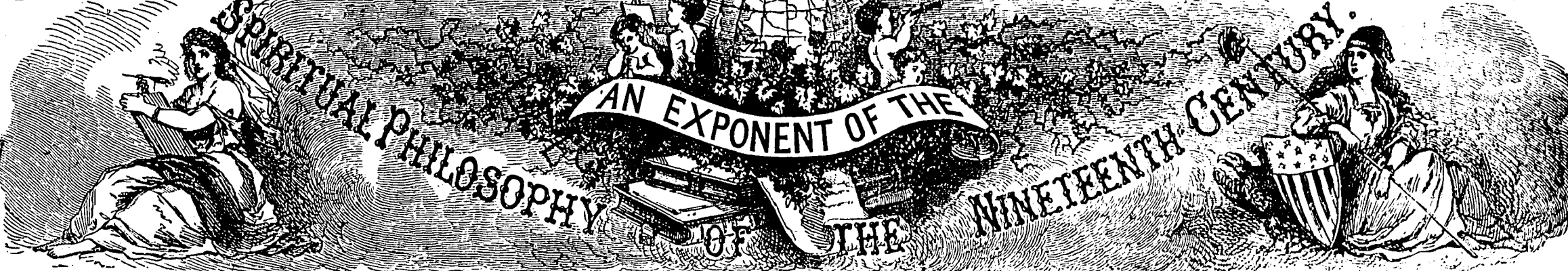


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Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRITUALISTIC EXCHANGES.

BY G. L. DITSON, M. D.

SOUTH AMERICA.

It is with no little pleasure that I again find among the *Banner* exchanges the *Constancia* of Buenos Ayres, "a monthly Spiritualistic review Bonarense." I will turn first to its last article, which is addressed to the editor of the *Banner of Light*, and which says: "We gratefully acknowledge the kindness which sends to us this publication. We have received the numbers of 4th and 11th of May (or Nos. 6 and 7), but would desire that hereafter the paper be directed to *Administración de la Revista 'Constancia,' calle Mejico, Num. 329.* We should be sorry to have any of its numbers go astray, for we appreciate very highly the abundance of valuable articles, scientific and otherwise, which this notable publication contains."

The *Constancia* quotes from the *Banner* the whole article contributed by Mr. Wetherbee about one of Mrs. Maud E. Lord's sittings, in which Mr. Huntington appeared, and in which some remarkable tests were given. Its first article is a résumé of the teachings, the doctrines of Spiritualism, the progress that has been made in this field of research; to which is added, as words of encouragement, that the Spiritualistic Society of Buenos Ayres, known as the *Grupo Constancia*, holds a meeting every night, except Sunday, for some one of the special purposes designated—some for the development of media, others for physical manifestations, and so on. Within sixteen months, six hundred visitors had been admitted to its sittings, and had been "inoculated with the seeds of Spiritualism," as the writer expresses himself. A number of pages of the *Constancia* are taken up with a consideration of what a Catholic father in the Church, Matignon, has to say in a published work about our cause, of the damage done to society by communicating with the spirits; and of course he can quote Home, and pick out passages here and there from other writers, which do not exalt our religion. I would gladly repeat what is here said in our behalf, with the force of truth, and by which our adversaries are invariably defeated, but must forbear. Other valuable matter invites attention, particularly "The Confession [in an editorial] of one not a Spiritualist, respecting the spread of our doctrine in Buenos Ayres," wherein it is stated that "among us are many adepts, gathered from the most distinguished circles of our illustrious youth."

Revista Espiritista, of Montevideo, June number, enters now upon its seventh year, and has an introductory, with many pleasing and encouraging paragraphs. The editor says, "We salute with fraternal feelings our brethren, indefatigable workers in the cause of progress, struggling on to crown our edifice with the betterment of mankind, his intelligent and moral advancement; but he regrets that he can only bring his grain of sand to add to the pile, even though many personal sacrifices have been made. Following this are the eight articles of federation, constituting a new society for the study of the "beautiful doctrine of Spiritualism," named "La Humanidad." Next comes a valuable contribution from the pen of Viscount Torres-Solanot on mediums as healers, in which there is a reference to the protest that both in England and America has been made against charlatanism. The editor remarks also on the "retribution" that will follow false media, and concludes this particularly attractive number of the *Revista* by some brief comments on "Spiritualism and the Results of Huesca."

MEXICO.

Both the July and August numbers of *La Ilustración Espiritista*, of Mexico, have been received; but I must confine myself to one only, as it is quite a volume in itself. The first portion of this able magazine is devoted to the strictures of a priest, quoted from the *Merida* "Law of Love," a letter from Callao; "Human Life;" "The Sane and Insane," which shows how universally men like Socrates and Jesus, who step out of the common order of teaching, are to be deemed insane, or worthy of death; "The Identification of Spirits," translated from an interesting and valuable article from the pen of the distinguished Baroness Adela von Vay, in which, through spirit guidance solely, a number of persons, whose names, or initials, and places of residence are given, and unknown to the medium and living at a distance from her, were relieved of obsessions which had troubled them many a year—these, with much more, worthy a

place in the *Banner*, I must pass over thus briefly. I must state, however, that, with introductory remarks, of the wandering soul. Mr. Mantius Salles, a noted magnetizer, contributes also to this magazine a lucid article, enumerating some of his marvelous cures; while "William" gives further illustrations upon the same. Under *Variété* M. H. Durville has a series of historical jottings, beginning with the magic triangle, which represents the origin of all things in the theogony *Brahmanique*, enumerating emblematic figures which have changed with the times, tracing them down through many centuries, and still finding at last a trinity in all nature, recognized by all peoples. I regret that the speech of the celebrated Baron du Potet (whose autograph I have, and value) made at a recent *soirée* of the society above named, is not given in this *Revue Magnétique*.

Le Devoir, of Guise, Aisne. Five numbers of this weekly publication have been received since my last notice of it. In the cause of labor, demonstrating what can be profitably done, socially, morally, no more excellent periodical can, I think, be found. I shall have space for a notice of a few of its more prominent topics, viz.: A consideration of a proposition for a national treasury and retreat for those who, unfortunately, have God-given right to existence; Obligatory instruction in Portugal, in accordance with an act of the last legislature of that kingdom; On a national library, thus to employ the six millions of francs which the Republic holds, and unproductive; Mr. Chadwick (of England) as an indefatigable hygienist; Public works, condemning too much luxury of ornament, etc., independent of utility; Normal Schools; Religious movement in India, inaugurated by the Brahma-Sabha, i. e., Association of God; Microphone, for the invention of which Mr. Hughes has the credit; Colleges in the United States, and the large funds they have contributed by private individuals—Cambridge, Vassar, Yale, being named with the munificent gifts of Peabody and Smith; Laws regarding places of ill-fame, and Progress in Japan.

BELGIUM.

Le Messager, of Liege (1st and 15th July), enters with its present issue upon its seventh year. The editor's address to his readers on this occasion, though short, is full of good sense. "How," says he, "being a Spiritualist, can one prevail or tell a falsehood, smother his conscience, sully his reason, or even think an act perverse and mean?" He claims in his "modest endeavors" to seek only the good of his fellow-man, make him charitable and cherish fraternal feelings. Following this is an article on Louise Lateau and Mr. Slade. The writer says that a Dr. Boons had pronounced the stigmata of this young woman and her visions a pure comedy, while a committee appointed by the Belgian Academy of Medicine, departing from its usual reserve, has reported that the Louise's ecstasies are real, and that the stigmata which bleed on Friday, science was unable to deny as to explain. Victor Hugo's new work, "The Pope," is next reviewed, and it would seem that it is a noble tribute to the intelligence of the nineteenth century. Here is also an excellent discourse, pronounced by Mr. P. G. Leymarie at the tomb of a worthy artist, M. Zabel, who passed away leaving a young wife and child, playing upon the piano, almost in his last moments, a cheerful adieu to his friends. I must find space for one more notice—a review of Mme. Blavatsky's "Isis Unveiled," in which the views of the Baroness de Vay are quoted; and while not wholly agreeing with the distinguished authoress, she says: "It is curious that in many things there is a great conformity between the communications which I receive and the views of Mme. Blavatsky."

SPAIN.

El Criterio Espiritista, of Madrid (June No.), contains more than its usual amount of attractive articles, including a masterly criticism by Viscount de Torres-Solanot, of a discourse by Prof. Vila, pronounced at the University of Manilla. A number of brief communications on magnetism—views of the Catholics respecting it; the medium Amelle, and a valuable "miscellanea," should have more careful and extended notice if space permitted.

ITALY.

Annali Dello Spiritismo, of Turin (July No.), has been received. It opens with a consideration of three statements of Mirville—1st, "Invoking the Spirits Prohibited by the Bible;" 2d, "Many Communications of a Degrading Character;" 3d, "They are of the Demons." While the first is admitted, so far as the Jews were concerned, for political reasons and to preserve their polytheism and idolatry, it is denied as not supported by the Testament; only caution is imposed. Then, though imperfections must inhere in all that is not supreme, spirits have visited the earth to give courage and consolation, etc. Lastly, if God cannot, and in his love does not rule the satanic element, then Satan is more powerful than God, etc. But this does not do justice to the arguments, but only shows their drift. Following the above are: A lengthy article from *El Buen Sentido*, devoted to a consideration of Spiritualism in general; "Physical Phenomena" examined in a letter from Rome, by Sr. Achille Tanfani; "A passage frequented by a spirit;" "A Brahmanic Missionary," and minor notices of events here and there. Among the latter: "At Barackpore there is a paper written and published wholly by native women." It bears the pretty title, *Indou Lalona*.

He said he rather guessed he knew how to sail a boat, but the gentle zephyrs that kiss the waves over his watery grave mournfully whisper, "He luffed not wisely."—Puck.

The Rostrum.

The Scientific, Philosophical and Ethical Results of Spiritualism.

BY THE SPIRIT OF PROF. MAPES.

A LECTURE DELIVERED THROUGH THE TRANCE MEDIUMSHIP OF MRS. CORA L. V. RICHMOND, AT EVERETT HALL, BROOKLYN, N. Y.

(REPORTED FOR THE BANNER OF LIGHT BY CLARA E. BROCKWAY.)

INVOCATION (by Spirit A. A. Ballou).

Infinite Spirit! Thou divine source of life and light, we praise thee. Thy children turn to thee for guidance. The Spirit of all life, thou knowest their needs; the Source of all intelligence, thou canst understand their prayers. The Centre of all Love and Knowledge, thou canst provide the ways for the administration of that love. Let us turn to thee, each in humility of spirit and meekness of soul asking thy divine ministration, seeking to uplift, sustain and strengthen until humanity, with all knowledge, shall be drawn unto the Source of all Truth; until with all inspiration thy law and life shall prevail. May the words, the ministrations this night, give such tokens as shall answer human needs, and may each spirit here present in mortal form receive that ministration according to the need. And may all join with those who sing thy praise in spheres of light and love, in deeds and words of loving kindness, in ministering unto souls; in acknowledgment of the laws of life by their daily existence. Be this our shrine and altar—Truth. Be this the token of our obedience unto thee—the mandate of Love—and thine shall be the praises evermore.

Mr. Chairman, Ladies and Gentlemen—There are doubtless many minds in the sphere to which I belong who are better fitted to elucidate this subject than myself. But having been designated to that task by those who control this medium, and desiring always to aid in forwarding that which will promote the interests of truth to mankind I will make no apology for appearing in this manner.

The scientific aspect of what is known as Modern Spiritualism is one, perhaps, most discouraging to the investigator. Not that it has no scientific aspect, but the usual methods of science have heretofore been inadequate to test its manifestations, and in any degree to interpret that which proceeds from them. Science formulates her theories and exact statements from data so different, and entirely at variance with those presented by these manifestations of phenomena, that there is in the first a great difficulty. The observation of the senses, the consciousness of the mind, the interpretation of phenomena, all are baffled. The formulas of scientific truth, especially physical science, present difficulties in this interpretation most marvelous. The reason is apparent. We have an interpretation of matter which signifies space, time, centre, circumference; which signifies density, solidity, tenacity, and all other terms that Science may employ to interpret her meanings. A power sweeps into this century depriving matter of its density, solidity, form, size, weight, and any other qualification which matter is supposed to possess. A power sweeps into this century destroying space, law of gravitation, giving organic life the power of disintegration, and creating life where there was seemingly none before.

Every term employed by Science to interpret material phenomena is here inadequate. Every method of scientific observation is here absolutely cast aside. Light, the interpretation of its manifestations; sound, the interpretation of its manifestations; the sense of hearing, sense of sight, of touch, all become anomalous. Man either is incapable of accurate observation, or the manifestations of the last thirty years have overthrown the formulas of science. Either the human mind has gone astray in such vast numbers as to be considered entirely inadequate to view an observation of this kind, or the foundations of material science are in themselves fallacies.

The atomic structure of the universe; the organic methods of life; the laws of motion, heat, gravitation, light, and all other laws supposed to be indisputably connected with matter and its functions, have been defied or cast aside. Manifestations occur in this century, and this portion of the century, that not only baffle all powers of interpretation, but set at naught previously existing theories, causing the man of science either to turn from them in terror, or to deny their existence altogether, or meet them face to face, and accept their conclusions. A few have chosen the latter, with what results we shall presently see.

