived at; they will be doing a patriotic service to the State and rendering their brother workingmen a valuable service by giving these questions careful consideration and prompt and reliable answers, so that their accumulated testimony may be presented to the Legislature of 1879, in the Tenth Annual Report of the Bureau.

Horace H. Day passed to the higher life from Manchester, N. H., Friday night, August 231, aged 67. He was one of the first manufacturers of vulcanized rubber under the Goodyear patent, and for many years conducted a large and successful manufactory at Great Barrington. During the past lifteen years he has been prominently connected with the rubber goods trade in New York. Phenomenal Spiritualism attracted his attention soon after the "Rochester Knockings" startled the world, and he entered upon a search. ing investigation of the mysterious occurrences. and in time became convinced of their spiritual origin. The facts and reasonableness of the philosophy soon made him a convert to Spiritualism, and ever after he was its earnest advocate.

Memphis, Tenn., where (in common with many points South) the yellow fever is now raging, has its quota of suffering brothers in the faith who are sorely needing assistance. We commend the following extracts from a letter received at this office, to the favorable consideration of our readers:

"Can anything be done for Memphis? There are a great many suffering Spiritualists there, foremost among whom is W. J. Smith, whose herculean labors in Grenada entitle him to no little consideration at the hands of Spiritualists. He is now prostrated (with yellow fever, I think). Any contributions sent to Capt. Jas. Holmes, 190 Front street, or Mr. M. Hawks, [husband of Mrs. Hawks, of the Voice of Truth] will be put where they can do the most good."

George Everett Avery, the chief apostle of "Everettism," is, vide the Boston daily press, now under a cloud. A deserted wife, who afterward became insane, is one of the component parts of the shadow of obloquy which has fallen upon this would be "exposer" of the spiritual phenomena.

The editor of the Boston Traveller (see edition of Aug. 21st), if he is not more careful, will be put in jail for two years by the U.S.C.C. authority. Here is one of his choice items: "A favorite place for the study of anatomy is the: astonishes by its revelations, this Mirror acts on | wharf near the Pavilion on Revere Beach, when the vision and mysteriously brings to view the | the water and the weather invite the bathers out."

> The Liberal League and Lyceum of Kirksville, Mo., recently organized on an independent basis, is in a prosperous condition. It has a hall eligibly located and comfortably seated, which has been dedicated to free thought. It has a membership of upwards of forty, and meets weekly for discussion. Hon. S. M. Pickler is President; F. A. Grove, vice president; W. M. Gill, Secre-

> Mrs. Emma H. Britten has written a book entitled "On the Road; or the Spiritual Investigator, a complete compendium of the science, religion, ethics, and various methods of investigating Spiritualism." which has just been published in Melbourne, Australia, where she is lecturing on Spiritualism with marked success.

Mrs. L. F. Hyde, of San Francisco, the well known medium, who formerly resided in this city and in New York, now on a visit East, made us a pleasant call last Tuesday. She contemplates returning home about the middle of September.

We are informed from a reliable source that 'Petticoat" Bishop, the "Old South Saver," has really arrived in England-so that the humbug Bishop, who is now "doing" the West, is clearly but an imitator of the peripatetic New Yorker.

A correspondent writing from New York states that a lecture was delivered not very long since in Republican Hall, that city, by Miss C. F. Preston, which was much admired by her hearers.

Mrs. Britten's Lectures in Australia.

During the month, Dr. and Mrs. Britten paid a visit to Sale, in response to a cordial invitation from Mr. Landy, of Briagolong. In connection with their visit Mr. Landy had arranged for Mrs. Britten to deliver a lecture at Sale on Wednesday, June 5th, which produced such an impression as to induce a requisition for her to give another lecture there before leaving, the mayor, who occupied the chair, characterizing it as the finest ecture ever given in the hall; in response Mrs. Britten lectured on Friday the 7th, the Gipps land Times devoting over two columns to a report of it. She also lectured at Maffra on Thursday, returning to Melbourne in time for Sunday's engagement. The fine orations given at the engagement. The fine orations given at the Atheneum on Thursday evenings are producing a marked impression on the intelligent and thoughtful audience who attend there.— The Harbinger of Light, Melbourne.

Autumn, judging by the regnant weather, is about to put in a claim for attention, in advance of the season, and peeping over his shoulder comes Winter, the time for cold feet, rheumatism, etc. Let the careful reader, therefore, who is addicted to frigid extremities, preserve the following advice for reference when the "time of his trial cometh." Put the feet in hot water—painfully hot—and as it cools add more hot water to keep up the temperature. Half an hour's immersion, especially if aided by the addition to immersion, especially if aided by the addition to the water of red pepper and mustard, is war-ranted to quicken the circulation. No tear of taking cold attends the application of this simple remedy.

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SHORT SERMON.—The good man-loves all men.
He loves to speak of the good of others. All
within the four seas are his brothers. Love of
man is chief of all the virtues... The mean man sows, that himself or his friends may reap; but the love of the perfect man is universal.

BRIEF PARAGRAPHS.

More brains run to waste in trying to get un-der holds on a logical explanation for the defeat of a favorite base ball club than it took to plan

the pyramids. Austria is still engaged in the thankless task of pulling England's chestnuts out of the fire, the insurgents in the provinces making that fire very hot. If all accounts are true, Hungary is preparing to kindle another fire in the rear. ere are those who see in the present state of affairs an ultimate war, which will reopen all the issues of the Berlin conference, crush that empire of the Hapsburgs, and bring for the designing Andrassy, and Austria as well, the fulfilment of the remark by Metternich, "Apres

The Japanese can make good turtle soup from the old rinds of American hams, yet there are those who speak of them as flat-headed heathens.

"What is a function, nurse?" asked a seven-yearold fairy the other day of an elderly lady who stood at her side on a railway platform. "A junction, my dear," answered the nurse, with the air of a very superior person indeed, "why, it's a place where two roads separate."

A leopard and a fox had a contest as to which was the finer creature of the two. The leopard put forward its numberless spots; but the fox replied, "It is better to have a versatile mind than a variegated body."

EXIT THE SEASIDE SEASON. Yes, the seas n is over, portmanteans are laden, The hinters and proy if w the chill evening air; And the cry of the mother, the coo of the maiden, Have malted in marriage or died in despair. Some say 't was atrocious and some it was splendid, And some grupple sathy at paying the bill; But the most part are homestly glad it is ended, Bo good-by to the seabeard, good-by to the hill!

And now Vesuvius is pooling her issues-red

CURE FOR CONSUMPTION. - Dr. R. D'Un ger declares that no cough mixture can reach a diseased lung. He pronounces the disease from which the consumptive suffers to be a wasting one, an internal fever which consumes the carbon in his blood more rapidly than the food he eats can supply it. If carbon was furnished as fast as the disease exhausted it, the body would not waste: If it was put into the blood in excess of what the disease required, there would be an increase in the strength and bulk of the body, instead of a decrease. He therefore recommends the use of the following prescription, which he says has often produced, to his knowledge, results marvelous to behold: One half pound finely cut up beefsteak (fresh); one drachm pulverized charcoal; four ounces of pulverized sugar; four ounces rye whiskey; one pint of boiling water. Mix all together, let it stand in a cool place over night, and give from one to two teaspoonfuls liquid and meat - before each meal.

A ministerial-looking man
Approached a p and, two children leading,
When suddenly ne dowsed them in.
I asked, the plous throng unheeding,
'What alls the man? he did n't seem
Just now to be at all so victous,'
'It's but the hard-shell minister,''
They said, ''a pooling of his issues.''

If it takes one hog to make a ham, how many hogs will it take to make a hammer? -N. Y. Ex.

As we go to press the news from the South shows no abatement in the terrible yellow fever scourge. The mortality at Memphis, Aug. 26th, was the largest of, any day since the appearance of the malady, 26 interments having occurred. At New Orleans there were 163 new cases re ported and 44 deaths. In Vicksburg, Miss. since the 12th instant, upwards of 450 cases have been reported, and at least 125 deaths have oc-The situation at Granada is represented as of the most horrible description, the place having become a veritable pit of death, the dead no longer being buried in graveyards, but in fields and even in front of the houses in which the deaths occur. Generous aid for the sufferers continues to pour in from all sections of the country, and we are glad to notice that Boston is not behind in this noble work of philanthropy -contributions in this city having reached the sum (to date) of nearly \$10,000.

He spoils his house and throws his pains away,
Who, as the sun yeers, builds his windows o'er,
For, should he wait, the light; some time of day,
Would come and sit beside him at his door,
Alice Cary.

"In one of our New England churches, a sister who had a very unfortunate habit of offering long prayers was especially endowed with a gift of continuance. The pastor was not a little nettled. He feared that the excellent tone of the meeting would be lost. Without thinking of the immediate application of his song, the instant her voice subsided he struck up with unwonted vigor the familiar words, "Halleluiah! 't is done!" There was an audible smile all around the room, and it required no little self-restraint for the deand it required no little self-restraint for the de vout worshipers to recover their wonted composure.-Uhicago Alliance.

"The nearest I ever came to cannibalism," said old Lord George Bentinck, "was when I swallowed a little London porter."

In Mr. Gill's "Myths and Songs of the South Pacific," a clan of Hervey Islanders, when on a marauding or murdering expedition, are said to pray to their god as follows: "We are on a thieving expedition; be close to our left side to of the state of th murdering and plundering the other.—Index.

What eats the Colorado potato beetle? Crows. quall, rose breasted grosbeaks, ducks, chickens, Guinea fowls, skunks, toads, black snakes, granddaddy longlegs, yellow mites, ladybirds, rust red social wasps, tiger beetles, ground beetles, soldier bugs, tachina flies, asilus flies. Cut this out, and post it where you can always see it, and don't destroy any such friends, for they destroy many other insects as well.

An intemperate printer is a typographical

SCANDAL-MONGERS. Do you hear the scandal-mongers, Passing by, Breathing poison in a whisper. In a sigh? Moving cautiously and slow, Smiling awestly as they go, Moving cantiously and slow,
Smiling aweetly as they go,
Never solay, gliding ameeting as a snake;
Bipping here and slipping there.
'Through the meadows' tresh and fair,
Leaving subtle slime and poison in their wake. You will hear the scandal mongers, Everywhere Sometimes men, and sometimes women Young and fair;

Yet their tongues drop follows and fair;
And they spend their leisurs time,
And they spend their leisurs time,
Casting mud on those who climb by work and worth,
Shun them, shun them, as you go,
Hunt them, whother high or low,
They are but the cursed surpouts of the earth.

Don't tell a man you sweat. It is vulgar. Inform him that you are being deprived of the saline and cleaginous fluids of your material substance through the excretories of your pellucid cuticle, with a sensible condensation of moisture upon the superficial exterior.