It is claimed because there are no formulas upon which scientific men can predicate investigation, therefore there can be no investigation. I claim it a right and duty to observe manifestations upon their own conditions; to put one's self in accord with those conditions, and decide, even if conditions vary, upon the nature of the manifestations precisely in accordance with their merits. He can have no *a priori* knowledge upon this subject as a scientific man, whatever he may have as the metaphysician, poet, prophet, or teacher. Science can interpret only that which manifests itself in the usual ways. And every manifestation of Spiritualism in its phenomenal phase is therefore adapted to scientific observation. Because the manifestations are new, because the methods are unusual, because that

which is discovered is a subject entirely beyond scientific research is by no means a reason for not investigating. If a manifestation occurs in my own house or family which may never have taken place before, and which certainly baffles all known laws of science and psychology, I am bound to *investigate* the manifestation though I may not be able to interpret it. On this basis, my friend Professor Hare commenced his investigation, to the great enlightenment of those who in the first beginning of spiritual phenomena were desirous of interpreting their meanings. On this basis I myself commenced this investigation, and discovered to my satisfaction that every manifestation of Spiritualism is amenable to laws of scientific inquiry, to the scrutiny of the mind; is based upon logical and proper basis, and therefore, that phenomenally it is a fit subject of investigation, even if the scientific man shall waive his conclusions concerning the ethical or philosophical portion. I do not say that every one so investigating is bound to give an interpretation as to the cause, but that any one investigating with due honesty will give his interpretation in accordance with the evidence and all collateral proof in the matter. Therefore when Mr. Crookes pauses on the threshold to say that he can not account for or discover the source of these manifestations, only giving to the world the manifestations themselves, he decides as a scientific man, but in his own mind is bound to conclude that the evidence is only on the side of what claims to be the source, or that there is no other source adequate to its explanation.

The science of Spiritualism includes not only its phenomenal aspect physically and to the physicist, but also to the psychological student. The science of anthropology, the larger and broader interpretation of man's relation to spiritual intelligences, may be for the first time introduced as a fit and adequate subject of human investigation. And if so, it is none too soon; having been previously only delegated to the province of the metaphysician or theological speculator, it certainly now behooves the psychological student of this century to take advantage of proofs that have formed absolute demonstration concerning the nature and quality of the human mind. The basis of the physical manifestation of Spiritualism cannot by any means be attributed to any other source than mind. Whatever the results may seem to be upon the surface, no one is bold enough to venture an assumption that another law than that of psychology, whether centered in man in the form, or a disembodied spirit, can have to do with these manifestations. For the reason that the first manifestation by sound—given at Hydesville, New York—was a manifestation of intelligence, not merely of sound. Sounds had been heard previously, but occurring in such transient, desultory manner, as not to bear any evidence of intelligence. Warnings had been given, dreams, premonitions, visions, all occurring in accordance with what is now known to be true. But the first evidence of Modern Spiritualism was evidence of intelligence. Therefore we must not look simply to the phenomenal phase as sound, but to the phenomenal phase as having intelligence with the sound. Whatever there can be in science to account for these sounds has never yet been stated; and whatever there may be in science to account for this intelligence no scientific man dreams of stating or imagining to-day. An intelligence which, independently of embodied human thought, can control substance, produce physical vibrations cognizable to the sense of man, and convey a message to the world, is an intelligence capable of explaining and solving the laws under which it is given. Man's understanding as yet may be incapable of comprehending those laws, and scientific terms may be inadequate to express properly the meanings of those laws. But certain progress has been made to which I will call your attention, namely: words, of meanings entirely at variance with those of usual science, yet having scientific application, have come into use—"Psychic Force" is a term drawn from the stern bosom of necessity to account for manifestations which it does not explain, and for which it is a mere convenience or vehicle for postponing final solution. "Odyllic Force" or "Odyllic Force" is a term which likewise has been employed in explanation of a class of manifestations connected with Spiritualism and psychological demonstration, only to put off the real agency, "for a more convenient season." These terms—and perhaps a hundred others—have been invented in the course of thirty years to explain something which they do not explain, requiring themselves a greater explanation than the facts that they claim to solve. We would use *Psychic Force* as a convenient instrument for expressing another solution of the aura that surrounds man and connects the spirit with the form, but for the fact that it has been so employed as a detraction of spiritual power. We would use the term *odyllic force* if it were in any way adequate, and had existence in the expres-

slon or control of these manifestations. I prefer the plain term *mediumship* to any other. It expresses more clearly what I mean. It is a better and more direct interpretation of the source of these manifestations, the volition of the spirit upon the substances surrounding man in his organic capacity.

Mediumship is simply the existence of a surplus aura connected with the nervous system and brain—a vast amount of dormant volition that the spirit-world employs, having more direct, accurate and palpable means for employing this force than man has in his embodied state.

When a spirit directly or indirectly—through laws known only to the spirit—can lift a table in contravention to the seeming law of gravitation; when a spirit can produce convulsions without electric or other apparatus for that purpose; when bodies can be disintegrated and dematerialized, and again brought together in exactly the same organic relation as before; when substances can appear out of seeming vacancy, with all organic functions properly appointed, and again disappear; when every known law of life can be reproduced in semblance to the human face and form, and the reproduction of the human face and form to the photographic lens and eye of man; when chemicals, light and all other needed substances can be supplied. It is not presumable that this is either done in contravention to natural law nor without agencies adequate, if you only understood what they are. The one term which will answer the purpose of solution I have given you, namely: *mediumship*. The "clair-volence," which voluntarily or seemingly involuntarily, controls the functions of the material bodies. A portion of that volition is exercised while man is in the human form. The larger degree of it is exercised when the human form is disorganized, and the spirit through that disease leaves the body. Then the spirit is in more direct contact with the forces of Nature; then the spirit discovers more clearly the laws of the spirit-world and its relation to organism; then, although not having a human organism of one's own, through which to express these things, the spirit is capable of controlling many more organisms than when in the body. Now while the human will can psychologically extend itself, through genius and will-power, through such forces as man invents, can govern his fellow man with all that *volition* is *referred*. The spirit, on the contrary, when *disembodied*, can act *directly* upon the human will; can control the forces, and through laws, intervene between you and the exercise of those voluntary powers; can not only do this, but can *direct* a portion of that force, which you would otherwise employ in actions of your own, to act upon the organic substances surrounding you.

Physical mediumship is simply this. Here is a reservoir or an aura of volition surrounding every individual that is unemployed. This reservoir you can use upon emergency yourself. But generally it is unemployed. It is like the reserve strength in the human system; like that nerve force which takes the warrior to the field and carries him through the greatest dangers, when perhaps before he was idle and inactive; it is like the reserve breath which is contained in the cells of the lungs for use in emergency; like the reserve power which should be contained in the brain and exercised only when emergency requires. This volition, dormant, inactive, remaining in solution around you, the spirit-world employs for its purpose. It is a constant atmosphere, a perpetual presence; may be drawn upon until exhausted; requires to be supplied by rest, proper nourishment, and suitable surroundings; may be tested by various conditions, but is there for the means of controlling substances. Instead of the usual avenues of control, the spirit will divert this force to table, chair or any surrounding substance, and employs that in the production of these manifestations. A single atom of it, acted upon by suitable intention, becomes sufficient to produce the greatest variety of manifestations. As a globe of light and electricity becomes capable of wonderful performances, so a single globe of mind aura, acted upon by spirit volition, becomes capable of wonderful productions in form. For the phenomenal phase is the most external of all spiritual manifestations, and only prevented from being general from the fact that the spirit-world oversees these things, and does not desire that any phenomena shall occur unless the mind of man is educated to keep pace with these manifestations.

Science, therefore, need not expect that into her laboratory will be thrown this very choice and very wonderful power employed by spiritual intelligence. I have myself endeavored to solve in the crucible many things unattainable to chemical analysis. I have myself attempted to discover the causes of variations in supposed primates. I know that the science of chemical analysis is inadequate to this, and that the crucible of science will fail to solve that which the mind of man has already accomplished before Science has had the opportunity. I know also that the time will come when Science will accept these formulas; when these terms will be known and understood by her; when she will confess that another order of facts is in existence from what she has been accustomed to observe; I know that the time is coming when, as the astronomer flies to the observatory or the chemist to his laboratory, so will the man of science fly to the spiritual medium to interpret for him these occult forces. We will keep this matter separate. No man mingles his astronomical and chemical observations. No man combines his geology with his geometry. We must have this separate, distinct and absolute, leaving it to touch at those outward points where all sciences blend, but being very careful not to lose the centre or basis of observation. This centre and basis is the spiritual solution of these manifestations. This observation is from the *spiritual* to the *material*, and clairvoyance coming into existence contemporaneously with the phenomena of physical manifestations, was the true interpretation of the same to man. When my friend, Dr. Buchanan, has added to those wonderful discoveries in psychometry the rare delineations of the very relations of substances to one another, and the manifestations of mind before unattained by any department of science known to man—when these sciences correlated shall combine their united results and statements—there will be presented to the world an array of facts that without any philosophy would overthrow all existing theories concerning man's spiritual and mental structure, and all existing theories concerning man's control of substance. Prof. Zollner flies to another subterfuge. Not that he denies the facts or perhaps the source of them; but in attempting to explain that which can be more easily solved, he tries to discover a *fourth dimension* in space which is as absolutely inexplicable as

all the manifestations and theories put together are to the stern materialist. No man can positively show that a phenomenon—only to be explained in a certain way—can satisfactorily be explained in a way which he shall invent, and of which there is in Nature no possible proof and for which there is no adequate foundation. The disintegration of substances, the separation of fibre and atoms is so much more simple, not only in its possibility, but in its explanation, that it satisfies every demand of the phenomenon itself. But let a manifestation take place! It is not necessary for the present to understand the *law*. So long as proof is there that it *did take place*, the method of it will come by-and-by when you shall be more familiar with the nature of the substances employed by spirit power or volition.

One thing has been disproven, namely: that matter is in any degree solid. Another has been disproven: that the law of gravitation in any way affects substances which this *volition* or *will-power* desires to control. Another has been disproven: that there is any accuracy in weight, since material forms are made to weigh thirty or thirty thousand pounds. All the supposed measurements of time, space, substance, disappear under the dominion of this superior law—under the power of this superior manifestation. And while it is perfectly logical to say that the usual manifestations of Nature occur and seem to exist in accordance with the statements of Science, yet in accordance with the statements of super-science those manifestations of Nature do not occur, and may be interrupted whenever super-science may intervene. While it is fitting for Science to declare that under ordinary conditions gravitation holds good; that the laws of space and time and weight are enforced; she should declare that under *unusual* circumstances, or those which shall intervene under the dominion of super-science, these laws do not hold sway, and that another series of laws is coming into observation that will enlighten man more fully than all that has occurred in past scientific history.

While it is conceded that in the observation and progress of material science and its application to mechanical arts, this age is without parallel in the history of the world, what will it be when the suggestions of the last thirty years shall be made practical to the daily life of man? If spirit intelligence, under volition adequately employed, can cause disintegration of solid substance; if spirit power, under volition suitably employed, can materialize forms in semblance of organic life; if it has been shown that every known condition of matter is hereby overthrown and obliterated; when this shall become in any way applicable to man and his inventions, when it shall answer the purposes of human volition, time, space, all known conditions of matter will depart, not under the influence of poetry, philosophy, metaphysics merely, but under the absolute dominion of science, governed by existing laws.

Between the present crude observations of science—perfect as they seem to you—and these subtle laws that have the making and unmaking of worlds at their foundation, is a vast interval yet to be filled from the very sources whence these suggestions have come. Science will not meet us half way. She will not take one step unless she is forced. The spirit world will take all the steps, if necessary—from the very suggestion of the material rap to the very molding and shaping of the atomic structure, visible to your senses; to the very beings that shall walk in your midst; to the disintegration of the walls that surround you, the uplifting of the earth beneath your feet, if need be, for the proofs of the existence of this power. Even the walls of ancient Jericho shall be no longer a fable, and the mythical stories which materialism has assigned to superstition shall be repeated in your midst, as they are even each day and hour of these manifestations. I give this the epitome of what Spiritualism has done to Science. Not that she recognizes it. But there are those who do. She has suggested the possibilities of substance, and the action of laws entirely unknown to and undreamed of by science, and not amenable to known scientific process. She has by demonstration shown to the scientific world the existence of entire other strata of laws and causes which science has never dared approach or name, and which heretofore have remained in entire oblivion, save in the mind of the recluses, in the cell of the heretic disciples, and in the sanctuary of the sacred orders in past time. She has shown by absolute manifestation to man's senses the existence of forces and powers supposed to belong only to the metaphysician and dreamer, and has produced without laboratory, without apparatus, without mechanical assistance of any kind, the results that Science herself could not attain with ages of discovery and invention. More than this, she has given the philosophy of a scheme of life which these manifestations supplement, proving conclusively, to all satisfaction and reason, the evidence of the existence of mind, separate from human organism, and the power of that mind to manifest itself upon material substance. She has given a philosophy accompanying these facts which in itself forms a lofty science of life—a philosophy which epitomizes the existence of man and the earth, makes every human terror depart, and gives in the line of sequence and result the absolute proof of continued advancement in spiritual states. She shows the conditions of contact of spirit with matter, points out the various laws governing the mind of man, his external and spiritual relations, and makes it possible by graduated stages of progress to unfold a system of life from the very beginning: Not with the lost links that we find in the chain of mere material evolution; not with the missing portions of man's material existence to be filled up by speculation, but proof upon proof, strata upon strata of evidence, fact upon fact, that accompanied by this evidence, links man indisputably with the spirit-world and makes that spirit-world the more natural of the two.