Mrs. P. redivious -An old lady from the country recently, being asked if she would "have some more," at dinner, responded, "No, thank you, dear. I have eaten my sufficiency full, and I feel quite diabolical."

"Ah," said the fly, as it crawled around the bottle, "I have passed through the hatching age, the creeping age, the flying age, and now I am in the mucil age, and —" there it stuck.

ter through Matter.

To the Editor of the Banner of Light: The spirits on this side of the water seem de-termined to keep pace with those on the other side in their marvelous doings, having just performed a feat of the same nature as that recorded in the last Bunner of Light -viz., the interlinking of rings of different substances, the one within the other-which involves the wonderful fact of one solid substance passing through an-

On Saturday evening last, a party of fifteen persons met at the residence of Mr. and Mrs. Holmes for the express purpose of trying whether flowers could be obtained in a closed box.

The one I provided for the experiment was an ordinary deal box, made of three quarter inch wood, its size being about sixteen inches on all sides. In the lid was inserted a small square of glass, which was let in on the under side, and fixed securely with strips of wood nailed to the box-lid. The box having been examined, and everybody satisfied that nothing was in it, I fastened it with a padlick which had never been out tened it with a padlock which had never been out of my possession sinca purchased, and put the key in my pocket. To meet the objection that the box might be opened in the dark, it was thought desirable to attach a strip of paper to the side of the box, uniting it with the lid. A piece of gummed paper was used for the purpose, and a seal was attached to it at each end. In addition to this, a gentleman stuck a piece of courtplaster in a similar way at another place.

Everything being prepared, the light was about to be extinguished, when Mrs. Thayer, who was the presiding genius of the occasion, said she had forgotten to bring her handkerchief, that she u-ually places on the top of her head during her scances. This is done, she avers, to protect her brain from the electrical action prevailing, and prevent a subsequent headache. Hereupon

and prevent a subsequent headache. Hereupon a gentleman took from his pocket a parcel of Chinese paper handkerchiefs, and opening one offered it to Mrs. Thayer, who remarked that only a silk handkerchief would answer the purpose, and it was left lying upon the table. The light was now turned out, and very soon a strong preeze was felt, and raps were heard, apparent by on the box. Singing was resorted to, and was continued with intervals for full half an hour but nothing more than an occasional rap and movement of the box was observable. The general belief was that nothing had taken place. and even Mrs. Thayer remarked that she "did not think they would be able to do anything to-night." It was at length agreed to look and see whether anything had taken place; and on a light being struck, an object was seen through the glass which some thought to be flowers, and

opened, was found to be the paper handkerchief, the pattern on which had been mistaken in the dim light for flowers. The handkerchief was lying unfolded, as it had been left upon the table. After this the box was set aside, and on the light being extinguished a number of choice flowers were very soon found upon the table, the most remarkable of which were six very large white lilies. There were also a large piece of fir tree and a bunch of crab apples, and a small piece of blackberry bush containing some unripe fruit. Everything appeared cooland freshly gath-ered, although Mrs. Thayer had been in the room

others a bird, but which, upon the box

about two hours. At the conclusion of the scance the certificate appended was signed by those present, who were all impressed with the genuineness of what had been witnessed and the marvelous character of ROBERT COOPER. the same.

Boston, Aug. 26th, 1878

This is to certify that we, the undersigned, were present at a scance at No. 8 Davis street, on the evening of Aug. 24th, 1878, when the phenomenon of matter passing through matter as conclusively demonstrated in the presence of Mrs. Thayer, the flower medium, by a paper handkerchief being passed into a sealed and locked box.

ROBERT COOPER. J. L. NEWMAN. D. C. DENSMORE, JOHN WETHERBEE. EDNA R. HOUGHTON, J. NELSON HOLMES, JENNIE W. HOLMES, F. E. CRANE, MRS. AUGUSTUS WILSON, MRS. A. B. LAWRENCE, MRS. A. C. SYLANDS, J. MARTIN.

Shelley's Description Of the Separation of Ianthe's Soul from her Body at the Command of Queen Mab.

Soul of Ianthe! Awake! Arise! Sudden arose
Inthe's soul: It stood
All beautiful in paked purity,
The perfect semblance of its bodily frame. Instinct with inexpressible beauty and grace,
'Each stain of earthliness Had passed away, it reassumed Its native dignity, and stood Immortal amid ruin.

Upon the couch the body lay, Wrapt in the depth of slumber: Its features were fixed and meaningless, Yet animal life was there, And every organ yet performed Its natural functions.

Movements of Lecturers and Mediums. (Speakers having matter for this Department are reminded that the Banner of Light goes to press on Tuesday of each week, but bears the date of Saiurday. Their notices, therefore, to 'insure prompt insertion must be forwarded to this office on the Monday preceding the day of going to press 1

Mrs. Susie A. Willis Fletcher (formerly of Boston) has, for a few weeks past, been on a flying trip to America from London, in company with a party of English friends, and called on us last week, looking all the better for her sea voyage. She is announced as purposing to embark for her transatiantic home Aug. 31st.

Mrs. Sarah Graves, who has been working in the cause of Spiritualism in California during the past year, has returned to the States, and located at Grand Rapids, Mich. (No. 40 Hastings street), and is ready to answer calls to lecture, attend funerals, or perform the marriage ceremony (being legally authorized).

Mrs. V. M. George, having concluded her vacation, can now be found at her office, Room 4. No. 81/2 Montgomery Place, Boston, by all desiring her services.

Capt. H. H. Brown is now in New England. and deserves a full share of the public patronage. Address him for the present care Banner of Light.

Dr. Samuel Watson has removed his family from his city residence in Memphis, Tenn., to his plantation in Augusta, Arkansas.

W. E. Copeland would like engagements to address societies of Spiritualists and other liberals in the Middle States, Ohio, Michigan, Wisconsin, or Illinois. Some of his subjects are, The Reign of Law," "The Loom of Life," "The Positive Side of Liberalism." His address will be in the care of H. L. Green, Esq., Salamanca, N. Y.

Dr. H. P. Fairfield will attend the Etna, Maine, Camp-Meeting as an engaged speaker. He would like to make engagements to speak in the Eastern, Middle and Western States wherever his services may be required. Address him at Greenwich Village, Mass.

Bishop A. Beals spoke Sunday, the 25th of August, in Chagrin Falls, Ohio. The 29th, 30th, clan, No. 57 Tremont street, Mass.

Another Marvel-The Passage of Mat- 31st of August, and 1st day of September, he will attend the Michigan State Convention at Grand Rapids. He will then fill an engagement at Waukegan, Itt.

Lyman C. Howe will lecture at Eddyville, N.

Mr. John Tyerman, the well-known Australian lecturer, delivered the first of a course of Spiritualistic and free-thought lectures it the Liberal Institute, Salt Lake City, on Sunday

evening, Aug. 18th, before a numerous andence. Mrs. M. A. Carnes, who has been at the Camp-Meeting at Onset Bay, will return and be at home on and after Thursday, the 29th instart.

Mrs. Kendall has returned to her rooms, 834 Mortgomery Place, Boston, where she will be pleased to meet her friends and the public.

Prof. R. G. Eccles has just closed a seies of four lectures before the Liberal Society of Kirksville, Mo. Prof. Eccles is an exceedinglyinteresting, clear and eloquent speaker. Hetreats his subject in an able, conclusive, and scentific manner. He creates a fine impression on opponents as well as friends.

Amelia H. Colby and Olive K. Smith wre engaged to attend the annual grove-meeting at Dresserville, N. Y., the last Sunday in August. They will be at Freeville the first Surdayin Sentember, after which they will return west to fill their fall engagements. They can braddressed at Holland, N. Y., during the month of September. Persons wishing their services between Buffalo and St. Louis can address them as drove

Spiritualist Meetings in Boston.

PYTHIAN HALL, .- The People's Stritul Meeting formerly held at Eagle Hall is removed to Philan Hall, formout street. Services every Suriay nording and ftermon. Good meditions and speakerral 20, present. NASSAU HALL, corner Washington and Com-mon streets—Spiritual Mootings for speaking and tests every Sanday at 10% A.M., and 2% and 7% P.M. Excellent quartette singing provided.

Nassau Hall.—Much interest is stillmanifested in the spiritual meetings at this hall. On Sunday, the 25th Inst., though the number in attendance was not large, it was made p of an intelligent class, evidently mustly believes in the consoling idea of the truth of Spirituden. Not-withstanding the absence of some of he regular speakers, yet the time was fully an agreeably taken up by the following named parties: In the morning by Dr. Richardon, wh expressed his strongly grounded belief in Spitualism, his great enjoyment in laboring terefo and his de-termination to ever thus labor. fext by Mr. Waitt, who gave a very inteestig, instructive and logical address, including som of his earlier experiences, which led him b afirm belief in Spiritualism. And closing with marks by the Chairman upon immortality, indhe importance of concentrating the affection upa some one object in order to secure a great devee of happi-

In the afternoon the tim ws improved by Mr. Waitt (after the readin of an instructive plece of poetry by Mrs. Maiha) in a very instructive address; by the rediniof an essay by Mrs. Leslie, and by Dr. Barer, I Maine, whose control was rather unusual ad everting.

In the evening a goodly nmb: attended, and another very interesting lear was given by Mr. Waitt, some very fine thand remarks by Mrs. Carlisle Ireland, and aon by Dr. Barker. Most perfect order was mintmed throughout the day, and very fine singly as furnished by the choir.

BEN, Chairman.

Pythian Hall - The aftnon meeting last Sunday was opened with a inocation by Mrs. Hettie Clark, and the ready o Byron's poem, "The Immortal Mind," byte shairman. Mrs. Adeline W. Wilds read ansay, which was replete with practical instruor, teaching that we should never pass judgmdon our neighbors' acts without an understang of the inherited propensities which they is to contend with.
A question was asked: "If far are we responsible for our acts?" Mrs. Tk (in trance) took up the question, and answe at some length, which, summed up, was, "it so far as we understand the laws that gov our physical existence"; also treating severither points closely allied to the question. Bithe essay and address gave the audience thest of satisfaction. A few descriptive tests walso given by Mrs. Clark, which were recognit F. W. J.

A HEART TWICE WON, by abeth Van Loon, is a new story of love and passion: published, and by a writer who thus makes her first are before the public. It has a good plot, intricate enound skillfully worked out. Its style and quality is at cours and passionate; It abounds with striking and at a startling incidents. which have been woven together a skill that deserves to be called rare, if not indeedterly. It is a hardme volume, and is published bB. Peterson & Brothers, Philadelphia.

To Corresponts.

No attention is paid to amous communications. Name and address of writer in aes indispensable as a guaranty of good faith. We canniertake to preserve or return communications not used

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A N S writin Btate

The Spirit Messages given at the Banner of Light Public Prec-Circle Meetings, through the mediumship of Mrs. JENNIE S. Rund, are reported verbatim and published such week in this Department.

We also publish on this page reports of Spirit Messages h week in Baltimore, 5td., through the medium ship of Mis. Sakali A. Danskin.

These Messages indicate that spirits carry with them the

characteristics of their earth-life to that beyond-whether for good or evil-consequently those who pass from the earth-sphere in an undeveloped state, eventually progress to a higher condition.

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

The majority of the messages given at the Banner Girelea, and published on this page, being from stranger-apirits to our medium and ourselves, we respectfully request that any one who at any time may recognize the party communicating, will do us the favor to inform us of the fact, for publication, as added and direct proof of the

er nor nect, respondention, as agined and direct proof of the socity of spirit communition.

As Questions answered at these Shances are often proposed by individuals among the audience. Those read to the controlling intelligence by the Chairman, are sent in by correspondents.

LEWIS B. WILSON, Chairman.

Re-opening of the Banner Circles.

The Banner of Light Public Free Circles will be resumed on Tuesday, Sept. 31, at 3 o'clock 7. M. During September circles will be held week-days on Tuesdays and Thursdays only. The last two Sundays in September circles will some sympathy. be held at the usual-hour.

REPORTS OF SPIRIT MESSAGES GIVEN THROUGH THE MEDIUMSHIP OF MRN. JENNIE N. RUDD.

Invocation.

Thou Great Eternal Father, thou who governest all things, whose power sends forth the rose. buds and the tiny leaves, thou who art all in all to us, we come to thee as thy children, asking thee to give us good gifts. Father, be with us, guide and protectus, assist us to touch the heart of humanity. Let us be one with thee, let us feel that we are sharers of thy purity and greatness, that thou art ever the God of all. But while we feel all this, may we with humanity's inger touch the hearts of all that come into our presence, and make them realize that thou art the Great, the Merciful, the Divine.

Questions and Answers.

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

QUES - [By E. C. K., Cal.] Has the time come when such spirits as John King should assume the aggressive in the protection of medi-

Ass. - We do not know, Mr. Chairman, exactly what your questioner means, but we know that spirit bands always take care of their mediums, however mysterious it may seem. We have before told you that we knew how, and would care of our mediums. Rest assured we shall do so, and return them safe to their homes. Q.-[By Wm. P.] Are there any spirits from the spheres of glory who have found there aught that did not originate in mother Earth?

A -Yes. Very many things have originated in the spiritual spheres that did not originate. In mother Earth. We have found very many atmaterial have not yet expressed to us, but which we shall have to express to you before you can really understand them Q = A spirit controlled at this circle May 28th

by the name of Charles Champlain, who said he "siled suddenly, was killed by bul magnet-Please explain the nature of the magnetism he alludes to !

A .- Mr. Chairman, it is a strange thing to say that people can be poisoned by bad magnetism, yet it is even so. Many people pass away from what they term "heart disease," and from various other physical diseases, while this is the real cause of their death. If surrounded by persons who perfectly hate you, spiritually and materially, or if you come in contact with those whose magnetism you thoroughly detest, you someway partake of an influence from those individuals. If you live in, such magnetism long enough, and It is intense enough, it will carry you out of the world. You may say it is poisonous, for that is There are people who, if you are sensitive, might as well give you a dose of strychnine as to touch you. They would poison you by degrees, and at last, if fully in contact with you. would (no matter how unconsciously) force you from this sphere.

Dr. Albert F. Bledoe.

In the return of spirits to earth I recognize a great scientific fact. In the communications which come through your paper, Mr. Chairman, I realize a truth which I may not have been aware of while journeying upon the earth plane, although I will acknowledge that the Banner of Light is making a tunnel through society and through every scientific walk of life. I acknowledge that it is making its way into every college, into every medical and scientific circle, into the sphere of every person of thought. As I stand here I realize that you have made such great inroads upon society as to affect every church, and it has seemed to touch with life every indiridual being, whether minister or lawyer, doctor or merchant. You seemed to have reached with inspiration the ear of all, no matter how rough they may pretend to be.

I come here not expecting to be recognized, but for my own individual pleasure, hoping that I may gain some good. I come to you in the name of truth, and I go from you in the name of purity, in the name of religion and the thought of Christ. Please say it is Albert F. Bledoe, of Alexandria, Va. I have been gone about a year. You can call me Doctor if you like. May 21.

Eliza Connors.

saw, Ill. It is quite a long journey, but I have accomplished it with perfect case. Now I want to say, that to me this is one of the most beautiful lands I ever dreamed of. Life is glorious! I have met the dear friends that went before, and I feel that this life is grand and pure.

[To the Chairman.] Did you never rise in the corning, and go forth when the apple trees were in clossom, inhale their fragrance, and feel that you were all the time growing wiser and better; and did you not appreciate the beautiful? That is the way I feel to day, and that I'd like to tell you about it, and have you realize it, but that is impossible. I can only say I am happy. Please send my love to those dear ones, to John, and to those who really did care for me. June 4.

Annie.

[To the Chairman.] Thee has bright flowers with thee, to-day. Has thee any objection to my coming one time more? [We are happy to Theo has been very kind—thee has greet you.] Thee has been very kind—thee has poken for me many times. I am very thankful to thee, yet I want to speak to one who lives in a neighboring city. I want to say to her, "Be of good cheer." Thee need not complain, though the seed thee hast sown may bring forth the bares, yet thee will remember that when the great husbandman comes he will separate the tares from the wheat. Thee must remember not to pull it all up together, but to be careful in thy selection, lest thou do harm to the wheat when

thou pullest up the tares.
[To the Chairman.] I thank thee much for owing me to come so often. I thank thee, friend, for thy kindness, for the love offerings which are placed upon the desk. Thee has many trials, but thee must be rejoiced that there comes

will not trouble thee long. Thee can say it is Annie who passed through the fire. June 4.

George L. Evans.

I aint crazy now. I don't feel just right, but I aint crazy. I tell you half the folks they say are crazy aint crazy. I got out in an insane asylum. I suppose if I should tell the truth, they 'd be after your paper and want to put you out of existence; so I don't dare to tell all. I had a hard time of it. If a man is crazy once, and gets into one of those devilish places, he and gets into one of those devilish places, he can't get out to save his soul. It's no use; as long as the money holds out you 've got to stay there. You are nobody; you have lost your liberty, and might as well be dead, as nobody everbelieves what you say. The doctor tells them you don't know what you are talking about. It is no matter what you tell your friends; they believe the doctor and won't bullayer you. I don't lieve the doctor, and won't believe you. I do n't like it. Now I've got up here, I am in an insane asylum, but not such a one as you've got down there. You aint shut up, you aint kept back, you can tell what you want to. My name was George L. Evans. I went out from Hilinois. I've told so much I don't dare to tell any more, for fear I shall get you into trouble. I want to warn everybody here, if they 've got any friends that are deranged or obsessed, don't, in God's name, carry 'em to an insane asylum. I 'm go-ing to blow on 'em everywhere 1 can. I do n't want to do any harm, or get folks into mischlef. You let me have liberty here—that 's what I like. [To the Chairman.] I feel better than I did when I came, because you seem to give me

Mary Lavalette.

Mr. Chairman, I hardly expected to find myself here, and yet it is with a great deal of pleasure that I do come, for I find this is an open avenue for every soul that seems to feel the need of help. I find it the road by which all can walk, without the ald of a crutch or cane. I find your platform free to every individual, whether of the owest grade of humanity or belonging to the intelligent and educated class. I have not been gone long, only a few months have passed away, yet I have been working carefully, and do ing all I could that mediums might identify me, and thus give to those that loved me so dearly the proof that Spiritualism is true. It has been a matter of rejoicing to my beloved friends that they realize I still live; and it has been a matter of rejoicing to me that my dreams of the spirit-home and the loved ones have been realized. Oh, it is so true that

"Life Is real, life Is earnest, And the grave is not its goal; Dost thou art, to dust returned Was not spoken of the soul."

The soul lives on, and rejoices in the fulfillment of life. Only think! how beautiful it is to know there is no death; to feel that after we have made the transit from earth to the spiritual, that that is not the end! You look at your lives, you think, "Only a few years and I shall be gone, numbered among those that were. Some will remember me, and others will forget me." But in spirit life we feel that we shall live on, and on, and on, that there is no end. And it is beautiful, it is grand, it is delightful to feel how much we can do in this long future, this all eternity!

Life has been beautiful to me. It was brief-

only a few years—yet 1 enjoyed very much, and received a full share of the love element. The dear ones that surrounded me were so kind to me, I have been able to reach them from time to time Still I had the ambition, and felt that I would like to come here and see the surroundings, view the conditions, feel the influence, and I have en-Joyed it.—It has been to me a real pleasure as I have stood on this platform, to feel that this was the place where letters went out freighted with the love from immortal souls to mortals. have enjoyed it !- And as I have seen the anxious ones standing around while I have been one of the fortunate ones to central, I almost felt as if I was to blame for doing so, because I could go elsewhere. And yet there has been a satisfaction to me in feeling that I could come, through the common channel which opens from this world to the spiritual world, that I could, as it were, step into the railroad car, which carried-all hu man beings home. Now I thank you much for the privilege. I know my friends will be glad hear from me from a foreign point. Please it is from Mary Lavalette. June 4. say it is from Mary Lavalette.

George Watson.

I went away from New York City. My name is George Watson. I only want to say I 'd like to meet a friend of mine, Charles H. Adams, who, the last time I knew anything about him, was in Albany, If I can meet him I shall be glad to do it. I would like to talk with him. I went out rather suddenly. Maybe, I had some of that poison alluded to in the question asked. I should suppose, if a person went to low places, or into a peculiar atmosphere, he might get pois-oned. I did the best I could with the inheritance that was given to me; I couldn't do any different. I havn't any real friends left—all deserted me long ago. I was about fifty years old.

Edward Darling.

I've heen round here more or less for the last two years, but I never could get control. I had a hard time of it in my life. I was born wrong, and everything has gone wrong since. I've got a father somewhere in Chicago. I've got a mother somewhere. I inherited all that I had, and all that I did. I've been in circuses; have worked here in your city; I've done everything I could, but 't was n't any use; I never could seem to get along. At last I suppose I drank some, but I don't know as that is any business of anybody but myself. I did n't like Spiritual. or anythony but myself. I aid not like spiritualists; I hated 'em; but I find Spiritualism a truth after all. Now, I've been working the last year to try to feel better. They told me the only way was to come here. I swore I would n't come, but I did. I came half a dozen times, and at last I got hold of the magnetic chain. There is a felier that used to be in the circus, and through him I got a power to come round, and so I am here. My father's name is Jerome; my mother's name is Elizabeth Darling; my name is Edward. I don't know whether I'd better My name is Eliza Connors. I came from War-may like me, as everybody else does! You know there is an island down here, and they have young deer on it sometimes. I was one of those deer. You understand? You can say I don't mean to hurt anybody. I don't want'em to feel bad about me. I've come here for my own bene-fit. I could n't have come if I had n't met that feller. I'll try to help him all I can; he 's almost as bad off as I was. I've been fined, and they took me up once for taking a pair of shoes when I hadn't any shoes to wear. I'll do the best I can, and come back and report if ,I find you've done me any good. If not, you never'll hear from me again.