The philosophy of Spiritualism, as adduced from its manifestations, is certainly the more remarkable of the two, since no mere expression of scientific terms is adequate to do it justice. What the phenomena have been to science this has been to the philosophies of the world. Nor do I mean now the ethical (religious) and transcendental part. I mean the philosophy—the simple deduction from the phenomena. Let us see about this: A sound proceeds from an unknown source. That source claims to have, and evidences intelligence. By signals accidentally or intentionally adjusted, you are in communication with that intelligence. It claims to be the voice, the power, the emanation of a departed spirit. The whole realm of philosophy is then thrown open. Death, the relation of man to physical life, the existence of man beyond the

grave, everything implied in man's departure from the material form, is there solved. One sound conveying evidence of intelligence outside of man's organic form is more proof of immortality than all possible assumptions of theology, since in the line of evidence it constitutes a present living proof. When this intelligence is multiplied; when these manifestations continue in various ways; when every psychological and mechanical demonstration is of wonderful potency and power; when eloquence, writing, painting, all forms of art are added; when they diversify explanations and elaborations, the whole spiritual philosophy is simply compassed. It means that man has epitomized an explanation of life that belongs to futurity, unattainable in any other way—the result of absolute evidence coming from beyond his will, and from outside his expectation. The philosophy is wonderful. It contains the solution of life and death; the mysteries of the beyond; everything that caused man to hope or fear is here; the gateway is opened, the barriers removed, the senses and the mind are alike enlightened; man is made conversant with his higher powers, his nature is enlarged and broadened; he sees the vista of life into which he is entering; the vast wall of terror, fear, materialism, doubt, prejudice and bigotry fades and falters and sinks away. He has really taken the next step in life. The explanation is simple as it is marvellous. No speculation, no hope, no prophecy, no dream, nothing save the one fact that an invisible hand has from behind the scene unbarred the door and let humanity through. No amplification is needed. The wall against which humanity had been beating its head, in vain, is torn down, science baffled, metaphysics overthrown; and the one simple solution of man's continued existence explained by the very laws which science has declared to be voiceless upon that subject. Here, then, is the philosophy: *Life continued, epitomized and eternal; law continued, epitomized and everlasting*; a series of laws to explain every condition of life, every manifestation of it, and more laws that lie hidden behind the barriers of human ignorance to be forced upon it from this unseen world according to its need; explanations, solutions of problems, mysteries solved, questions answered, and the voice of the spirit leaping forth from behind the darkness of the grave to tell you that "all is well" on that side, and that the lines of light are vibrating toward the earth. Not more wonderful the mysteries connected with the art of photography; not so wonderful by far the vibrations of sound that, reproduced now through science, speak for all time the words of man; not half so wonderful that science that has revealed to you the wonder of the solar system, and links you by laws of mathematics to distant, central suns, and to the universe of systems; not half so wonderful all these as this silent, yet palpable power, that through every form of demonstration reaches out to man from this invisible realm, and says there are many millions of fingers pointing all toward the earth, reaching out to seize these unemployed forces for man's advancement and enlightenment.

The ethics of Spiritualism are too vast a theme for even one hundred discourses. But I cannot leave you without pointing to the fact that the science and philosophy of Spiritualism have explained the ethics of the ages, have given interpretation to genius; have given to inspiration a sanction and proof; have given to the thought and aspiration of man the highest possible substantiation. I was wont to traverse, with much interest, the various ethical stages of human progress, and to discover that each of these was remotely or directly connected with the spiritual stage and the degree of demonstration given to man of immortality. But of myself I could never have discovered, in all my researches upon earth, any connecting link between the dream of the poet, the prophecy of inspired man and the life of man here below, unless it were through such manifestations as exist to-day. For myself, I had no such evidences in my own person. But, such evidences came to me through the personality of others as at once interpreted the vast area of religion to my mind. From a doubter I became a believer; from a worshiper at the shrine of Beauty I came to worship at the shrine of Truth; from admiring the ethics of all ages as the expression of man's moral culture I came to view it as the expression of religion. Spiritual manifestations and philosophy were my key—the golden key to unlock those sacred treasures that theology and the bigotry of man had long since placed in utter bondage.

Spiritualism was the solution of the poet's dream, the interpretation of the philosophy of Plato and Socrates; the true revealer of the Brahminical faith: the true and exalted expression of what Christ epitomized upon earth. I came to know Christianity was true by the evidences I witnessed in my own mind. I came to discover the spiritual nature of man by the exalted interpretation afforded in this line of thought, and I said then, as I say now, if anything shall link the science of the earth with the religion of Heaven, it will be this system of philosophy. I said then as I say now that the expression of this thought to-day is the more remarkable because it has come in the midst of unbelief and materialism. When religion was disavowed and man's spiritual nature sinking away beneath the evidence of science in the material world, that then and now there should come this wonderful wave of light from the world of spirit, as though another Sinai were here; as though another Olivet were known, and the man Christ broadened upon humanity stood upon the heights and said, "I will show you the wonders of the world," is of itself proof of the divine commission of the New Dispensation. I consider this the Interpreter, even the Spirit of Truth promised by the teacher; and may you all receive it according to your needs!

BENEDICTION.
May ministering angels, the guardians of your household, attend your lives. May all truth enshrine you, all love encircle you, and the Spirit of the Infinite abide with you forevermore.

OUR HEAVENLY HOME.*
Amid the sorrows and the cares of earth
Man with bowed head and weary spirit bends,
Saying, "Within the last, the higher birth
I shall have rest; for God will make amends
For all the sorrows in the life below."
This, this my spirit, this my soul doth know.

What is the heavenly home that ye may seek?
Are there the walls of white, pictured and fair—
The glittering gold that blazoned in each street
Makes mirror of its brightness in the air?
Gems crowned with splendor, precious stones of light,
All peopled the city with delight?

What is your heavenly home? The verdant plains
Where the blessed souls abide in perfect peace—
The Tree of Life whose fruitage still remains
A balm for every pain and sin's release—
*Subject chosen by the audience.

Within whose branches the sequestered dove
Still sings the song of heavenly peace and love?
What is the heavenly home? A place of rest
Where man shall fold his hands from every toll,
And lean securely upon heaven's breast,
Freed from life's labor and its dread turmoil?
Where naught of life's dark sin, and grief, and pain,
Shall mar the glory of that heavenly main?

Straightway descending from the skies above,
And reaching by the links of thought below,
The future life unto your minds we prove
By signs of being here. What'er below
Fashions your thought, your life, your earnest deed,
That is your heavenly home, your spirit's mood.

You sow the seed, you gather fruitage there;
You plant the flowers or thorns upon the way;
Your home is shadowed or is bright and fair,
Proportioned to your thoughts of every day.

No pictured vision of elysian skies,
No rarest flowers unfolding to your sight,
Unless ye waken them from Paradise
By tears of sympathy in others' night—
Unless the words of kindness here ye give
Shall in your hearts and spirits truly live.

Your heavenly home is measured but by love,
Its speech and language utterance and life;
What'er ye do to earn that path above
That shall be yours: What'er to free from strife
Humanity while yet ye live on earth,
That will be yours, within the higher birth.

No sudden crowning with life's swiftest flame;
The angels silently shall touch the brow;
Ye shall outwork each gem with its bright frame—
In some blessed deed and action here and now.
Ye shall outwork here step by step to prove
Ye are entitled to the home of love.

No pictured angels prisoned in the walls
Of alabaster walls your presence there;
Ye shall respond unto your loved ones' calls;
They will make answer to your spirit's prayer
When ye shall win that triumph free from pain,
By what ye live and do and shall remain.

The Heavenly Home is not far off in the skies,
Nor where the stellar pathway shapes its light;
But here—within the soul whose loving eyes
Gaze out into the dark and earthly night:
Here, in the walls and prison house of sense
Ye still shall look for heavenly recompense.

Seek not outside; within the heart of man
There is the universe—God's heavenly plan.
As in the mother's eye the babe can see
All that it knows and dreams eternally.
As in the drop of dew the heavenly space
Is mirrored, so in mortal man God's face,
And unto each soul at last shall come;
It is through love that ye shall find your home.

On the Way -- Thomas K. Beecher -- The Watkins Convention of Free-thinkers.
To the Editor of the Banner of Light:
On the sunny morning of Aug. 20th, I left the city of Philadelphia, noted for neatness, health, and Quaker serenity, to gather with the multitude at Watkins, a pleasant village, nestling near the head of Seneca Lake. The ride through the coal regions of Pennsylvania, among the mountains and up the valley of the Susquehanna, was delightful. Midnight brought me to Elmira, a striving, thriving city on the New York and Erie Railway, where nearly twenty-five years ago I was a pastor, preaching the gospel of the Lord Jesus, as I understood it. And I was just as conscientious then, just as deeply in earnest then, as now. I did not preach for bread and butter. And it is cruel, if not slanderous, for Spiritualists and Free-Thinkers to be everlasting saying that the 60,000 clergymen of America preach under the inspiration of bread and butter, and have no higher motives than their salaries. I judge them by myself. It is quite time for Spiritualists to practically understand the import of these musical words, Charity and Tolerance.

August 21st, up bright and early. A hand-bath, bill paid at the Delavan House, and then I strike a bee-line for Dr. Gleason's Water-Cure Establishment, up on the hillside, something over a mile distant. Early rising is conducive to health. Try it, oh, ye sleepy, shiftless, bed-hugging sluggards!

Close upon a quarter of a century since, this Cold-Water Institution was my home for six months. Mrs. Peebles was an invalid. The location is beautiful; the water pure; and the scenery magnificent. Dr. Gleason is an eminent physician, sound in heart and head. Mrs. Gleason is equally skillful, and in every respect a jewel of a woman. To know her is to admire and love her.

Just across the street is the residence of Thomas K. Beecher. Hearing that I was at Dr. Gleason's, he dropped his tools, left his carpenter's shop, and, not waiting to put on a coat, or straighten his kinky whiskers, hastened over to see me. At a little distance he might have been taken for a Western tramp. Cordial was the hand-clasp! It was Thomas K. yet, only more portly, more matured, ripened, glorified. More than twenty years ago we were friends, strolling together over the hills, bathing together, rolling balls in the nine-pin alley together, lecturing upon temperance together, and working with a right good will together in the reforms of that period. I loved Beecher then; I love him with a deep, fraternal love now; and in some future golden day I expect to meet, know, and love him in heaven.

BEECHER'S CHURCH.
Externally the structure is grand and imposing, composed of brick and stone. Interiorly it is a gem—a model to accommodate the assembled multitude. The architect evidently had an eye to acoustics as well as use and beauty. Connected with this edifice is an elevator for the use of the infirm and aged, an infant school-room with blackboards, places for excellent bathing rooms, a Sunday-school room—the school numbering seven hundred and fifty pupils—a splendid lecture-room, with instruments of music, parlors furnished with more than average taste and elegance, a choice-selected library, a large, finely-furnished room for charades, theatrical entertainments and dancing. Passing along, Mr. Beecher explained to me that the floor was double, and so constructed that dancing above would in no way interfere with a prayer meeting below at the same time—adding that "Christianity took in all things good and useful." It is well known that marching and dancing form parts of Shaker worship each Sunday, and where are there better people than among Shakers and Quakers?

A BEECHER ODDITY.
It is more than a score of years since that I sat quietly reading in Dr. Gleason's Water-Cure parlors, when Mr. Beecher bounded in, flushed in the face, saying, "Peebles, I've got an idea."
"Well, what is it? Ideas are useful commodities."
"Useful! Yes, if true and rightly used. But the idea! You, as a Universalist, have been all up and down this charming valley, and over these mountains preaching there's no hell!—no HELL! And I've often followed in your tracks preaching hell and damnation—HELL AND DAMNATION! I tell you, we've both gone to extremes. You preach some hell to these Universalists over there in your congregation—the

need it—and I'll not preach quite so much hell to my people, and probably we'll both come nearer the truth—what say you?"

Coming from an Orthodox minister, this was a stunner. The roar of laughter can be imagined. Thomas K. Beecher has a creed. Every man of common sense has. A man's belief is his creed. The greatest bigots that I've ever met were those who believed in nothing and in nobody but themselves. Mr. Beecher enjoins no creed upon those who come into his church-fold—he has no stipulated salary—he is catholic in spirit—he extends the same warm hand to prince and peasant—he has in his church-membership Unitarians, Universalists and Spiritualists; and it is no secret, nor wrong for me to say that he has seen some of the most prominent mediums in this country, and believes firmly that both angels and demons, with all the intermediate gradations of spiritual intelligences, have access to earth. And he only wonders that, considering the infinite power of God, and the promised "gifts of the Spirit," there are not more and greater spiritual marvels in the world. Of course he denounces imposture, despises tricks, and has no sympathy with various exorcises that take shelter under the hospitable wing of Spiritualism.