William B. Ashford.

Please say that William B. Ashford, from New Orleans, who passed out of life May the 10th, (I think it was,) 1871, called to let his friends know that he still lives; to send word across the water to my sister Anna (for she always looks for this) that I have been here, and that I have seen Mary. Often I think of the little one, and many times put my hand on her head when she is in her little bed. I oftentimes care for her and love her. I do all I can for them. Ask them to be patient; I will soon show myself to them. June 4.

Mary Doe.

I fear I cannot tell half I want to tell. My name is Mary Doe. My husband's name is James. I've come here to speak the best I can, but do you know that every name, and every place, and everything is obliterated? I can't understand it. [To the Chairman.] Why is itso? I can only recall my own name and my husband's. Please say that I'm not dead, but waiting; that I find the dear ones here, and I can clean them with new wheth heart and soul. Ask beautiful flowers and the bright birds of life. I them to come to me. They cannot mistake my

name when they see it. They will know it is I. Oh, I wish I could speak as I would like. June 6.

Frank M-

Mr. Chairman, again I make my way here. want to say to my mother that I was with her last right. I looked on her, and found she had progressed a great deal; I am very glad of it. I hope that she will keep progressing until she be-comes one of the best mediums of the land. Tell hera nucleus has been formed; that friend B., Z. B. and I, have formed a little band in the spirit world, and I have been helped by some friends of the President's and others. Please say that we have done the best we could. I would like to have this printed. I think it will giveny mother a good deal of encouragement. Please say that Fred S. and myself are working according to the best knowledge we have. We are kinging about some results which we hope will be for the benefit of all, not for one, two or three but for the benefit of the whole. It is a nuclus which brother B., before he left earth, waned to form, and we have set up the standard bund that. We shall not give up until we find hat we can either make or break.

Nancy B. Sinclair.

My name is Nancy B. Sinclair. I've come from Porland. I've been gone a long, long time. I've been trying to think how long. It seems to me it was in 1850 that I went to the spirit life. I 've met friends there, I 've met my sister Mar; and my mother; yet I have n't been mysel' sine. I hardly wanted to come here, but I're come. I feel so strange. This woman aint half lig enough to control. I came here four otfiveyears ago, and found a little woman here, low ive come again and you've got one smallerstill What do you have such little folks for? lo little folks make the best mediums? I'm dong tie best I can, and Job is helping me. I don'twart anything of mine to go into the newspaer. Has it got to be printed? [Yes.] It I'd howr it, I would n't have come.

Matrice Aborn.

Pleasesay that Maurice Aborn, who passed away at Minneaplis in 1860, when that place seemed drk, anothe world did not appreciate the healig powes, has again returned to earth, and says this bothers, "I wish you would go there. I lish you would understand and realize, and would do al you can for the fulfillment of the law." I was somewhere about forty-five years old. June 6.

leorge Dubois.

Please saying George Dubols, who has been here before, tises to record his name this time from Detroi Ask William to meet me; to do the best he chand I will do the best I can for him. I don are to tell when or whence I came. I on ak those who were dear to me to remember m wrnings, and the fulfillment of my dreams, in undertand the peculiar aura which surroudd me at the time of my going out. I did at oout naturally. Give them all June 6.

'olly Damon.

Mr. Chairmp t is a long time since I went away—I thin ill forty years have gone by— and yet I feels I would like to do something for humanity. Ivant to tell them this thing is true. I have ben a learner in the spiritual world, not a wrir, for I have n't known how to work. I hasseen on my gravestone these

**As yn selv met cast your eye; As to show so once was I; As I in wes you must be; Prepair death and follow me. "

Prepar death and follow me. "
Oh dear! as Ive looked at it it has made me feel very anxioto say to the people of earth, I am not dead. " whole thing is a delusion, a myth—atl nonse. I don't like it. Will you please say that Ity Damon still has a being? I have met Auntbby, as they used to call her, Aunt Abigail, icle Jacob, and all the dear friends who haven round me. We come here

because the pr of circumstances draws us here. I will mave it that I am dead. June 6. Jrias Blake

Please say: Urias Blake, of Quincy, Ill., returns, sayin his brother George and his sister Sarah, that is here. I will listen to you and hear what you have to say whenever you will listen to, and never before. This will reach them in rthampton, Mass., or in Westerly, R. 1.

MESSAGEROM THE SPIRIT-WORLD GIVEN OUGH THE MEDIUMSHIP OF MRARAH A. DANSKIN.

David Oaks.

I departed life at Bloomfield, New Jersey David Oaks, as in the seventieth year of my age. I had confidence in my Redeemer's power and win to save one whom he cailed his creature of conversant, letter by letter, with the phishy that has taught men there is no death, sti mind was sound as regards the will and poof the one we call God. I am satisfied nowts truth, for, having seen, I can testify; haveard, I can speak of it. Whether I be comed by the Christian or no, at present has little weight with me. What I see I know the handiwork of the one whom we call God

It is mostiful to have the privilege of re-turning witthe clog of the material; light as a feather ethereal, yet capable of attaining to pondity and tangibility, when the law is understo Not so with me at the present. You ask I came? For the same reason that others'—to benefit myself and do good to others. I have learned, is the way to gather in gthat make brilliant the crown of

glory.

Most berl are God's laws, if understood. The huma d is crippled, bound by dogmas and by crand has not power to expand but, than he All-Wise, the spirit can grasp, measure ligest. Oh, how beautiful to die and then tize, with knowledge, that beyond the grave: perpetual.

John Patten.

I was ptor of the Pacific Hotel. In my fifty-first John Patten. My residence was on Greer street, New York. Long, wearisome daypent on earth, with many trials, many ves. many pleasures; and just when the realizof rest in this life was given I was drifted o.t, or, as men say, I died.

I died live again upon other planes, in other tother cities, and at the same time to be myseforming duties that once lay dor-mant in ental organism. Ask for justice not at this of man: justice is given on the other si life—weight and measure in all particles nuteness. I find the spirit-world peopledly with those whom I knew. They know m I know them. The greeting is mutual easant, without any hypocrisy.

Ask lexchange positions, lay down my spirituae and take up the earthly one—I say, Noven for an hour, for all in this land is perschout deception. But oh! earthly friends, understand me to say that this point isl by idleness, for each and all of your fa are brought into play; and this it is thes the heaven and the perfect day. Oh! ould live always on earth? Not I: for it is utiful to pass through the change and resur safety from care, vexation and anxietythough you leave behind you those

Mary Bliss Cleaver.

whom e.

My r Mary, the wife of Bradf ord Cleav- eternal progression."

er, of Indianapolis. My father's name was Elisha; my mother's name was Eliza; my maiden name was Bliss. My age was twenty-three.

Communing in this way is beyond my knowledge and expectation. The ways of Providence are strange and mysterious; so it has been said and so it looks to me. Now this communing holds a mystery around it, one which I am not able to cypher or define; however I am investi-gating its utilitarian purposes by communing myself.

The separation was hard to bear on your side

and on mine until I was shown the beauty and usefulness and the tangibility of physical death. I can now see there is no actual, defined separa-tion. The body being only that part which was built from food, it, like other things, has gone back and mingled with the elements whence it came; but the spirit lives, and knows it lives for a purpose grander and more beautiful than that

which earth could ever have given.

While I am speaking I stand on a bank arched with flowers. The angels are singing, "Redeemed of the Most High, who wills that thou shalt live eternally, with no shadows of darkness to gather about thee: The sun will ever shine for thee, for thou art pure of heart and clear of mind and understanding."

This I speak not of myself, it seems to be given unto me as one inspired. This life! oh, this life! its beauty and its grandeur makes me desire

that each one of you should be here to enjoy the pleasure which is meted out to me! Just entering on an earthly life when I was called to accountability, I answered, in a voice clear and distinct, All is well with me.

James Charte.

My name is James Charte, Netherwood, N. J. was buried from Brooklyn Heights. The sun ias gone down, and as it presents its picture of beauty in the Western sky, one more mortal has gone to be immortal. There are many sands upon the seashore, and even they cannot number the hours of my life on the shores called immor

I am not visionary or dreaming. I was plain and practical in all my dealings with the human kind; so when the story is heard that I have re-turned they will believe it, for upon its pages are the sentiments of my heart and the judgment of

Hath the human eye ever scanned the beautiful sky, when those fleecy clouds were passing to and fro? Upon one of them did I go to the land of spirits. Most beautiful when ushered in and friends greeted me! I bowed my head, acknowledging acquaintanceship. They bid me come, and partake of the fruits and the waters which they placed before me. I drank, and found I was clothed spiritually. This, they said, is your home, the home which your Father in heaven hath prepared for you.

Thus oh, wondrous, omningent Creator! thou Hath the human eye ever scanned the beautiful

Thus oh, wondrous, omnipotent Creator! thou hast given me to eat, and I have eaten, and in that eating I have become spiritual, a part of thyself in thy kingdom not made with hands. Wondrous redeemer, that thou shouldst and feed a worm like myself! To thee, O Father, let all the praise and all the honor and all the glory be; it is through thee and thine that I have found life—life eternal.

Elizabeth Bray Darley.

How shall I commence? for this is new to me, though in its novelty there is a charm or magic spell that draws me toward earth and earthly things. Heaven to me, in my conception, was vague, and my mind was unsettled as to its proortions and dimensions; but having seen and tasted of its beauties and its grandeur, I can

I died at White Plains, New York. Elizabeth Darley, the wife of Wm. Darley. I was buried from Grace Church, New York. My father's name was Bray.

No one has language sufficiently strong to define the process of dissolution. It is most beau-tiful and thrilling in all the points of separation of the body from the spirit. Truly has it been said we are wonderfully fashioned. Every atom composing our bodies has to stand the test of being cleansed, rectified and resurrected for work—work that is active, bringing each atom in relationship toward. in relationship toward God, the overruling Soul

of the Universe.

Words are idle in attempting to describe the home into which I have entered; to me it brings plenitude; to me it brings plenitude; to me it brings beauty; to me it brings the wisdom and goodness of the Almighty One who created me for a purpose; and that purpose is now open to my spirit vision.

I thank my Judge that I have been placed in

his scales and not found wanting. I had per formed duty to mankind, to neighbor and to myself, and when death came it was not the death of fear-it was a death of love. I knew my Father had power to save me, and upon that power I rested in quietude.

So thus the story goes of one who has passed through the valley and found no shadow there.

MESSAGES TO BE PUBLISHED:

GIVEN THROUGH THE MEDIUMSHIP OF MRS.

JENNIE S. RUDD.

Clarissa Healey; James Hannon; Luclus P. Morse;
Thomas Riley; James M. Ferris; Anonymous,
Ilamah Marshall; Rosina D. Wood; Dr. Maguinness; Br. Edward Simpson: Pryor Kirk; Addle M. Vernon. Charles D. Willis; Daniel C. Smith; John D. Mears; Felix Murray; Lewis B. Richards, Joseph M. Shields; Hannah W. Shaw; Mamie Drew; John; Hannah.

GIVEN THROUGH THE MEDIUMSHIP OF MRP. BARAH A. DANSKIN,
Esther Rver; Emily Thompson; Sarah Williamson; Roecca Deadmire.

THE REALMS OF TRUTH.

BY BELLE BUSH. We need not wander far in quest of truth, She has her habitations everywhere; The rose reveals it, and the heart of youth Receives, whene'er it seeks, her jewels rare.

The world is filled with elements of power,
Which only want the chemistry of thought
To make them known and fill each passing hour
With wonders greater than the past e'er wrought.

Earth, air, aid ocean teem with life unseen, Undreamed of by the sages of our time; Its subtle powers reach not the glided screen, On which are mirrored ail our hopes sublime. We might see more if we were not so blinded By lusts of earth, its pomp and empty shows, And it her grow in soul, were we so minded To read the lessons nature's works disclose.

We walk with faltering feet and downcast eyes Through God's vast treasure house of truth And feel not half the heavenly harmonies, That fluat around us from the realms above.

We think too meanly of the world without, too little of the wondrous word within— O'ercanopled is each and wrapped about By the dear love that knows no change or sin. Like moles or bats men grope their way through life, Dazed by the light their lamps of wisdom give, Or all absorbed in petty cares and strife, Heart-starved, in powerty of soul, they live.

Why is it thus? Since God such bounteous store Has set before them, why not use it all?
Why sit I:ke beggars, starving at the door
Where plenty smiles, nor heed her generous call?

Oh, holy love, God speed the blessed day When thou shalt reign o'er all the realms of earth! Let human hearts thy highest law obey. Till they look up, and own their heavenly birth.

Then will they speed as angels do, to traco
The myst-ries of life in all things here;
And wear its beauty and the nameiess grace
Of the high soul that knows no doubt or fear.
Belvidere Seminary.

To the Liberal-Minded.

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

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

Astrology.

To the Editor of the Banner of Light: Sir: I have contemplated addressing a few lines to you on the subject of astrology, and have had the greater part of this written for some time. It now seems that you editorially, and the message department of the paper, have gained the advantage of being ahead of me. In your issue of July 13, there is a message from Bart.

lett Barrell, in which he says that he always die, and still does, believe in astrology; that certain events happened always with certain phases and latitudes of the moon, and n your paper you have an editorial comment on the subect, expressing exactly my ideas, and referring incidentally to Azaleel, who appears queerly enough, it seems to me, just as Prof. Thomas Lister of this city shuffles off the mortal coil. In the same issue the controlling spiritat Mrs. Rudd's message séance says lu reply to a question; "There are some born with a peculiar fate. The astrological world always speaks the truth." So you see both you and the spirits have gotten ahead of me.

You will observe that this spirit uses very apt and logical language. He does not say that astrologers always speak the truth, but that the astrological world always

In your city there is an astrologer, Prof. Jenkins, if you will allow me to use his name, to whom I sent the date of birth of two friends. He never has seen them, yet he described them exactly, and gave a delineation of their characters that was as correct as it was wonderful. He told them of their travels, sicknesses, troubles and good fortune, and also what was to happen, all coming true as he gave it. To one he said that at a certain time there would be a great desire for change, or offers of a change, and much travel. At the exact time the person had an offer to go to a far distant clime, and felt too the desire to accept it. To the other, whose chief trouble had been domestic, he spoke as if he had been with him throughout it all Now he only interpreted the language of this astrological world, to which the controlling spirit referred as always

speaking the truth.

There must, sir, be truth in this science, or art, or whatever it is, and it seems to me that more attention should be given it than it now has. Yours truly,

WILLIAM Q. JUDGE. 71 Broadway, New York City.

PUBLIC MEETINGS, ETC.

Spiritual Camp-Meeting. Spiritual Camp-Meeting.

The Spiritualists of Western New York will hold their Annual Camp-Meeting at Lily Dale, on the Island in Ossadaga Lake, on the Dunkirk and Warren Raliroad, in Chautauqua Co., N. Y., commencing Friday, Sept. 8th, and continuing ten days. Speakers engaged for the term: Mrs. Wais m, Titusville, Pa.; Mrs. Pearsali, of the West; Mrs. O. P. Kellogg, of Ohio; Jange McCormick, of Pa.; Geo. W. Taylor, and others. We expect a mwerlalizing medium from Ohio, and other test mediums will be in attendance. Arrangements to meet expenses have been made by taking a fee of ten cents admission d silv to the grounds.

Per Order Committee Arrangements.

Northern Wisconsin Spiritual Conference.

The friends will please bear in mind that our next Quarterly Meeting will be held in Omro on the 6th, 7th and 8th of Soptember next. Prof. R. G. Eccles will be the speaker, which is a sufficient guarantee that the meeting will be an interesting one. All Liberalists invited to participate. Good vocal and instrumental music secured. The dining-room will be under the supervision of a competent committee. The delicacles of the season, with the substantials, will be served at the low price of fifteen cents a meal.

S. M. Brown, President. Northern Wisconsin Spiritual Conference. DR. J. C. PHILLIPS, Secretary. Omro, Wis., Aug. 7, 1878.

The Twenty-third Annual Meeting of the Friends of Human Progress, of North Collins, will be held in Hemlock Hall, Brant, Eric County, N. Y., commencing on the 30th day of August, and closing on the 1st day of Saptember, opening each day at 10 b clock. A. M. Mrs. L. A. Pearsail, of Michigan, Mrs. E. L. Watson, of Titusyllic, and others will be present as speakers. Good music will be in attendance.

A. M. HAWLEY.

Mrs. W. WOOD,

Michigan Spiritualists and Liberalists. The Some Annual Meeting of the Michigan State Association of Spiritualists and Liberalists for the year 1878 will be held at Grand Rapids, commencing on Thursday, August 2915, and cidsing similarly, Sept. 1st. The arrangements that are being made it is hoped will make the meeting the largest liberal demonstration evarient in the State, Some of the best speakers in the Spiritual and Liberal rasks will be present.

S. B. MCURACKEN, Scoretary.

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

I. Hill.
T. thrown,
L. P. Hoag,

Maine Camp-Meeting.

The Spiritualists will hold their Camp-Meeting at Etna, Penobscot Co. Maine, in D. Buswell's Grove, commencing Aug. 2sth, and holding five days. Good speakers are engaged, and all are certially invited to participate. All wishing for further information, can obtain it by addressing Daniel Buswell, of Etna. Come one and all for a good time.

Per order Committee.

Passed to Spirit-Life: From Lake Pleasant camp-ground, Sunday evening, Aug. 8th, of consumption, Alma A. Underwood, eldest daughter of S. T. and Amorett L. Underwood, of Athol,

Mass., in her 23d year.

When all hope of recovery was over, she desired to be taken to Lake Pleasant, where she could breathe the fresh air beneath the pines, and once more be surrounded by friends who were all believers in the beautiful spiritual philosophy. Her request was granted, and accompanied by her beloved parents, friends, and her physician (Dr. Whitman), she arrived at the Lake, and from the influences surrounding her for a time she appeared to be gaining strength. She took delight in listening to the fine music by the band; especially when accompanying the song, "Nearer, my God, to free," a favorite of hers. But disease had sapped all the vitality of this young and beautiful girl, and she peacefully passed to her home among the angels. Funeral services were held at the grove previous to the remains being taken to Athol for interment. Mrs. Anna M. Middlebrook delivered a most touching and appropriate discourse, which will long be remembered by all who listened to her inspired words, as she pictured the beauties of the spirit-world whither the loved one had gone. The choir saug the beautiful hymn, "Nearer, my God, to Thee," accompanied by the band, so "factively that the thrilling music will receno in many hearts evermore.

Lake Pleasant. Mass., in her 23d year. more. Lake Pleasant.

From Putnam, Ct., July 15th, Mr. Henry Adams, aged 62

years.

Mr. A. has been well known for years as an investigator and fearless advocate of the truth of Spiritualism, and when, after a severe and painful tiliness, his feet began to press "the valley," there was no "shadow of death," for he "feared no evil," knowing the rod of truth and staff of knowledge would, in the hearts of angel friends, comfort and guide him safely home. A wife and several children will miss him in his accustomed haunts, but they are well assured that free from earth-chains he will come to them in spirit. The Spiritualists in his town will mis an earnest worker, but will know they have gained new pewer and aid "beyond the vell," By request of Mr. A., funeral services were rendered by the writer.

C. FANNIE ALLYN.

From Ithaca, N. Y., July 15th, (after an illness of only three days) Minnie T., aged 10 months 15 days, daughter of Eugene W. and Sarah W. Davies, of Athens, Bradford Co., l'a., where her remains were taken for interment. . [Obituary Notices not exceeding twenty lines published

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

THIRD THOUSAND-REVISED. Golden Melodies.

A NEW COLLECTION OF Words and Music

FOR THE USE OF LYCEUMS. CIRCLES AND CAMP-MEETINGS.

BY 8, W. TUCKER. This book is not a collection of old music re-published, but the contents are mostly original, and have been prepared to meet a want that has long been felt all over the country for a fresh supply of words and music.

ORIGINAL PIECES.—Beautiful Angels are Waiting for Me; There's a Landof Fadeless Beauty; Oh, show me the Spirit's Immortal Abode; Sweet Meeting There; Longing for Home; My Arbor of Love; Moving Homeward; I shall know his Angel Name; Waiting 'mid the Shadows; Beautiful Land of Life; Home of Rest; Trust in God; Angel Visitants; Sweet Reflections; Looking Over; Gathered Home; What is Heaven's Beautiful City; Not Yet; Looking Beyond; Let Men Love One Another; Strike all your Harps; Tenting Nearer Home; Welcome Them Here; Voices from the Retter Land, Chant—Come to Me; Invocation Chant: A Little While Longer; They 're Galling Over the Sea; Over There; Beautiful Land.