THE OPENING SESSION OF THE CONVENTION.
Thursday, Aug. 20th. As early as 9 o'clock A. M. people from all points of the compass, with some noted personages, began to flock toward the speakers' platform in the beautiful and well-shaded Watkins Park. The morning was delightful, the scenery magnificent, the weather cool enough for comfort, and the speakers' stand decorated with pictures, mottoes and banners.

At precisely 10 o'clock, Dr. T. L. Brown, of Birmingham, President of the Free-Thinkers' Convention, delivered the opening address: It was able, eloquent and decidedly materialistic. "One world at a time," and "matter" the *summum bonum* of all things, were the keynotes to his address. The lecture, bristling with sharp points and decidedly aggressive in every direction, was in no way offensive to those accustomed to free utterances. The balance of the morning session was occupied in the appointing of committees, followed by ten-minute speeches. Some of these were pithy, humorous and edifying. Announcing the programme for the afternoon, the Convention adjourned until 2 P. M.

The afternoon session commenced with about one thousand people upon the grounds—a golden promise for the last days. Extremes met. Looking around me and down from the speakers' stand, I saw a Chinaman from Singapore, now editing a newspaper in Chattanooga County, I saw the brave ex-Congressman, G. W. Julian, from Indiana, Mrs. Joslyn Gage, the eloquent advocate of woman's equality with man, Rev. Thomas K. Beecher, Elmira, N. Y., Rev. J. L. Aleott, a Presbyterian minister from Ohio, Rev. A. Gage, Universalist, Rev. W. E. Copeland, Unitarian, Rev. J. H. Harter, pastor of the divine fragments, Elder F. W. Evans, Shaker, Ellizur Wright, Seaver, Bennett, Mendum, and—mercy! What a theological and anti-theological mixture! What a gathering of sheep and goats, all grazing good-naturedly together! Are we not nearing the prophetic period when the lamb and the lion should lie down together—the lamb outside of the lion?

The first lecture of the afternoon was delivered by G. A. Lomas, editor of the *Shaker Manifesto*. It was an incisive, scathing, and yet soundly logical discourse, calling out at times hilarious merriment. Elder Albert has a clean, smoothly-shaven face, an easy delivery, and takes with the people. He wanted chaplains kept out of Congress, Bibles out of the common schools, and the lands owned by those who worked them. He also referred eloquently to the spiritual manifestations that occurred among the Shakers long before the Fox Sisters' marvels at Hydesville.

Mrs. Ella Gibson followed the Shaker in a crisp and nervously-impassioned speech, criticizing Jesus. She did not seem to have the first conception of the difference that exists between Jesus and Christ. It is pitiable, this jumbling of personalities and principles all together!

A song, and then J. H. Harter preached from the text, "Do all the good you can." It was characteristic of the Mohawk Dutchman. It was evidently a part of the purposeful make-up of this man to make other people laugh—and I may add, weep, too, for he can touch all sides of human nature. His reformatory speeches are richly larded with mirthful anecdotes. If he has not just the right kind to fit, he makes one up, and moves right along! He is an eye-sore to the Universalists, and all other sectarians who get within reach of his wit or scathing sarcasm. An Englishman would say he is a very clever platform speaker, earnest and eloquent.

Prof. Hudson, an acknowledged vocalist, led the singing. He was assisted by Mrs. Harter and Mrs. Nellie Hayden, daughter of our brother co-worker, J. H. Harter. They made the parking and echo with music most excellent.

The Convention proposes three sessions each day. The speakers announced for the evening are Dr. T. B. Taylor, Mrs. Lucy Coleman of Syracuse, and Prof. A. L. Rawson, of New York. So ends the first day's session.

J. M. PEEBLES.
Watkins, N. Y., Aug. 22d, 1878.

Buddhism and Christianity Face to Face.
The introduction to this discussion is decidedly the best and most readable part of the book. It contains a brief outline of the Buddhist system of religion, the believers in which are stated to comprise nearly a third of the world's population. Dr. Peebles asserts that it will be conceded by every unprejudiced traveler, and by every candid and trustworthy foreign resident in Ceylon, Siam, and the East, that the tone of morality is higher, and the practice of charity deeds far more prevalent in Buddhist than in Christian countries; he quotes a writer in the *Scientific American*, who says: "Although I have traveled twice round the world, spending days in Buddhist temples, months in the homes of Brahmins and Buddhists, and years in their countries, I never saw a Buddhist in a state of intoxication; murder is comparatively unknown; theft is uncommon; and profanity prevails only so far as Oriental people have mingled with the Christian nations of the West." Bishop Bigandet also testified to the general kind heartedness, chastity and morality of Buddhists, and the ameliorating influences of the system upon woman. Their religion ignores caste, and they naturally accept the theory that we are all brothers; they carefully care for the sick and aged—reverence and love for parents are proverbial in the East. Their five great commandments forbid killing, stealing, adultery, falsehood and the use of intoxicating drinks; their habits are simple, and animal food rarely used by them. The discussion appears to have been of a polemical character, the object of each speaker apparently being the disparagement of his opponent's religion and literary attainments, rather than a dispassionate comparison of the two systems of religion. There is, however, some interesting matter in them, and the shortcomings of both are very prominently presented.—*The Harbinger of Light, Melbourne, Australia.*

Colby & Rich, Boston, have just issued a second edition of the above valuable pamphlet.

THE LEGAL ASPECT OF THE BLISS IMBROGLIO.

[Continued.]

It may not be amiss to close this long document with the following items:—

Mr. William Wimmer rehearsed to me the following incident, which I took down in pencil from his lips:

"Mrs. Bliss was at my house the four months Mr. Bliss was in prison. During the whole of that time she held four seances weekly, which were as successful, and more so, than those she held before the exposure. During that time Mrs. Bliss's only trunk was under the constant inspection of my wife, nor was it ever fastened, there being no lock on it. The trunk was the only place where Mrs. Bliss could have secreted any paraphernalia. Her washing was done with my family."

"On the Wednesday evening when Bliss's child was sick, Harrison came to Circle Hall, where I was then living, and approaching me as I was sitting in my room, said to me: 'I know where there is a big pile of money to put up a job on the Blisses, and I will be—don't do it if they don't look out.' (This was a few days before the exposure.) My wife said: 'Captain, you don't think there is anything wrong about the Blisses, do you?' 'No,' said he, 'Bliss is all right.'"

[Mr. Wimmer said that he understood by this that Mr. Harrison thought he might safely tempt him, (he Wimmer) being in very straitened circumstances at the time.]

"Capt. Harrison had approached me to the same effect about three months before, saying that there would be one of the d—dest jobs put up on the Blisses, one of these days, so that Katie King would be nowhere to it."

Whilst in Philadelphia, last spring, I learned that an important witness against the Blisses had evinced signs of having repented of what he had testified to when placed on the witness-stand. I called to see this witness, and in conversation soon discovered, as I thought, that he would gladly unswear many damaging words he had sworn to. I finally suggested to him that he should make a clean breast of all to me, promising not to reveal his name. He declined doing this, but told me he thought he might tell the whole truth at some future time to a gentleman he named, and that when he did the affair concerning the Bliss exposure would "unfold just like the leaves of a book."

In reply to a note I addressed to James A. Bliss, not long since, making some inquiries, I received from him a letter, under date of July 17th, 1878, from which I make the following extracts:—

"Wendell P. Bowman was my first counsel. He is and always was an honest man. He sought to fight out the case on its own merits, but when he saw public opinion was so against Spiritualism he weakened, and did not dare to call a Spiritualist on the stand, for, he said, 'The jury will take no stock in what any Spiritualist will swear to.' Not one-quarter of my evidence was allowed to go in because my attorney weakened."

"In the first trial there was an honest disagreement of the jury, and when the verdict of disagreement was rendered the *Times* came out with an article accusing Mr. Bowman of buying the one jurymen. Judge Briggs immediately issued a warrant for his arrest, and he was indicted for embezzlement, and for months awaited trial, and the only witness against him was John Clark, the foreman of my jury (a Catholic). He (Clark) swore on the stand that he had made up his mind that we were guilty before one word of the defence was heard. Mr. Bowman was fairly and squarely acquitted without the jury leaving the box."

"As regards the size of the hole in the floor of the cabinet, Mr. Hayes made it fifteen and a quarter by fifteen inches. Mr. Hayes was to give in his testimony from a draft he took on the spot, but he was not allowed by the Judge. That is the reason you fail to find it in the notes."

"Harrison was never indicted after the trial, and was allowed to go free. He was arrested after the 'Metropolis' was wrecked, for robbing the dead on the shore and bringing home with him two trunks full of their clothing; also, for forgery, etc., etc. He laid in Moyamensing Prison for one week, waiting for a further hearing, and when called before the Alderman additional volunteer witnesses came forward, and there was evidence enough to hang him, but all the Alderman said was as follows:—

"Capt. Harrison, you are willing to refund this clothing to the proper owners, are you not?" The captain answered, 'I am.' Then said the Alderman, 'I hold you in \$600 bail on your own recognizance.'

"He has never been wanted since, and I believe they did not dare to prosecute him, for fear he would disclose all who were in the conspiracy against us. The last I heard of Harrison he was tramping."

"We moved into the Ogden-street house on or about the 14th of September (1876). Harrison came to board with us about the 16th of the next October. He paid his board for two months, and then said when he got his patent perfected he would pay me fully. He owes me now for about eight months' board. He never sat in my circle but once, always pleading 'that he was too poor, and that he would not disturb it upon me, although he was an inmate of the house.'

"Miss Snyder never lived with us. She only came to see us, as my other caller. She came to see Harrison, and behaved improperly, and he and I quarrelled about it, and he swore he would kill me. She never sat in the circle, that I remember."

"The bottles that Miss Do Holian saw were sent to me by a gentleman from Ballston Spa, as a present. He was a visitor to the Contentional, and sent it to me on his return home. Harrison drank a good deal of it. He is an inveterate drinker, and owes all the bar-rooms in the neighborhood of Ogden street for drinks, and has been often under the influence of the delirium tremens."

"I do not know where Mrs. Brayborne now lives. It was between the 15th and 20th of August, and while I was at the camp-meeting, that she heard Harrison hammering and sawing as early as 5 o'clock in the morning in the cellar, and one time she saw him coming out of the cellar at 4 o'clock, in his stocking-foot. The bundle you ask about was a bundle of clothes she saw him take into, and afterwards saw him take it out, the cellar."

The Mr. Hayes Mr. Bliss alludes to above, is, I should think, from all I saw and heard of him, a highly intelligent and honest man, and I learned that he was complimented by Judge Briggs for the candid and straightforward manner in which he gave his testimony in Court. Mr. Hayes is a Catholic, and has no faith in the charges that have been made implicating the Church with the conspiracy formed against the Blisses."

Mr. Hayes told me, to use his own words, that his "evidence on the trial (as reported) contains no less than three false statements of what he swore to, and in summing it up, not one quarter part of what he stated was given." He did not wish to state the size of the hole cut in the floor to a fraction, but told me he himself would endeavor to obtain the diagram he presented in Court, and hand or send it to me. I have, however, never received it. Mr. Hayes told me that he "measured the hole and found it to be such as an ordinary-sized woman might with some difficulty have got through, but not Mrs. Bliss, who is rather large, and was in the last stages of pregnancy at the time she was accused of committing the fraud." Mr. Hayes further stated to me that "the opening of the hole, as described by witnesses and as seen by himself, could in no way have been closed by a door opening from the lower side, as it must have fallen against a floor-joint that was cut diagonally, or if hung on the side where the floor-

joist projected, could not have been opened wide enough to admit the passage of any person through the aperture, by any possibility."

Mr. Hayes visited the Bliss' house the day after they returned from camp-meeting. Both Mr. and Mrs. Bliss were out. Mrs. Brayborne, Mr. Hayes told me, did not know him, but in answer to his inquiries said that on his return from camp-meeting, on the evening before the exposure came out in the *Times*, "Mr. Bliss not being able from some cause to readily open the door of the cabinet, he flew into a passion and broke it open." Mr. Hayes also said that Mrs. Brayborne related to him what had taken place the day before, when the plumbers were in the cellar, and told him that "while the Blisses were absent at camp-meeting, Capt. Harrison was working in the cellar, sometimes all night, as she heard him and saw him coming out of the cellar early in the morning with a lighted candle."

Mr. Hayes paid a visit to the house the next (Wednesday) morning; when he saw Mr. Bliss, who told him that "when on his return from camp-meeting he found the hole cut in the floor, he supposed some one had prepared to expose him on that evening, it being a regular night for holding a seance, as had been announced." In his remarks, Mr. Hayes said that "Mr. Bliss conveyed to him the unmistakable idea that he supposed the trap had been prepared in his absence, solely that his enemies might in that way make a raid on him, and then expose the trap, it being on one side of the test condition, so that it would not have been seen without special examination, even by Mrs. Bliss herself, when she took her seat in the cabinet. I went," said Mr. Hayes, "into the parlor (the seance room), and found the boards and material of the cabinet piled in a heap. The opening through the floor had then been filled with new boards by a carpenter, which Mr. Bliss told me was done that he might hold his customary seance, and thus disappoint his enemies, who had cut the hole."

Mr. Hayes told me further that "on the trial he had been asserted by witnesses that there was a door hung on hinges or some other contrivance, connected with an obliging ring, and screws. I saw no door, or contrivance, and I am entirely sure that such as was described by witnesses on the trial could not have been applied or used did it really exist." Another thing that went to convince Mr. Hayes that the whole thing was a put-up job on the Blisses was that the costumes exhibited in court did not at all resemble those that *Swift Water*, the French dancing girl, and other spirits were accustomed to appear in at the seances." On Wednesday evening, the 22d of August (the day after the "exposure" came out in the *Times*), Mr. Hayes told me (a temporary cabinet having been patched up in the seance room) that he "assisted in conducting Mrs. Bliss to her seat in the same. The result, five or six spirits (and in the notes) showed their forms entirely outside of the cabinet, the French dancing girl, Lizzie du La Rue, and Mercy Winner being of the number. A few evenings after this I placed with my own hand a chair within the cabinet, and conducted Mrs. Bliss to her seat. Then seven spirits appeared, some of whom walked out of the cabinet, and one (Mercy Winner) called in audible whisper for writing materials. I placed" continued Mr. Hayes, "a table near the cabinet, on which I put my pocket pencil and paper, when the spirit knelt down beside the table, in plain view of all present, and wrote a communication addressed to her father, who was absent, her mother, Mrs. Winner, being present at the circle. Still another female spirit came out, and stepping over the table, wrote a communication to her sister, who was present in the circle."

A singular phenomenon has been occurring at the Bliss seances and others in Philadelphia for some years. The first time it witnessed it was on the evening of April 4th, 1877, at a seance at the Bliss', 1027 Ogden street. After several spirit forms had manifested as usual, Mrs. Bliss was suddenly pitched from behind the curtain with great violence, falling her full length on the floor, with her face downwards. Almost at the same moment Mr. Bliss was controlled by what appeared to be a most malignant spirit, under whose influence he sprang from his chair, and darted forward apparently to stamp the life out of his wife. Just, however, as he was in the act of crushing her with his upraised foot, an Indian guardian of the medium seemed to obtain mastery over the vindictive spirit, and held him so firmly that he was unable to accomplish his purpose of killing Mrs. Bliss. It was really fearful to behold the countenance of Bliss, distorted with rage, whilst every snarl seemed strained to its utmost, as he writhed in the grasp of the friendly Indian. From his black gown and shaven crown, as described by clairvoyant vision, the malignant spirit came to be known as the monk. On more than one occasion, I understood, he had controlled Bliss and spoken. His hatred seemed to be directed against Mrs. Bliss, for the reason, as he alleged, that she belonged to the Catholic Church (which was a fact), and he would kill her for leaving it. He also threatened that he would bring to ruin some of the attendants on the Bliss seances for their participation therein. I heard, last spring, that a similar malignant spirit had more than once thrown Mrs. Do Holian out of her cabinet after like manner as I saw Mrs. Bliss pitched out on her face.

Mr. William Roberts, who is holding materializing seances at Science Hall, corner of North Seventh and Callowhill streets, has been several times thrown out in the same way. I was present on one evening when Mr. Roberts was suddenly shot, and it was from the cabinet with great force, falling sprawling on the floor, face downwards. It would seem as if the medium would be severely bruised on such occasions and have bones broken, but from some cause nothing of the kind has ever occurred, although Mr. Roberts told me that scratches and marks of the monk's fingers and nails had been left on his neck, at times even drawing blood. After the monk had become familiarly known at Mr. Roberts's seances by his black gown, he changed its color to white, but always came with the shaven crown.

Since the Bliss exposure I think the monk has not troubled Mrs. Bliss.

At a private seance I held with Mr. Bliss, last May, for a full communication with the spirits, my wife was the first to communicate. Said she, "I have come to help you to get at the truth of this matter" (the Bliss imbroglio), "not so much for my benefit or for yours, but for the benefit of thousands who are groping in darkness, believing all they read in the literature of the day, in relation to the frauds alleged to be practiced by Spiritual mediums, to be true. They forget the malice that prompts such falsehood; they forget that it is all-important to the ecclesiastics that the truth now dawning on earth should be withheld from the masses. They also forget the great power these opposing parties possess over the public press." At this point a shudder passed over the medium, as if he might have been struck with a heavy blow. The features of his face seemed turned into iron, with an expression of determination and rage I never saw equalled in any human face, as the medium commenced to address me in a tone of withering sarcasm and scorn. Said he: "I come to-day, sir, to claim my right as a spirit here. I would have you to know, sir, that you are intruding on ground that you have no right to trespass upon. Remember this, that our church has the sole right to employ the powers in nature that you dare to presume to use."

"In my earth-life I sought to quench this heresy from the true mother church. I spent the best part of my life in doing it. I spent, since I entered spirit-life, sought to do the same thing. I predicted, when I was in earth-life, that the time would come when our power over

the masses would be broken unless we quenched this heresy by the fagot and the stake."

"Now, sir, mark what has been the result. Here we find you, and others, daring to enter into the place that we have held sacred from the foundation of our Christian religion, and with your unholy and unsanctified hands you dare to wrest from us our sacred power."

"Then have I not a right to come here and demand that you desist from such further outrage? Have you, sir, received the orders of priesthood? Have you received the keys of the kingdom of heaven? Has Christ himself left his throne that you, sir, should come into such close communion with the Father of all? No! I answer, No; you have not! And I would say to you that he who enters any other way than through the door of our Church, the same is a thief and a robber. Therefore, as a true sentinel, as a faithful subject of Saint Peter, I warn you to desist."

"Now I want to ask you what you and others have done for the good of humanity by wresting from us and disseminating among the masses the power of communicating with departed spirits? Have you elevated the morals of those to whom you have given the blessing? Or, on the contrary, have you not let loose all the devils that hell ever held? Look at your mediums to-day, please! Are they the models for the coming generations to follow after? Are they so pure in their morals that they should be regarded as such innocent creatures? And, more than this, look upon your Spiritualists! Are they the best part of your moral society? Or, are they, to-day, the outcasts, the kick-outs of your Protestant denominations? Or might be the better termed the followers of that great scoundrel, Anti-Christ! Now I come to you to-day, to benefit you, and perhaps open your eyes to see the great wrong you are doing humanity, and, if possible, in spite of all your high-handed doings, to lead you to the door of the true Church that was founded by the Father of all, through his only son, Jesus Christ our Lord, who gave the keys of his kingdom to that faithful saint, upon whom he founded his holy Church."

"Why will you not lay down your arms? For I am here to benefit you to-day. O, what a power our earthly and spiritual mother Church would receive if she would use that hand and brain for the advancement of her interests. Allow me to say that I come not here with curses to-day, for that is not the power to use with you, but I come here, and while I demand that you desist from further writing in defence of modern Spiritualism, I beg that you will enter the only true way and become a member of our Church."

LOYOLA.

When the spirit finished his address the medium continued to regard me with a stern, rigid countenance. I told Loyola that I did not doubt but that he was sincere in his belief that the Catholic was the only true Church, but that I wanted him to give me credit for equal sincerity in believing that the present outpouring of the spirit, through the humble media of the day, was one with that which occurred when Jesus was on earth, and that, as he had invited me to join his Church, I would now ask him to endeavor to shake off the misconceptions of the teachings of Jesus Christ when on earth that clung so tenaciously to his spirit, and join with me, and other Spiritualists, in our endeavors to establish a Spiritual church on earth that knows no Pope, no cardinals, no priests, but in which each and all are to become the even individual saviors. As I spoke, the rigid and demoniacal-looking features of the medium gradually relaxed, until they assumed a mild and amiable aspect, when, pressing my hand, Loyola departed.

Some time after this, I asked an advanced spirit if it was possible that Ignatius Loyola, who founded the "Order of Jesus," more than three centuries ago, should not have yet progressed out of his erroneous belief. I was told that Loyola's temperament and will was of so unyielding a character that he had progressed but little, if any, in spirit since he left earth, and that there were many such in the spirit world.

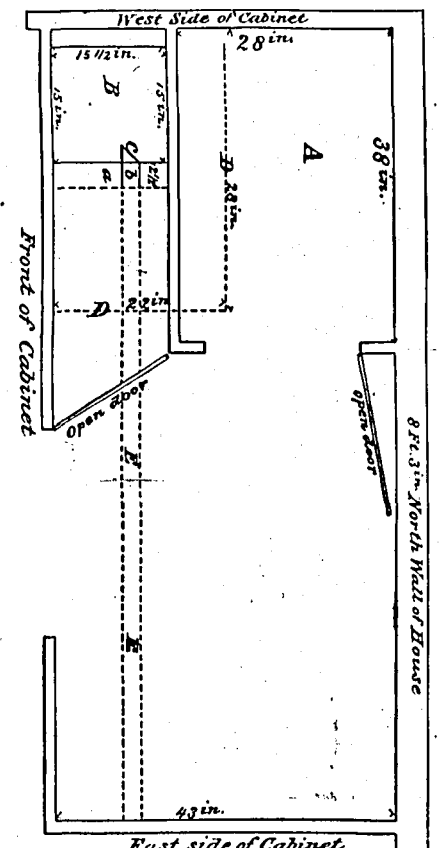
After I had finished writing what goes before this, I received from Mr. Jonathan M. Roberts, of Burlington, N. J., a very complete diagram of the Bliss' seance-room, 27 Ogden street, Philadelphia, together with the cabinet and the hole that was cut in the floor, that has been so often referred to in these papers. I have also just received a like diagram from Mr. John P. Hayes, the same accompanied with the following note:—

PHILADELPHIA, August 11, 1878.

Dear Sir:—Enclosed with this please find draft of the Bliss' seance-room, and opening from cabinet to the cellar, together with the test apartment hole in the floor, etc. It is a correct draft, with exact measurements, corresponding with the model used in court at the trial of the Blisses, and was made from the original joist and boards, showing the exact size of the original hole. I think there were eight or ten persons who measured the opening in the floor.

Respectfully,
JOHN P. HAYES.

Mr. Hayes's diagram substantially agrees with that of Mr. Roberts, the former making the hole measured from the end of the joist fifteen inches by fifteen, and the latter, fifteen by fifteen and one half. As Mr. Roberts's draft is the most complete in detail, I use that as the model from which the diagram beneath is drawn.



A. Test condition, thirty-eight by twenty-eight inches.
B. The hole cut in the floor, fifteen and one-half inches, extending from a three-inch-wide board, left next the surface of the west side of the room, east, two and one-half inches beyond the top of the saw-cut in the joist, thus making the part of the hole that could in any way be closed by the door opening downward, fifteen inches each way.
C. Shows the size that Harrison's testimony makes the hole, extending easterly thirteen inches beyond the end of the projecting joist, and northerly twelve and one-half inches be-

yond the partition of the test condition, where the medium sits during seances. As the whole width of the cabinet is but forty-three inches, including the test condition, this would leave fifteen inches in width only for the medium's seat."

E. E. Joist, the end of which was cut off to form the hole in the floor.

a. Open space that must have remained unoccupied, if the door was hung on hinges, as Harrison testified.

b. Upper side of the joist extending into the hole two and one-half inches, the lower side extending into the hole two and one-half inches farther.

It will be seen that the door could in no way be closed without leaving a vacuum of two and one-half inches east and west, by thirty-two inches north and south, which must always have been exposed to visitors at the seances.

Harrison first swore (as the *Times* had alleged) that the door was hinged on the front of the cabinet (on south side), and opened downward across the projecting joist. It was made transparent to the jury that this was an impossibility. Then Harrison shifted his ground, and said the door was hinged on the east side of the hole, just at the upper surface of the projecting joist. This would, of course, leave a vacancy between the upper part of the joist and flooring of two and one-half inches, with nothing to fasten the hinges to but an atmospheric line. If this difficulty could have been obviated, the sloping joist would have unavoidably inclined the further side of the fifteen-inch door, just five inches within the hole. Its one-inch thickness would have made this six inches, thus leaving an opening of exactly nine inches for Mrs. Bliss, a large, heavy woman, then about to be confined in child-birth, to have passed to and from the cellar to the cabinet. Nor would this have been all the difficulty. Harrison testified that the step-ladder was four and one-half inches wide on top, and that it reached within one step (say six inches) of the hole. This would reduce the aperture to four and one-half inches, which would be the space left for the actors in the fraudulent manifestations to pass in and out the cabinet, arrayed in all their delicately dressed, and redundant robes."

The fact appears to have been that at the time of the trial of the Blisses, the court, bar and jury had such a thorough contempt for everything that favored the possibility of spiritual-materialization, that it needed no testimony whatever to convict the accused of fraud. The whole thing was probably the wickedest conspiracy that was ever concocted in America, having for its object the utter ruin of the mediums and the bringing into disrepute the most glorious dispensation that has been vouchsafed by Heaven to man for ages past. Practically, the size of the hole, as sworn to by Harrison, was but fifteen and one-half inches wide from east to west, as a partition in the test condition must have divided the hole into two parts, had it extended farther in that direction, making the south part of the opening fifteen and one-half and the north part twelve and one-half inches.