SELECTED.—We shall Meet on the Bright Colestial Shore; Angel Care; They'll Welcome us Home; Welcome Angels; Come, Gentle Spirits; Repose; Sweet Hour of Prayer; Chant; Miving Homeward; Come us Hither; Bethany; Only Waiting; Evergreen Shore; Gone Betore; Chant—Hy-and-By; Shall we Know Each Other There? Augel Friends; Gentle Words; My Home beyond the Birer; Sow in the Morn thy Seed.

Bound in boards, 25 cents, postage free; paper, 25 cents,

Hound in boards, 35 cents, postage free; paper, 25 cents, postage free; 12 copies, paper, \$2.50; 25 copies and upwards to one address at the rate of 20 cents per copy. For sale wholesale and retail by the publishers, CULB & RICH, at No. 9 Montgomery Place, corner of Provinc street (lower floor), Boston, Mass.

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BALTIMORE ADVERTISEMENT.

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July 6.

Dr. F. L. H. Willis

May be Addressed till further notice GLENORA, YATES CO., N.Y.

DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease by hair handwriting. He claims that his powers in this line are unrivated, combining, as he does, accurate scientific knowledge with keen and searching Clairvoyance. Dr. Willis claims especialskill in treating all diseases of the blood and nervous system. Cancers, Scrofula in all the torms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both sexes.

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

July 6.

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Aug. 10.-4w*

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The Camp-Mectings.

Lake Pleasant Camp-Meeting.

Process of the Great Meeting-The Attendance Large and the Interest Unabated-Synapsis of Some of the Speeches-Miscellaneous Items.

The great neeting new going on at Lake Pleasant is a phenomenon worthy of careful inspection. President Beals and his colleagues have ant is a phenomenon wortny or carried to the fact, a science, a philosophy, and a religion, secured a victory of which they may well feel speaking of Jesus, he said he had no evidence speaking of Jesus, he said he had no evidence to the fact, a science, a philosophy, and a religion. proud. The last issue of the Banacr of Light that such a character ever lived. He would not contained a synopsis of what has transpired say that Jesus did not have an existence; only since Aug. 11th. The writer will take up the interesting work of chrenicing the items of interesting work of chrenicing the items of interest from personal electronal telectronal telectr ception of two days, Aug. 20th and 21st. The subject. Speakers on those days were C. Fannie Allyn and Mrs. N. J. Willis. The address of Mrs. Allyn is highly commended by those who had the pleasdially welcomed by congregations all over the

Her address, we are told, was very appropriate, and the only objection that we heard mentioned was in relation to its brevity. Mrs. Willis should weenfied into active so twice again.

DR H B STORER'S SPEECH.

On Thursday, Aug. 224, Dr. Storer, of Boston, was the regular speaker. He said, substantially: The comprehensive genius of Spiritualism impresses the mind with a great variety of themes. The different speakers who address you touch apon a wide variety of topics. This is well, There are some who are so highly cultured that they put their thoughts lifto coherent form prior to coming to the platform. Others trust to the to consing to the platform. Others trust to the T. C. Padington, of Springfield, Mass., read an spirit world for inspiration. The great spiritual selaborate essay on the secentific proofs of the novement has given 45, as laborers, those who atspiritual life."

he beginned, the time we must nost easi con-letion of the real ty of these things: And next, we should remember that our mirds are adequate AN INTERRETATION.

At this functure a shight flurry of rain caused tonic commotion in the antience, and an adjourn-ment "If the afternoon, was amounted, when a rejerity of the ger gregation dispersed. (a.b. Eowever, did not come, and an interesting conference took place, which was participated in by Missrs. Wheelet, Storet, Lincoln, Mrs. Mobilebrook, and the colebrated Dr. Mary Walker,

эркі этоіц к кізімізі

After the dinner hour sweet music was dis-

of what we really desire and need to know in costs, measure for measure, the Baste. We have been taught that a certain | He took the simple law of "Fire will burn," movements confront us and challenge our invesis the item of duty. We are obligated to search for truth. Spiritualists should study -how many there are in whose hands out Binner of Light is there are in whose names our Between a 129 at 8 the feeten got with a for be found! Only by constant application can we gain wisdom. Then again, we all need his man sympathy. The central fact of Spiritual attainments. In the spiritual or easn is full of sublime significance on this point. The spirit world is pledged to aid us. We are not alone. We are not sufficiently imbued with this idea. The relationship of the spiritual world to us—that is the great thought! Spirits are interested in all reforms.

Concluding, the eloquent beturer recapitulated and enforced his leading points, and retired

amilist enthusiastic applause.

-Dr. Storer's address was most favorably commented upon. His manner is so frank and ear-nest, and his statements are so clear, that it is a pleasure to listen to him. He is a favorite with the people, and grows nearer and nearer to them.

as the years roll along. ED: S. WHEFLER, OF PHILADELPHIA.

On Friday, Aug. 234, Ed. S. Wheeler, Esq., the well-known lecturer, delivered the regular address. Mr. Wheeler is one of the ablest lecturers in the field. He is a man of great originality and elequence and thoroughness. For the past few years, failing health has caused him to withdraw from active labor in the field. We are happy to innounce that he is regaining physical strength. During September he will address the Spiritualoutring september he will address the spiritualists of Philadelphia. Societies should give our yeteran brother such loud calls as to induce him leave secular pursuits, and engage once more in the work of the spiritual enlightenment of the people, for which he is so eminently fitted by

education and inspirational susceptibility.

Mr. Wheeler chose for his theme "The Human Divine." He said, "That is the best title that I can give to that which I have to say I see be-fore me a vision so vast that I am lost in the con-templation of it. As the issues of the time rise before me, I shrink, with a sense of incompetence, from the labor of properly expounding the philosophy of the situation, being manifestly so complex and laborious a task. But I hear a call for the veterans to the front. A struggle is impending. There is a demand for manhood and womanhood. Do not dream that the day of persecution has gone by. They say I am Radical, I can't help being so. Radicalism Is a baptism which I received from my father and mother. My birthmark is to tell the truth, no matter what

and other historical celebrities. I accept the title blasphemer,' if it be 'blasphemy' to express one's honest views of the Jewish Jehovah. I am not to be intimidated by reporters," exclaimed the speaker. "The Union printed an isolated portion of my speech, but failed to give the application, which I took special pains to emphasize."

In every case the names were recognized, and a personal test was involved.

At the conclusion of the lecture the speaker proceeded to give his descriptive tests in the customary manner.

BAXTER'S TESTS.

The writer selects the following, indiscrim-

highly commended by those who had the pleas- ing man. Selfishness was the curse of the world. were of listening to it. She is one of the veteran Referring to theology, the lecturer affirmed his workers in Spiritualism, and is always most core detestation of the doctrine of total depravity, The world did not need a mediator between God and man. The doctrine of the vicarious atoneand man. The doctrine of the ylearious atones ment was a putrid carcass which civilization had dragged along for centuries. The divinity of humanity—the "Human Divine," that was the inspiring idea of to day. Jesus ascended into the sphere of principle. He did not insult his own mother when he said "who is my mother?" It was the spiritual altitude which he had gained. "Who are my brethren?" All mankind; the fatherhood and motherhood of God—selfish personality lost in the baptism of principle.

similar network and mothermore of the explicit personality to the the haptism of principly.

Mr. Wheeler's concluding remarks were full of chaptenes, and he closed his truly impassioned address amid acclamations of delight on the part of his hearers.

IN THE AFTERNOOS

novement has given its, as laborets, those who experiment has given its, as laborets, those speakers have been made to utterfore evictions far torvord?

I capt if, if it is necessary to the life print world. I come a fore you trusting to the life print world. I come a fore you trusting to the life print world. I come a fire you trusting to the life print world. I come as multipressed to say that my theme will be a life. Foresteri. Characteristics of Progress. Why first point is that a teleof in the existence of that his essential to a bancal of the stress constant of the locality that his essential to a bancal of the stress constant of the local trusting the sweet harmonies of song. Mr. I would recover that the true we must not ongoing speech on the ground. He was accompanied by Mr. Vandercook, of Michigan, who have been traveling with him through the south, a checking the locality of the locality by discoursing the sweet harmonies of song. Mr. I wandercook sang several fine pleces, and was incompanied by the an hence. made his opening speech on the ground. He was accompanied by Mr. Vandercook, of Michigan, who has been traveling with him through the come, even if he would say, "Why did she not

Capt Brown opened his remarks as follows: After sly years' absence I return to the Old Bay State. I have looked with longing eyes to this black of the hope of the words of my lace has been eliminated from such a thralidom. spirit guides. They have never failed me.
The speaker then announced this theme as "Measure for Measure; of the Law of Justice."

He commenced by following out the idea of jus-tice in the development of man. Justice he defined as conscience in its estimate of right and wrong, in the grasp of intellect. Man had ever incarnated his idea of Justice in every god he had made. What was wrong by his own wow science was made wrong by his god's decree. As he grew so grew the idea of deifty justice. But hand in hand with this intellectual idea went his selfishness, and, in his desire to avert the consequences of his acts, he developed the idea Coursed by the Fatchburg Band, and the audience of atonement by sacrifice. But even in the savinally recessibled greatly augmented in numbers. A Frank Bayter sangla piece entitled neant self-denial and self-renunclation. The Lattle Blue Slaces, and then Dr. Storer resumed his speech, as follows. The gentle baptism of rain which caused the audience to sent the firstling of his docks, the tiller of the ground forth and the substantial and self-renunclation. Yer, has: I tear; diverted by thoughts, but I4 his grains and fruits. All these were at a cost to exill evidence if you have my theme. There is a himself, and in some degree measure was meted

beaut fulfinding to be to Standing before you I

Light the influence of that bright and penetrating leind, Selden J. Farney. He seems to guide me in negative, and we find them giving captives, in negative and the interfered as the material body of God. The intellect offers its greatest oblation to justice shaded to be the same as the earth. So the mind of many is identical in essence with the Diving large as a God's wrath in the name of clustice. But selfishness has grown in exact proportion, Spirit.

The Doctor then proceeded in a learned and quent manner, to make very choice generally thousand the injurity perceptions of the mind, of the existence of the Infinite Spirit.

Continuing the said, Spience and religion are not authoristic. The true scientific method will ness he asked: "Is there such a thing?" and meshe asked: "Is there such a thing?" and mesh he asked: "Is there such a thing?" and he turned to the mind. that anticeonistic. The true scientific method will have be asked; "Is there such a thing?" and quent and touching funeral address over the research to a rational religion, a comprehensive, he turned to the same source the primitive man printed son. We'are learning to depend upon a turned for his idea, and found it in the law of considered as a creation cause and effect. This faw of Causation he said the of God, as extent from him, an adjunct was at the foundation of all civilization, and had so thin a body with God; that we glob. In nature all is dual—every fact has two pare immunital by herbright. Essential truth has sides, like cause and reffect, good and bad, light to be hereafted truth has sides, like cause and reffect, good and bad, light to be hereafted. The property is and darkness man and woman spirit and matter the lecture field. been affirmed to be board up in a back. But and darkness, man and woman, spirit and mat-we now begin to read zo three there is very little ter. It is nature's law of balances, the law of

the Basic. We have been taught that a certain class of andividuals had been selected to to be in a santhoritalized for the power of Mosty and Strikey. Do they and by it tested Justice, asking her, "When it taken us anything new." Not Think of their physical plane, he said that all the universe was infinite errors on the theological planes. They were both substance, and governed by the same masses yield to their statements unthinkingly, have been allowed to entire door, clse we cannot conduct our investigations with the Law of earth was one of heaven, and one of sand grain or star, of flower or sun, wis also a law of min; and he quoted to cluci-date this Hea Tennyson's poom of "Flowers in properly. Freedom" that colosed term show it the Crumped Wall." Fire burns when the law is obeyed. Instantaneously with the act is the reinspires one. All obstructions to mental development must be removed. [Applause] When con become a truth lover, you will be a truth cocker. People are born in bondage and in coxideration of effect upon the result. It "Is it safe " is the cry, when new burns Moolly or Brown under like conditions, These answers give the reply to the theory that

figation. The secular press, in many instances, there is time between cause and effect to put caters to this conservative slavery. Then there in even a prayer for forgiveness. Hence Nature is the item of duty. We are obligated to search knows no mercy; she simply is just. He tested knows no mercy; she simply is just. He tested law on the intellectual plane, and showed that here each got what he deserved. Work, enorg desire, suffering, must all be the price of intel-

In the spiritual or emotional nature, the law, he showed by many examples, also holds good. Love begets love, and friendship is the coin in return for trien Iship.

He then applied this to dally life, and said we should not fret nor complain; we got what we deserved, and should be content to deserve better; and fretting and complaining was not the way to earn better. Devotion to duty, sacrifice for principle, unselfishness in effort for others, were the jewels to give in return for the one great object of life, character, the upbuilding of soul. Growth was the universal law, and the law of causation led to this: if we did wrong suffering brought knowledge and growth. He gave here several illustrations, and exhorted his hearers to more earnestness of purpose, more unselfishness in life, and to remember that the man of the hereafter was the result of the work of to day; that heaven was the outgrowth of present

Capt. Brown is a lecturer of marked power and he certainly won a genuine victory in his first address on the camp ground. He was greeted with applause at frequent intervals during his remarks. We hope that our brother and his singing colleague will remain in New England, and do the work of Evangelists for Spirit

SUNDAY, AUG. 25TH.

Great were the expectations which had been entertained by every one concerning the exercises for this day. Unfortunately up to 2 o'clock P. M. the sky was covered with dense clouds, and frequent showers descended. Nevertheless the attendance was very large. The trains were well filled, but thousands remained at home who would have been present had the morning been

blessed with a clear sky. At 2 P. M. the writer prefaced J. Frank Baxter's a titless with a few remarks. Mr. Baxter's effort was the feature of the day. He read a scholarly essay on the relation of Spiritualism to modern reforms, which called forth universal commendation. No synopsis would do the subject justice. Mr. Partenagely, it is a clear discommendation. No synopsis would do the subject justice. Mr. Bexter speaks in a clear, distinct voice; his sentences are polished, and his points are perspicuously made. Frequently, Sunthe consequences may be. Last Sunday, according to the Springfield Union, I blasphemed. Well, so did Jesus by spheme, and Plate and Socrates,

The writer selects the following, indiscriminately, from the large number of tests given by Mr. Baxter: Rev. Joseph Field, of Charlemont, Mass., 94 or 95 years of age, died 14th June, 1866, was turned out of the church at last: Oave Humphrey Wood Holden, or old Mrs. J. nathan Holden, Ellsworth, Me., known in Royalston, Mass; D. sight Ad-ams, a deformed child, Chicopee, Mass; Justin D. Thayer, Northampton, Mass., who said, "I can't give you the date when I passed away. I can only say fall of 1874": Seth P. Kisey, 170 East Fayette street. Syracuse; David Smith, of Athol, Mass., died 29 h August, 1866: Old Father Gillson—Paul Gillson—who died at the age of 71, Warrick Masses, and the life of more reserved. Gillson-Paul Gillson-who died at the age of 71, in Warwick, Mass, some twelve or more years ago — was formerly a Quaker; Thomas Ault; Lydia Ault, wife, died Feb. 2d, 1859, if she remembers rightly, in Charlemont, Mass., and Rufus Gerrish. a Methodist clergyman, was her minister: Julia Carter, who says, "James Carter is my father," South Adams, Mass.; "many years ago they could not believe me when I said I saw my mother in spirit-life": Dr. Geo. Swazey, of Springfield, Mass., who fell from the Deerfield bridge, and Dr. Eleal Foote, of Chantagua Co.—Swazey died 8th Sep. Foote, of Chantaqua Co.—Swazey slied 8th Sep-tember, 1877, Foote died 17th September, 1877; Emily Tuttle, who passed away in California; Ithamar May, Pomfret, Conn.; Charley Bell, a boy, who passed on from Coleraine, Mass., by

diphtheria, son of Juliette L. Bell; David War-ner, Springfield, Mass ; Jane Danforth; Amoriah Thwing, of Conway, Mass.; Poillip Richardson; Fanny Lanning, of Lyceum, No. 1 of Philadelphia: Ralph Day, of Springfield, Mass., deputy sheriff and jailor: Thankful Warren, of South Deerfield, Mass: Russell Bartlett, of Cummington; G. H. Hurd, died in Malone, N. Y., home in North Orange, Mass., known in Athol, Mass.; Ichabod K. Burnham, of South Windham, Ct., two or three years ago; Alfred We'ls, of Greenfield, Mass., an old man, who had a confused head, met with an accident and cassed away in a few come, even if he would say, "Why did she not come to me at my fome in Williamitic?" "Tell my son that spirits do return. Say to him if he were to pass to spirit lite he would be one of the first to say he could return, and he must not condemn Roxy Adams En Adams is here. We come here to reach my son by-and-bye;" Sarah come here to reach my son by and bye;" Sarah Eddy, Warwick, Mass, died Oct, 14th, 1875; George Bindon, Wobarn, Mass.; Luther Holden; H. B. Johnson, Springfield, Mass.; A. B. Egglesion; died at Athol, Mass., four years ago; Henry R. Comstock, son of M. W. Comstock, now at Lake Pleasant, home in Lyme, Conn.; Rodney Steele, of the Boston & Albany Railroad; Aunt Mercy Woodward, Siedborne Falls, Mass., died at almshouse in Buckland, very old person; Fred. W. Davis, of Fitchburg, Mass., Mortimer Potter, died at South Decrifield, Mass., about fifty-four years old—once lived also in Springfield—was in-

. THE LAST SUNDAY. Sunday, Sept. 1st, WILLIAM DENTON and Hon, J. M. PEEBLES are advertised as the speak-

years old—once lived also in Springfield—was in-

ferested in Trinity Church there, and in the

Methodist Church of South Deerfield.

NOTES. E. M. Lyman and family returned to Springfield, Mass., Aug. 24th.

The Philadelphia triends were greatly disap-pointed over the absence of John Lanning, E.q., President of the Spiritualist Association of that

Deacon Barber, of Warwick, made an lateresting speech Friday afternoon, Aug. 234.

J. W. Flabbin, of the Fitchburg Railroad, has charge of the excursion trains from Greenfield. He is an affable gentleman and is a great favor-

ite with his passengers.
C. P. Longley, of Springfield, the inspirational singer, has just published several excellent songs. Among them is, one entitled "Once it was Only Soft Blue Eyes." The other pieces are, "Gathering Flowers in Heaven"; "Who sings Mythild to Sleep"; "Ot! Come, for my poor Heart is Breaking." For sale at all music stores.

Mrs. Anna M. Middlebrook delivered a very eloquent and touching tuneral address over the re-

enter the lecture field.

Wm. A. Towne, magnetic healer of Nashua, N. H., is making a good impression among the campers. Harvey Lyman's health is improving under his treatmer

John Harvey Smith, the Secretary of the As Sociation, is full of business.

President Beals presides with dignity and

Many of the campers are subscribing for the People who think Spiritualism is dying out

should visit Lake Pleasant. The number of mediums present is large, and a great variety of spiritual gifts is represented. A good work is being accomplished by this means.

A. E. Giles, Esq., of Boston, quiet and unassuming, yet critical, is looking on, seeing what there is to be seen. there is to be seen.

Geo. A. Bacon was an attentive observer of the proceedings on Sunday. Bro. Bacon is al ways welcomed in such gatherings by a large number of people who have become familiar with him through the medium of his able writings in the Banner of Light.

John W. Wheeler and his estimable lady, Mr.

Bates and other free thinkers of Orange, were interested listeners to the addresses of the speakers last Sunday. Arthur Hodges has been doing a good work

onvincing skeptics. Mr. Hodges's Boston office s 53 Daver street The sacred concert by the Fitchburg Band,

Sunday night; was enjoyable.

Mrs. Fannie Davis Smith returned to Brandon, Vt., Aug. 26th She is a speaker of experience and rare merit, and should be called into the field again. Her husband, Dr. E. A. Smith, is a physician of eminence, and has a large practice. Mr. and Mrs. Smith are a warm hearted, genial couple, and it is an honor to be included in their

circle of friends. Capt. Brown spoke in the hall Sunday morning on the religious element in Spiritualism. It was an able effort.
Dr. Jack, of Haverhill, Mass., has exhibited

great taste in the interior ornamentation of his Mrs. Hamilton, of New Haven, Conn., among the list of visitors to the camp. She is the guest of President Beals and his ever-hospit-

able family. Mrs. Shumway and Mrs. Danforth, of Philadelphia, are having a good time at Lake Pleas-The conference Sunday night was largely at

There will be a great crowd at-Lake Pleasant, Sept. 1st, to hear Mr. Denton and Mr. Peebles. CEPHAS.

Onset Bay Camp-Meeting.

Reported for the Banner of Light by Dr. H. B. Storer.]

Monday morning, Aug. 19th, was magnificent as to weather, the wind being west-northwest, and the Bay bright and sparkling. Everybody rejoiced in the propitious day. Over sixty boats kimmed about the harbor, their white sails glistening in the sunlight, and the wharf and wooded banks were bright with color where the crowd of ladies and children watched the preparations for getting into line. Small row-boats conveyed

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yachts, cottages, and over tree tops in the dis | being-subject only to that order of the mind

tance down the Bay.