Mr. Jonathan Roberts writes, "I had a trap-door made and hung precisely as Harrison said it was hung, and had a step-ladder made such as the *Times* reporter and Harrison said was used; and I found that the smallest child could not have entered the cabinet in that manner through the opening in the floor."

From what I can learn the counsel for the defendants, though a good and honest man, had not sufficient nerve to stem the overpowering tide of prejudice and opposition that met him on every hand, both in the court-room and without, and was, to use a cant expression, so completely "crowded down" that his clients were left almost defenceless in the hands of their enemies, whilst there was more than evidence enough, if properly presented to an honest jury by an advocate like Daniel Webster, to have not only shown them to be innocent of even a semblance of guilt, but have sent more than one of their accusers to the prison cells that had been marked out for the destined victims of the foul conspiracy.

In conclusion, I will just say that if Spiritualists, generally, before condemning mediums of being guilty of fraud in the manifestations made, perhaps, by interested or envious accusers, or on popular rumor only—would carefully investigate the charges, as I have done, in the case of the Blisses and others, they will find, I am bold to say, that not more than one out of every ten cases charged and gloated over by the conductors of the public press (not-headed by more than one in our ranks claiming to be Spiritualists, but really, as I believe, secret enemies in disguise), has any real foundation to rest upon.

Banner Correspondence.

California.

SANTA CRUZ.—Daniel S. Flagg writes, Aug. 16th: "I herewith remit for the renewal of my subscription to the good old *Banner of Light*. I have been a resident of Santa Cruz since 1862, and during that time, until within a few years, I had to battle alone in this town, with the assistance of the *Banner*, against old Theology. I have had the pleasure of hearing all of the principal lecturers in the field in the cause of Spiritualism, who had the courage to come forward and present the truth to the many bigoted living here buried under the dark cloak of theology. Among the faithful and honest workers who have honored us with their presence, and proved to be useful messengers, may be mentioned: Mrs. Farnham, Miss Munson, Mrs. Swett, Mrs. Emma Harding Britten, Dr. Joslyn (who is still with us), and Mrs. Stephens. Now we have among us a lady of culture and refinement in the person of Mrs. Lake, who is advertised to lecture in the Opera House next Sunday. Besides the above lecturers, and no less important to the cause of Spiritualism, may be mentioned physical and clairvoyant mediums, all good in their special phases; but none have as yet visited us who possessed such wonderful gifts, and gave such general satisfaction, as Dr. and Mrs. D. Hall-McLennan—the latter being the clearest and most correct clairvoyant medium we have ever seen being controlled by a little spirit who gives her name as Alice. I have seen her, time after time, give correct tests to a score of people, not missing one in the room. She is at times controlled by the spirit of a native woman from one of the islands in the South Pacific Ocean, who uses the medium's vocal organs to speak the native language. In order to test the claims of the medium in being so controlled, a gentleman who had lived on the island a number of years among the natives, was produced at a circle one evening; he being later in arriving than the rest, both of the mediums were ignorant of his expected presence; but notwithstanding that the medium was blindfolded—for the purpose of making her clairvoyant tests better, as it is her custom to name and give tests to each one separately, many being strangers on the evening audience to her native guide came and greeted the man before entering the house, holding a lengthy conversation in the native tongue during the rest of the evening, giving the man such tests as to completely convert him. He came to ridicule, but went home converted. This is but one of the many beautiful and correct tests given through this excellent medium."

As for Dr. McLennan, he seems to be completely at the service of the departed, who use him in almost every conceivable way to manifest themselves to mortals. I need only say that I have seen many of our best mediums, and that his powers seem to be the greater of them all. As a healer I may safely say he cannot be excelled by any other in the world. He has performed many wonderful cures already, and I feel safe in saying that it is impossible for

disease to stay where his hand is laid (under influence). While in the city of San Francisco they were interviewed by a *Chronicle* reporter of that city, and the paper next day contained a column article of favorable comment on the wonderful powers of the doctor. These people are young in years, and although but little known, are yet destined to rank amongst our best workers."

I make this statement for the benefit of the many readers of the *Banner of Light*, as, according to my ideas, this light should not be kept under a bushel. The doctor and his wife have been thoroughly tested by skeptics and believers, and found to be honest workers. They contemplate making a tour to Oregon and the Atlantic States, where we hope they will meet with the appreciation they deserve."

BISHOP CREEK.—Cor. V. Randolph sends us for publication the following card: "I would like to be informed by the Brotherhood of 'Eulis' or 'Rosieruela' if I am entitled to any assistance or consideration as the daughter of Dr. P. B. Randolph, the grand Hierarch of these Orders. I have learned that others of his relatives are receiving benefits from the sale of his books, yet I have never had any such assistance; and with the exception of the kindness and assurance of help from Dr. G. H. Binkley, G. M., Dr. G. G. Whitcomb, D. M., and Hon. J. F. Kapp, Sec. of the R. G. I. I have had no other assistance from either Order. My health not being good for some years past, I have come to California in the hope of benefiting it; and I can be addressed, 'Care of Mrs. Luna Hutchinson, Bishop Creek, Cal.'"

New York.

BUFFALO.—S. H. Wortman writes: "I feel moved to give you and your readers an account of an incident bearing upon the question of the direct control of spirits upon trance-speaking mediums in general, and 'our Cora' (as we of Buffalo used to call her), in particular. It was in the summer of 1853 that the spiritual rostrum in this city was occupied by Thomas Gales Foster and Miss Cora L. V. Scott (now Mrs. Kichmond), Brother Foster speaking in the evening, and Cora in the afternoon. The spring proceeding that, a strong influence had undertaken to control my physical system. That influence, I was told by mediums, was from spirits; but at that time I had strong doubts in the matter. It was while feeling this influence upon me one Sabbath afternoon, on my way to the hall where our meetings were held, that I sprang and caught from an overhanging limb a large bay leaf. As I looked at the leaf I thought suddenly came to me, 'Take it to the hall; perhaps the spirits through Cora will use it as a text.' I was the first person in the hall, and ascending the rostrum, which was elevated above the floor of the room about two and a half feet, I placed the leaf flat upon the speaker's desk, and took my seat directly in front of the stage, which was about twenty feet deep, the chair occupied by the speaker being nearly half that distance from the desk. The hall was crowded, as was usual, with a highly cultivated and intelligent audience. At last the lecturer, already under a strong control, entered and took her seat; I watched her every motion; her eyes were bent heavenward, never for an instant looking downward. As soon as the choir had finished singing, Cora advanced to the desk, took the leaf in her fingers, and without looking at it, proceeded to give from Nature's own text a discourse that for sound logic and graceful eloquence I have never heard surpassed. I went upon the rostrum as soon as the audience was dismissed, and took possession of the leaf unserved by any one. On my way out of the hall, I heard a gentleman say to a lady, 'That was the best lecture I ever heard.' The speaker replied, 'Oh, she got the leaf through the back, and stood it up.' Now comes the test of spirit control: the next Saturday evening I attended a circle: Cora was present, and being controlled by that charming Indian maiden, Shenandoah, I was informed by this sprightly intelligence, that I was to leap up suddenly and to secure the bay leaf by her influence upon me, as she (the spirit) had previously requested by Spirit A. K. A. I then to obtain for him such a leaf to be used as a text on the Sunday in question."

Cora was then a child in years, and shortly after the event which I have narrated, she went from our midst; but deep down in our hearts still lives the memory of the many angel utterances through her lips, and as I read the lectures given through her organization in this later period of her life, and the brave words she has spoken as other mediums, I say again and again, *God bless her!* And though the pitiless storms of jealousy, bigotry and hate beat upon her, I feel that she is led and cared for by those whose love and wisdom will be equal to all the conditions of life that may surround her."

In connection with this communication, I must speak of the departure from this life, in July last, of Brother Lester Brooks, in his eightieth year. He was well known to all of the earlier investigators of Spiritualism as the father of that wonderful musical medium, Miss Sarah Brooks, and as the President of the first spiritual society formed in this city. For two years or more his house was opened every night to all persons who wished to investigate the phenomenon of Spiritualism. To him, the assurances that our manifestations gave of immortality, were of priceless value, and he clung to them with all the tenacity of his being, boldly proclaiming and defending his convictions to the last of his mortal career."

NEW YORK CITY.—A correspondent writes, Aug. 16th: "I have read every number of the *Banner of Light* from Vol. 1 to that of to-day, and desire to bear witness to the honest and truthful manner in which its weekly testimony to our cause for Spiritualism is borne. While, of course, you as its editor exercise not only your undoubted right, but also, it may be conceded, fulfill a duty in giving to the people both sides of the controversies which may arise in our ranks, yet I must say that I have been pained of late in reading the articles you have printed from one individual in this city who has felt called on to denounce in a (to my mind) most unkind and also absurd way, Mrs. Richmond, and through her the 'Speaking Mediums' of the New Dispensation. Neither this man nor those of his ilk, can succeed in controlling the action of the angel-world through its accredited mouth-pieces among men, and the sooner a realizing sense of this fact is arrived at the better it will be for his or their mental peace."

Wisconsin.

CAMPBELLSPORT.—Miss Viola Hull writes: "There are but few families of Spiritualists in this vicinity, which is a very hot-bed of Orthodoxy; yet we have sustained Liberal meetings here once a week—Sunday evenings—for nearly a year, and our improvement has been great, both intellectually and spiritually. Mrs. C. M. Stowe delivered two lectures at the 'Good Templars' Hall, and notwithstanding the bitterness of some Orthodox people, the hall was crowded almost to suffocation, to hear the gospel of love to humanity, taught as Spiritualists teach it. Mrs. Stowe is a fine clairvoyant physician, and test medium. Her coming among us was like a ray of light to Spiritualists and Liberals, lifting them above the cares, trials, and persecutions of this life, giving them a new perspective of this life, knowing that some day we shall all receive a just compensation for the good and evil we have done."

Illinois.

NEW BOSTON.—H. H. Roberts writes, in renewing subscription: "The *Banner of Light* has become a household necessity with us. I do not want to do without it. I like its course in regard to the treatment of our mediums. The usage accorded to our media instruments by some Spiritualists as well as by the outside world, is harsh and cruel in the extreme. No wonder there is so much fraud, when that very element is so often carried into the circle-room by the persons composing the circle itself. Let us treat mediums with kindness and charity, and see if we cannot get better results."

Dr. Rush on Yellow Fever.

To the Editor of the Banner of Light:

In a recent conversation with the spirit Dr. Rush, who, as is well known, gained much fame from his successful treatment of yellow fever, he remarked that the continued freedom of the Middle and Northern States from this dreaded disease depends solely on the air currents; for it is like cholera and small pox—is due to the presence of an insect, which is bred in the tropics and floats north with the air currents; and should we have continued south and south-west winds, the North will suffer. He says the symptoms of the fever are chills and nausea. The insects are inhaled, and become incorporated in the circulation. The liver is the first organ to give expression to the difficulty, because the most sensitive, and the treatment should be: first, a cathartic to cause the liver to discharge freely, and for this he recommended four or five grains of aloes in water, given in small quantities at slight intervals, and not all at once, because the effect would be more powerful than is desirable. Keep the temperature at about 60°; let the drink be mint tea, given a little warm; no ice-water, as it is desirable to keep the system at an even temperature, and in a slight perspiration. To keep the fever down, give from fifteen to twenty drops of sweet spirits of nitre once in two hours; and should the patient seem to sink, give a few drops (not teaspoonful) of brandy occasionally; and to aid in destroying the virus, give vapor baths, by covering the patient, enclosing a considerable space to give air, and burning alcohol in the space. And to disinfect the atmosphere, burn sulphur or rosin frequently in different parts of the house, and burn the clothing used by the patients. The diet should be chiefly good bread and butter and rice. Vegetables, and especially potatoes, should not be used. All water used should be boiled. If these remedies are applied when the symptoms first develop, the patient will as a rule recover rapidly.

The foregoing relates to treatment of persons actually attacked with the fever. As preventives, he advises the burning of sulphur or rosin in the houses, and sulphur at the street corners, as the gases thus formed distill through the atmosphere and destroy the insects which cause the fever. The greatest care should be taken to cleanse the cities and towns. Vegetables, fruits and meats should not be exposed to the sun in the markets, as they absorb from the air much of the cause of the disease. All water used for cooking and drinking should be boiled (that for drinking lead); a pad of salt should be worn over the stomach constantly, and the oil, essence or leaves of some kind of mint carried in the clothing and distributed through the house, the exhalations of which purify the air of the insect.

Believing Dr. Rush to understand most fully what he was speaking of, and the remedies suggested appearing so reasonable, I feel the public should be made acquainted with his statements; and I am glad there are a few channels open, through which ideas emanating from spirit intelligence can be disseminated and reach the public.

Slade in Germany.

To the Editor of the Banner of Light:

In the July number of the *Psychische Studien* of Mr. Aksakof, we find a short report by the proprietor of a crystal-glass factory in Bohemia, Mr. John Ed. Schmid, of a series of seances with Dr. H. Slade, who had been invited to Annahall, the residence of Mr. Schmid. Besides the usual slate-writing and some other strong physical manifestations, which were not only observed during the seances, but also during meals at the dinner-table, there occurred some other signs of spirit-power not often noticed in the presence of Mr. Slade, and only attributable to concurrent favorable conditions in Mr. Schmid's house. At one seance a slate was torn to pieces "in a manner as lightning could only have done it." Sharp-edged pieces of rock were thrown into the writing-cabinet of Mr. Schmid, one so near him and with such vehemence without doing any harm "that it was evident that only some intelligent force could have done this." A materialized hand was seen by three persons at a time; many individuals were lifted with their chairs horizontally a foot above the floor. The novel experiment of the declination of the needle of a compass by will-power occurred several times.