Capt. Alfred Nash, of Chelsen, C. E. Sprague and B. F. Gibbs, of East Wareham, had charge of the regatta. The prize money was contributed by the Association and residents. First class, first prize, \$20; second prize, \$10. Second class, first prize, \$15; second prize, \$10. The entrance was free, and a goodly number were ready to compete. By invitation of Capt. E. C. Palmer, the representatives of the press and ladies were invited on board the splendid yacht Thistle, of the Boston Yacht Club, on which, also, were the judges, Capt. Alden Berse, Capt. Alfred Nash and Mr. C. E. Sprague. At 12 o'clock the signal gun called the yachts into line, and at 12:15 the first class started, four of the six entered sailing out. Ten minutes later the second class started, ten of the twelve participating. A spanking breeze and a lively race. Cheers from the crowd on shore, and as the Thistic sailed down the Bay with the flying fleet and over the course, occupy-ing about an hour's time, the magnificent scenery, the splendid sailing and breezy excitement of the occasion induced expressions of pleasure and hearty thanks to Capt. Palmer for the courtesies extended. The course sailed over was in distance about eight nautical miles, starting from the judges' boat, near Onset Grove wharf; thence southeast, leaving Wicket's Island on the port; thence to Black Buoy at Rocky Point, on the starboard; southerly to Black Buoy on Marshall Flats; southwesterly to Abiel's Ledge Buoy; thence northerly, through Hogg Island Narrows, to judges' boat.

No accident marred the pleasure of the day,

and the well-served clambake at Steele & Whit-comb's mammoth tent gave perfect satisfaction to hundreds of hungry visitors. The following is a summary of the regatta:

FIRST CLASS. Name and owner. Thelis, R. Burgess. 1 Edith Rose, W. G. Fisher. 1 Lird, Ella & Windward, Time not taken. Name and owner,
Iacob, N. Mannaman
Iarbara, Joel Reed,
Phoses B. F. Gilbb,
Madeline, J. Blankinship,
Stella, Neille, Sprite, Mand, Bessie and Alice,
Time not taken. SECOND CLASS.

The prizes were presented to the winners at the speaker's pavilion.

The conferences of the week have been very ably sustained. Dr. R. T. Hallock of New York arrived on Friday, and was at work immediately, speaking in conference with that readialways characterize him. His remarks enforce the spiritual philosophy with dignity and vigor,

and commend it to the acceptance of all thought ful minds.

Mrs. M. S. Townsend Wood is also here, and a present inspiration to grasp the problems of ife and duty, and reveal their manifold relations n the light of spirituality. Her own health (and that of her husband) has prevented her devoting as much time to public discourse as in past years, but her finely developed mediumship, in connec-tion with the practical culture of a naturally strong and comprehensive mind, enables her on all occasions to serve well the cause of humanity and progress. On Saturday afternoon she de-livered a practical discourse upon the laws of bodily and spiritual health, founded upon the text, "Know ye not that ye are the temple of the Holy Ghost?"

Mrs. A. P. Brown, of St. Johnsbury, Vt., is one of the veteran lecturers and mediums. never flagging zeal and interest in the diffusion of spiritual truth, make her a most valuable participant in the meetings of the camp has spoken often and always well, and her services should be secured by societies needing a

competent lecturer. A medium's meeting was held at the flag-staff on Saturday noon, addressed by Mrs. Brown and the control of Mrs. M. A. Carnes, of Boston, who has been holding frequent circles during the

progress of the camp, which proved very interesting to the large assembly.

Mr. A. B. Hondlette, photographer, has taken

a large number of views of the Bay, the yacht race, the assembly gathered in the grove on the first Sunday, cottages. &c., from which excellent stereoscopic views have been printed and are on sale. One of these views, named "The Veteran Group," represents Dr. Storer's office, the Banner of Light headquarters, with Dr. Hallock, Dr. Storer, Mrs. M. S. Townsend-Wood, and the brothers I. P. and N. S. Greenleaf, all speakers of twenty years' standing, and Mr. H. S. Williams, President of the Association, grouped

upon the platform. Select circles have been held in several cottages where private media are visiting, and some very remarkable manifestations have been witnessed. On Sunday evening, at the cottage of Mr. Johnson, of Warren, R. I., Mrs. Collins, of New Bedford, being the medium, some twenty per-sons listened to audible voices of spirits present, rising from gentle whispers to stentorian tones— imparting consolation to bereaved friends, words of practical counsel to leave off all bad habits while in the body, that it should not be necessa-ry to outgrow them in spirit-life—and scraps of spiritual philosophy, together with fun enough o keep the company in excellent social condition. Tremendous raps jarred the table, and scintillations of light were seen.

N. S. Greenleaf gave a lecture upon "The Lessons of Life and Personal Experience," which proved that his constant occupation as a business man, although taking him from the lecture plat form as an itinerant, has not diminished the vigor and value of his mediatorial utterances

It was expected that this fourth Sunday of the series would have drawn the largest crowd of the eason, but Jupiter Pluvius willed otherwise. Rain, rain, rain, and a dismal Sunday. Five hundred people crowded into the Pavilion, and were addressed in the morning by Mrs. Susie Nickerson White, who announced her subject, "The Spiritual Philosophy." At the close of her lecture she gave individual tests to persons in the audience, some of which were testified to as correct and satisfactory.

The speakers of the afternoon were Dr. H. B.

Storer and Dr. R. T. Hallock. Dr. Storer spoke upon "The Significance of the Spiritual Platparties to Wicket's Island, and laid off shore to see the race; flags and streamers flying from cerning every subject pertaining to human well-

which successively develops interest in the varied departments of human research. Dr. Hallock acknowledged the debt of modern thinkers and reformers to those who have preceded themcompared the origin and spread of Christianity with that of Spiritualism—and enforced the obligation resting upon all to be true to their highest convictions.

Next Sunday it is expected that trains will run from Provincetown, as well as Boston, gather-ing passengers from intermediate towns, and if arrangement is perfected there will, no doubt, be a great throng upon the ground. I. P.

Greenleaf, Dr. Storer and Cephas B. Lynn are announced as the speakers of the day.

During the week, meetings will be held daily.

Warm days and cool nights is the weather programme, and those who remain at the grove for another month will enjoy the lovellest season of the year by the sea.

The Spiritualist Camp-Meeting at New Freedom, New Jersey.

A valued correspondent furnishes us the appended report: "This location is near the Wilamstown Junction, on the Philadelphia and Atlantic City Railway (narrow gauge), about halfway between Hammonton and Philadelphia. The order during the meeting was excellent; the religious sentiments of others were respected; the mediums present gave excellent satisfaction; the conferences were interesting and the set speeches of Dr. Peebles, Mr. Wilbur, editor of the Vincland Independent, Mr. Wharton, the

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Jersey orator,' Dr. Marshall, a Quaker Spiritualistic speaker, of Wilmington, Del., Mr. Hacker, originally of the Pleasure-Boat, Mrs. C. C. Van Duzee, a superior trance-speaker from Wilmington, Mrs. Palmer of Baltimore, Mrs. Pratt of Philadelphia, and others, were of a high order. The way that these gentlemen and ladies presented Spiritualism largely disarmed the Orthodox opposition. The farming and fruit-growing people of these regions are now convinced that their preachers have misrepresented and slandered Spiritualists. And so wickedness in the end defeats itself, and the priesthood continues to lose its power. The following is from the Vincland Independent:

'The camp ground is pleasantly located, and the grove is fine, the trees being all oak, and furnishing one of the most beautiful of "God's first temples." The ground is sufficiently undulating to relieve the monotony, while the nearness of ancient and time worn farm-houses gives a pleasant background to the scene. Taken altogether the location is pleasant, attractive and easy of while the meetings are an all-sufficient enjoy-

ment to those who are "spiritually discerned."

The sessions were conducted by Dr. James M. Peebles, well known to Vinelanders as a traveler and author. He makes his audiences interested by graphic accounts of the religions of the Orient, and the customs of its people, while as an ex-pounder of scripture and explainer of spiritual truths, he has few equals and no superiors. Mr. Cebles, being a reverent, earnest man, infuses his own spirit into the meetings, and as a consequence they are models of orderly decorum. large numbers of the native population attend the evening meetings, and they are having the tendency to break up and dispel superstition and help sow the seeds of a broader human brother-hood. Many believers are in attendance from Pailadelphia, Hammonton, etc.'

On Sunday the day was fine, the seats full, and the woods alive with people. The most of the speaking was done by Dr. Peebles, Mr. Wilbur, and Mr. Kase. The success of this meeting is largely due to Mr. M. M. Chew, the President. A temporary organization gave assurance of a camp meeting to be held in this region on a much larger scale next season."

Brooklyn - Resumption of Sunday Services.

To the Editor of the Banner of Light:

The Brooklyn Spiritualist Society will recommence its regular sessions on the first Sunday and the first day of September, in Everett Hall, 398 Fulton street.

Mrs. C. Fannie Allyn will be the regular speak. er for the months of September and October. Mrs. Allyn is not only an able lecturer, but a zealous worker in the spiritual cause; and the new engagement that our Society has tendered her is the best evidence we can give of our appreciation of her public services.

Hereafter there will be a free entrance to the Sunday lectures of the Brooklyn Spiritualist Society. Heretofore, a considerable portion of our expenses have come from the ten cent door fee; but it is an encouraging and significant fact connected with the public life of Spiritualism in the City of Churches, that the officers of the Society feel themselves strong enough to dispense with the door fee, and rely on voluntary con-C. R. MILLEB. tributions.

Brooklyn, N. Y., Aug. 26, 1878.

BUDDHISM AND CHRISTIANITY FACE TO FACE, in an Oral Discussion between a Buddhist Priest and an English Chergyman; with an Introduction and Annotations. By J. M. Peebles, M. D. 8 vo. Paper, pp. 99. London J. Interest and the Burns. Our old friend and sometime chum. Dr. Peebles: is forceatest American traveler, hardly excepting Byyard Taylor. It is said that Taylor is a great influid. Br.D. Peebles is a great Spritualist. Taylor is minister, i. e., se ynd, at Berlin, or some other small town in Europe. Peebles was Consul-General at Trebizond. The parallel does not end here for both are richicy gifted with imagination, eloquence and learning. If honey wont by desert, and no by favor, it is not impossible that our genial and true friend, Paebles, would fill the higner inisten. We must not, however, digress. Perhaps this introduction will prevent way to the remark that Dr. Peebles has done his partin the preparation of the little book, and he says that the Buddhist worsted the Christian in the above named controversy. The only fault we have to find with it my is that the Pail extractions much too copious for the average English reader. Dr. Peebles says. "The discussion continued two days, before an almost breathers audience, no other ing at times from five to seven thousand."—New York Evolution.