Mr. Schmid, who, by the way he reports his experiences, makes the impression of a simple, upright, truthful man, adds:

"In brief, I am so charmed with Mr. Slade's seances here, that I would not part with my experiences for any price in the world. I am a Spiritualist, body and soul, and whoever doubts the truth of the manifestations doubts the existence of God too. My little window into the universe has increased; I will not put my light under the barrel; what I, my family and my friends have seen we will openly confess to the world. The days that Mr. Slade has remained with us will be remembered forever. His modest behavior has made on myself, and all who saw him, the best impression. My family felt so sympathetically attracted to him, that we were all very sorry for his leaving. My children, large and small, talk this very day of Mr. Slade."

We trust the friends of our celebrated medium in this country will be rejoiced at this good report concerning Mr. Slade, from a corner of Germany where there is little or no pretension at "scientific" acuteness and renown. The report shows that the power of Slade has not diminished in any way during his sojourn in foreign climes, and is always sure of manifesting itself in full and increased vigor wherever he meets with confidence and unpretentious good will on the part of his sitters.

Brooklyn, Aug. 26th, 1878. Dr. G. Bloede.

Anthropology.

How few have any conception of the vast and wonderful philosophy represented by the word anthropology, the unfamiliar name of the heretofore unknown science of man, for which we are indebted to the discoveries of Prof. Joseph Rodes Buchanan.

I have just finished reading the system of anthropology published by Prof. Buchanan a quarter of a century ago, and as this rare book has long been out of the market and inaccessible to the public, a sketch of its contents would be as novel to most readers as a translation of Sanscrit manuscripts.

This volume of four hundred pages, which I read with intense interest and delight, is an extremely concise presentation of the four sciences, phrenology, cerebral physiology, sarcomomy, and pathonomy, with illustrations of psychometry, anatomy of the brain, physiognomy, chiromancy, and social philosophy. Of the latter only enough is said to make us wish for its fuller presentation.

It is made entirely clear in this volume that all the great problems of life and mind which have puzzled mankind for ages, and many others which have never even been thought of by scientists or philosophers, have been grasped and

solved by a bold experimental inquirer who has known how to interrogate Nature and bring forth her secrets by a novel and original method of experiment.

That he has revised, corrected, and vastly enlarged the phrenology of Gall and Spurzheim is conceded by all who have investigated the subject. It is equally apparent that he has enlarged physiology by demonstrating the physiological powers of the convolutions of the brain which has never been heretofore asserted or even imagined by any.

His exposition of the sympathies of the soul and body is not only a source of delight to those who have heard his lectures on sarcomomy, but is deeply instructive to the mesmeric and electric practitioners whom he is now teaching to treat diseases in a more efficient and scientific manner by the guidance of sarcomomy, the practicability of which he demonstrates on the patients at every private lecture.

Dr. Buchanan differs greatly from his predecessors in phrenological science. He is not limited to the materialistic sphere of Gall and Spurzheim, but comprehends the highest range of psychic facts and wonders as well as the common phenomena of life and mind. Hence, his views are vastly more profound than those of Gall, Spurzheim, or Combe.

His style as a writer is concise, lucid and forcible. He has all the vigor of expression and acuteness of thought which we find in John Stuart Mill, Wendell Phillips or Horace Greeley. These qualities in his systematic public lectures which have been published, are combined with a brilliant eloquence which is rare among scientists. His lecture on the "Evolution of Genes," delivered at Louisville, and his recent anniversary address at Boston on the "Divine Commands for 1878," are, in our opinion, unsurpassed by any similar efforts of American orators. His address on the "Triumphs of Medicine" is marked by great ability and boldness. Those who wish to enjoy the singular force and beauty of his style will be gratified by the perusal of his powerful reply to Dr. Carpenter (the famous English physiologist), which has been issued by Colby & Rich at Boston. Notwithstanding the ability and learning of Prof. Carpenter, all who have read the installments of this reply which have been published in the *Popular Science Monthly* and *Banner of Light*, concede that he has been thoroughly crushed by Dr. Buchanan. As a champion of liberty, freedom and progress, we have much to expect from his future efforts.

[The book bears the title of "The Psycho-Physiological Science, and the Divine Commands for 1878," published by the publishers at the Banner of Light Bookstore, 2 Montgomery Place, Boston.]

[From the New York Sun.]

Was it a Spirit?

HOW AN OREGON WOMAN ASTONISHED A PHILADELPHIAN IN THE ASTOR HOUSE PARLOR.

PHILADELPHIA, Aug. 31.—I have made up my mind to lay before the readers of the *Sun* a queer experience. I shall simply tell the story, without attempting to explain it.

Some years ago, a neighbor of mine, going home from his store, found his wife dead on the kitchen floor, her throat cut from ear to ear. She had been in low spirits for several weeks, and it was at first supposed to be a suicide, but the finding of several indentations in the skull, evidently made by a club, showed that it was a murder. A poor paralytic vagrant, to whom the woman had been a generous friend, was arrested, convicted on purely circumstantial evidence, and hanged. Between the sentence and the hanging I often visited him in prison, became convinced of his innocence, and, with others, tried hard to save him. One day, after it was plain that no commutation or pardon was to be hoped for, a thought came into my mind which I am certain I did not then or afterward utter to any one. This was: "It is wrong that this poor fellow should suffer a painful death for a crime that he could not have committed. I will procure a small bottle of chloroform or a few grains of strychnine and give it to his relatives, to be conveyed to him. Then he will escape this dreadful death of hanging." The thought was but a momentary one, dismissed with horror upon an instant's reflection. The man was hanged, as I said. With his last breath he declared his innocence.

Some time ago I was sitting in the parlor of the Astor House. I noticed a very elegant woman of middle age, whom I had never seen before, gazing at me with a look like that of a sleep-walker. Thinking she was desirous of looking out of the window at which I was seated, I was about to move away when she said:

"Do not let me disturb you. I only came to tell you there is a spirit here, that of a man in whom you once kindly interested yourself during his unhappy earthly life. His name is —. You remember him, do you not? He was executed for murder in your city, and you visited him in prison."

"I remember," was my reply. "What has he to say to me?"

"He says that he was innocent of the crime for which he died, although guilty of other offences that deserved punishment."

"Now," asked I, "can the spirit repeat to me any part of our talk to satisfy me that it is really he?"

"Do you remember," said the medium, "a thought you had while in the prison? For a moment you half-resolved to convey to him enough strychnine or chloroform to put him out of his misery?"

Astonished beyond measure, I rose from my seat, and, after thanking the lady, went straight to the clerk of the hotel. All he could tell me about her was that she was from Oregon, had arrived the night before, and was to leave on the next Boston train.

And certain. I say again, that I had never spoken of that impulse to man or woman. How did she know it?

Camp-Meeting Organization.

The Conservative Spiritualists, upon the breaking up of the camp at New Freedom, N. J., formed a temporary organization out of which one more permanent is expected to be evolved, the objects of which shall be to hold an annual camp-meeting, somewhere in New Jersey, within easy access of Philadelphia, for the purpose of disseminating, in an orderly manner, rational religious truths. The officers elected were as follows: President—M. C. Cheney, Williamson, N. J.; Treasurer—Mrs. M. C. Cheney, Secretary—Henry W. Wilbur, Vineland, N. J.; Executive Committee—J. R. Beale, 423 Race street, Philadelphia; Dr. Isaac W. Taylor, 1211 Germantown avenue, Philadelphia; Dr. Samuel Marshall, Wilmington, Del.; John Longham, Elwood, N. J.; Susan Cornell, Vineland, N. J.; E. F. Reed, Hammonton, N. J.; Oliver Bliss, Sicterville, N. J.

A subscription list was started, and a number of stockholders pledged themselves to contribute funds to fit up grounds and defray running expenses of the meetings. All Spiritualists and Liberals, who believe in order, truth and progress, and feel an interest in the existence and work of such an organization, are invited to correspond with any of the officers, or Executive Committee, and name to be given when a meeting or other meetings of the organization are to be held.

HENRY W. WILBUR, Secy.

Vineland, N. J., Aug. 26th, 1878.

The Bible in South Holland.

THE HAGUE, Aug. 29.—A new education law has been adopted by the Chambers and sanctioned by the King, which excludes the Bible and religious teachings from the primary schools.

Prof. Swings says of the Christian outcry against the paganism of Bryant's "Thanatopsis": "It was not rhetoric or logic which complained at the paganism, but a great poem. It was only the Christian prejudice and semi-fanaticism which once demanded that even the sports of children should be evangelized, and that the clothing of adults should be cut out in the light of prophecy."

Spiritualist Meetings in Boston.

AMORY HALL.—Children's Progressive Lyceum No. 1, holds its sessions every Sunday morning at 10 o'clock. The public cordially invited. J. B. Hatch, Conductor.

PHILADELPHIA.—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pythian Hall, 171 Tremont street. Services every Sunday morning and afternoon, 10 o'clock. Music and speakers always present.

NASSAU HALL.—corner Washington and Common streets.—Spiritual Meetings for speaking and tests every Sunday, 10 o'clock A. M. and 2 and 7 P. M. Excellent quartette singing provided.

Amory Hall.—The Children's Progressive Lyceum met at this place Sept. 1st, after a two months' vacation. Notwithstanding the threatening weather a good number of the pupils assembled with smiling faces, giving evidence that they were happy to return after needed recreation. The exercises consisted of music and recitations, to the apparent acceptance of the audience.

Mrs. C. C. Hayward, Guardian.

Pythian Hall.—Dr. Charles Court gave a short but instructive trance address last Sunday afternoon, upon the text, "What shall it profit a man if he gain the whole world and lose his own soul; or what shall a man give in exchange for his soul?" In his discourse he took the ground that, as in the economy of nature nothing can be lost, therefore there is no such thing as losing the soul. The idea carried out was the true spiritualistic one: that as we sow in this life, we shall reap in the future. Therefore we cannot afford to waste our time in idleness, or doing wrong, for we shall surely meet it all in spirit-life. Remarks followed by Messrs. Whiting, Hough, Watson, the chairman and others. Owing to the severity of the heat, the audiences were small, but the harmony was good, and the meetings interesting throughout the day.

Nassau Hall.—A correspondent writes: "On Sunday last the meetings in this hall were attended throughout the day by intelligent and appreciative audiences, who listened attentively to edifying and instructive remarks by Mrs. Aggie Davis Hall, George C. Waite, Mrs. Nelson, Mr. Davis, and Mrs. Sarah A. Wright, of New York, Mr. Jacob Bean, Dr. Moore, Prescott Robinson, the Chairman, and others.

At each meeting Aggie Davis Hall delivered most excellent and thoughtful lectures, and improvised poems upon various subjects selected and handed in by persons in the audience.

After the speaking at each meeting Mrs. Nelson gave excellent and convincing tests, many of which were recognized by those in attendance.

On Sunday next the meetings will be devoted to tests and remarks by various well-known mediums and speakers.

Paine Hall.—On Sunday next, at 3 o'clock, an exhibition of "occult force" will be given by Mrs. Youngs, when a heavy piano will be raised without contact in full light. Introductory addresses will be delivered by Robert Cooper and Henry C. Lull. An admission fee will be charged at the door.

The Herald and Presbyterian has joined the

yaupers of summary Providential retribution. It says:

"Boys in Terre Haute have a three-repeated warning to remember the Sabbath day. According to the *Indiana Freeman*, a child was drowned while taking each Sabbath for three consecutive weeks."

We clip the following from the *Congregationalist* by way of anti-theism:

"At a picnic held at Chebeague Lake, Hamilton, August 9th, the sixth anniversary of the First Church, Danvers, Conn., Rev. Charles B. Rice, pastor, the hotel where one hundred and fifty of the company were gathered was struck by lightning and seriously damaged. The storm was scattered across the street. One young man had his coat, trousers and one shoe torn to shreds, and one arm and leg were lacerated. The house was filled with snow and a sulphurous smell."

We hope that this premonition will not be despised. It is evidently unsafe to visit church picnics. The *Herald and Presbyterian's* warning to the small boys is very effective, but it lacks "the smoke and the sulphurous smell."—*Chicago Alliance.*

To Correspondents.

No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guarantee of good faith. We cannot undertake to preserve or return communications when they are not so guaranteed.

Dr. W. O. P., New York City.—We are not in the habit of publishing paper extracts as they may suit your convenience to forward will be welcome.

The many friends of Dr. George Dillingham, of Lynn, Mass., who have met at his home, Lake Pleasant, for the last two weeks for development, take this method to express their gratitude to him and wife for the many pleasant and profitable days spent with them. The seed sown there will bring forth an abundant harvest. They are faithful workers for the cause of truth.

August 26th, 1878. C. P. LONGLEY and others.

Spiritualist Convention in Vermont.

The Vermont State Spiritualist Association will hold their annual convention at Park Street, 27th, 28th, and 29th. A cordial invitation is extended to all speakers and mediums in the State, and Spiritualists and Liberals generally. In addition to the many of home talent, that may reasonably be expected, the services of Capt. H. H. Brown and Mr. C. F. Vandewater, of Michigan, but more especially of Frank C. Conant, of New York, who has secured, what cannot fail of adding great interest to the occasion. Hyde Park is the shrine town of Lamotte County, Vermont, and is a beautiful and accessible place. Accessible from the north and south via the Central Vermont Railroad, and from the west via the Green Mountain Railroad, over a splendid road, through a beautiful and picturesque portion of the State. The Portland and Ogdensburg Railroad passes directly through the town.

It is confidently hoped and expected that all Spiritualists throughout the State, who consistently can, will avail themselves of this opportunity to refresh the kind of our Northern friends in the past. There is a commodious hotel, at which all guests can be accommodated at a moderate rate, and will be well served by the different Railroads.

Z. GLAZIER, Secy.

Gouldsboro, Vt., Sept. 2d, 1878.

For Sale at this Office:

THE HERALD OF LIGHT.—Devoted to Spiritualism. Published weekly in Chicago. 11 Price 8 cents per copy. \$2.15 per year.

THE BANNER OF LIGHT.—A Monthly Magazine, published in Springfield, Mo. Per annum, \$2.00; six months, \$1.00. Single copies, 20 cents.

THE WEEKLY OFFERING.—A Monthly Magazine, published in Springfield, Mo. Per annum, \$2.00; six months, \$1.00. Single copies, 20 cents.

THE JOURNAL OF PSYCHOLOGICAL SCIENCE.—Published in London, Eng. Price 8 cents per copy. \$5.00 per year, postage \$1.00.

THE JOURNAL OF PSYCHOLOGICAL SCIENCE.—A Weekly Journal devoted to Spiritualism. Price 5 cents per copy. \$2.00 per year, postage 50 cents.

THE JOURNAL OF PSYCHOLOGICAL SCIENCE.—A Monthly Journal of Zolte Science and Intelligence. Published in London. Price 25 cents per copy. \$5.00 per year, postage 25 cents.

THE JOURNAL OF PSYCHOLOGICAL SCIENCE.—A Monthly Journal of Zolte Science and Intelligence. Published in London. Price 25 cents per copy. \$5.00 per year, postage 25 cents.

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Dr. F. L. H. Wills.

Dr. Wills may be addressed until further notice at his summer residence, Glenora, Yates Co., N. Y. Au 17.

Mrs. Nellie M. Flint, Electrician, and Healing and Developing office 200 Jerusalem street, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. Au 17-3*

Mr. J. William Fletcher, the renowned clairvoyant, is located for the present year at 4 Bloomsbury Place, Bloomsbury Square, London, W. C. Eng. 4w*-Au 10.

SEALED LETTERS ANSWERED by R. W. FLINT, No. 25 East 14th street, N. Y. Terms, \$2 and 3-cent postage stamps. Money refunded if letters sent are not answered. Au 10.

THE MAGNETIC HEALER, DR. J. E. BRIGGS, is also a Practical Physician. Office 121 West Eleventh, between 5th and 6th ave., New York City, J. A. 5.

J. V. Mansfield, TEST MEDIUM, answers sealed letters at 41 West 43d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. Jy 13.

A Public Reception Room, EXPRESSLY FOR THE ACCOMMODATION OF SPIRITUALISTS, where those so disposed can meet friends, write letters, etc., is established at this office. Strangers visiting the city are invited to make this their headquarters. Room open from 8 A. M. till 6 P. M.

BUSINESS CARDS.

Lydia E. Pinkham's Vegetable Compound is a cure for all these painful complaints and weaknesses peculiar to women. Sold by all druggists at 25 cents per bottle. For \$5.00, sent by express, sent by mail in the form of Lozenges at \$4.00 per box. Address Mrs. L. E. PINKHAM, 231 Western Avenue, Lynn, Mass. Send for pamphlet. June 10.

NOTICE TO OUR ENGLISH PATRONS.

J. A. MILES, the well-known English lecturer, will act as our agent, and receive subscriptions for the *Banner of Light* at fifteen shillings per year. Parties desiring to subscribe can address Mr. Miles at his residence, Elm Tree Terrace, Ulmster Road, Derby, England. Mr. Miles also keeps for sale the *Spiritualist and Reform Works* published by Colby & Rich.

PHILADELPHIA BOOK DEPOT.

DR. J. A. MILES, 20 North 3d street, Philadelphia, Pa., has been appointed agent for the *Banner of Light*, and will take orders for Colby & Rich's *Spiritualist and Reform Works* on sale above, at Academy Hall, No. 80 Spring Garden street, and at all the Spiritualist meetings. Parties in Philadelphia, Pa., desiring to advertise in the *Banner of Light*, can consult Dr. Briggs.

PHILADELPHIA PERIODICAL DEPOT.

WILLIAM W. BROWN, 20 North 3d street, N. E. corner Eighth and Arch streets, Philadelphia, has the *Banner of Light* for sale at retail each Saturday morning.

ST. LOUIS, MO. BOOK DEPOT.

MRS. M. J. REIDAN, 620 North 4th street, St. Louis, Mo., keeps constantly for sale the *Spiritualist and Reform Works* published by Colby & Rich.

WASHINGTON BOOK DEPOT.

RICHARD ROBERTS, Bookseller, No. 1010 Seventh street, 3rd Ave. New York Avenue, Washington, D. C., keeps constantly for sale the *Spiritualist and Reform Works* published by Colby & Rich.

HARTFORD, CONN. BOOK DEPOT.

G. M. ROBERTS, 36 Trumbull street, Hartford, Conn., keeps constantly for sale the *Spiritualist and Reform Works* published by Colby & Rich.

ROCHESTER, N. Y. BOOK DEPOT.

WELLS & JACKSON, Booksellers, Arcade Hall, Rochester, N. Y., keep for sale the *Spiritualist and Reform Works* published by Colby & Rich.

BALTIMORE, MD. BOOK DEPOT.

WAS. H. DAVIS, 702 S. Broadway street, Baltimore, Md., keeps for sale the *Spiritualist and Reform Works* published by Colby & Rich.

NEW YORK PERIODICAL DEPOT.

S. M. HOWARD, Agent, Bookseller, 41 East Twelfth street, New York City, keeps constantly for sale the *Banner of Light*.

NEW YORK BOOK DEPOT.

D. M. BENNETT, Publisher and Bookseller, 41 Eighth street, New York City, keeps for sale the *Spiritualist and Reform Works* published by Colby & Rich.

NEW YORK BOOK AND PAPER DEPOT.

T. O. SPENCER keeps for sale the *Banner of Light* and other Spiritual Papers and Reform Books published by Colby & Rich, at Republican Hall, 55 West 3rd street.

SAN FRANCISCO, CAL. BOOK DEPOT.

M. O. 319 Kearney street (upstairs) may be found on sale the *Banner of Light*, and a general variety of Spiritualist and Reform Books, at Eastern prices. Also Adams & Co.'s Golden Rule, Planchette, Spencer's Penholder, and other Spiritualist and Reform Works. Also Tobacco Preparations, Dr. Storer's Nutritive Compound, etc. Catalogues and Brochures mailed free. Remittances in U. S. currency and postage stamps received at par. Address, HERMAN SNOW, P. O. box 117, San Francisco, Cal.

CHICAGO, ILL. PERIODICAL DEPOT.

W. PHILLIPS, 122 Dearborn street, Chicago, Ill., keeps for sale the *Banner of Light*, and other Spiritual and Liberal Books and Papers published by Colby & Rich.

CLEVELAND, O. BOOK DEPOT.

LESLIE HAZARD, 16 Woodland avenue, Cleveland, O., circulating Library and Depot for all the Spiritualist and Liberal Books and Papers published by Colby & Rich.

ROCHESTER, N. Y. BOOK DEPOT.

WILLIAMSON & HIGGINS, Booksellers, 22 West Main street, Rochester, N. Y., keep for sale the *Spiritualist and Reform Works* published at the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

LONDON, ENG. BOOK DEPOT.

W. H. HARRISON, No. 38 Great Russell street, London, Eng. keeps for sale the *Banner of Light*, and a full list of Spiritualist and Reform Works published by Colby & Rich. He also receives subscriptions for the *Banner of Light*.

LONDON, ENG. BOOK DEPOT.

J. BURNES, Progressive Library, No. 15 Southampton Row, Bloomsbury Square, Holborn, W. C., London, Eng.

AUSTRALIAN BOOK DEPOT.

And Agency for the BANNER OF LIGHT, W. H. TERRY, 84 Russell street, Melbourne, Australia, has for sale all the works of the *BANNER OF LIGHT* and *REFORM WORKS*, published by Colby & Rich, Boston, U. S., may at all times be found there.

ADVERTISEMENTS.

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Catalogues of Books Published and For Sale by Colby & Rich sent free.

Proceedings of the Indignation Meeting

Held in Faneuil Hall, Thursday, Aug. 1, 1878, to protest against the injury done to the Freedom of the Press by the conviction and imprisonment of EZRA H. HAYWOOD. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

PATENTS

Procured by T. H. ALEXANDER & ELLIOTT, Solicitors and Counselors at Law, (established 1877), 65 67 69 71 at, New York, D. C. No fee unless patent

"gathered together unto one place," and being literally homogeneous in essence and characteristics, when thus meeting, prompted thereto by mutual affinities, they united in associated relations as an organized material body we term "our sun," thus originating, as it comes to me, the parent source of a terrestrial universe composed of planetary bodies existing intermediate between "him" and a celestial universe represented by fixed stars, called heaven. It also comes to me that while we cannot sensually cognize either of these three varieties of animated atoms, except in their respected manifestations, we may, when reasoning from the known to the unknown, conventionally term the first two thus originated, magnetic and electric atoms, and in the third thereof recognize that mysterious something we term "consciousness or life," and in the compound atom referred to, recognize "the element" we term oxygen, it being the constituent substance of which "our sun" is composed.

Having thus presented what seems to me to be the lesson which the author of the history intended to affirm in the statement, "Let the waters under the heaven be gathered together unto one place," believing its succeeding context, "And let the dry land appear," admits of being construed in harmony therewith, my next effort will be to demonstrate the same, again asking of my readers a patient hearing until I am through.

K.

ON A FRIEND'S DEATH.

GIVEN THROUGH THE MEDIUMSHIP OF MRS
JENNIE S. RUDD.

Dr. Edward Simpson; Pryor Kirk; Adèle 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 MRS.
SARAH A. DANKIN.
Elmira Coddington; Henry Montague; Charles Nassau;
Pauline Parkhill.

To the Editor of the Banner of Light:

Regarding the Genesis history as a teaching that, instead of "fixed stars" being large material bodies and central suns of planetary systems, as astronomers *suppose*, they are literally small bodies, being, strictly speaking, conscious spiritual entities existing unembodied in matter, it seems to me this conception of them will intelligibly account for why, when they are viewed through a telescope, instead of their apparent size being magnified, as in the case of planets when thus viewed, they appear smaller but much brighter than they appear to be when viewed by the naked

eye, the degree of their apparent diminution, and also of their apparent increased brightness being graduated by the power of the telescopes they are viewed through; for, the fact of their apparent diminution, and of their increased brightness being thus graduated, indicates that the effect of the telescope consists in its partially dispersing or dissipating an aura surrounding, and by fair inference, emanating from the star, without rendering it as an organized body literally visible to us; while this conception will also plausibly account for why, when viewed through the most powerful telescopes, they appear as mere points without any apparent diameter or measurable dimension.

Reasons in this, and regarding this conception of them as being seemingly confirmed by these results, while the theory teaching they are *immensely large natural bodies*, seems to be wholly inconsistent therewith, and regarding the statement "God said let the waters under the heaven be gathered together unto one place" as referring to the action of "fixed stars," resulting in the organization of "our sun," my present effort will be by speculative thought and reasonings, predicated on the teachings as heretofore construed, to find a warrant for thus regarding this statement, and without further preface submit that, as it comes to me, the lesson of the statement is that "fixed stars" being conscious spiritual entities, endowed with capacities and affinities adapted for executing their appointed office in the Divine economy, in the exercise thereof, respectively emitted rays of will power to externally express and manifest their natures, or loves and aversions, which rays, being spiritual substance, positive to matter, penetrated material

Thanks to the Divine Mind, I have found peace, rest and contentment in that land called heaven. So I depart.

Emily Thompson.

I Emily Thompson is my name. My husband's name is Joseph. I died at Richfield Springs, of rush of blood to the head. I lived on Fifty-Second street, N-w York. To die unexpectedly is a serious matter. When one is stricken down and lies for months or years in sickness, then the surrounding family expects one to depart. Not that I am finding any fault with death, but the law attached to it is not fair for everything in the connection is beautiful; not a flaw in the workings of the Divine Mind. Had I have been consulted, my wish would have been to stay longer on earth, for reasons best known to myself; but now the change has taken place, and I will grow contented with all things as they are presented to my view. I was brought forward in this manner, my life is a schoolroom for the educating of faculties that were never brought forward actively in the earthly existence.

All have pleasures and displeasures while they are pilgrims of earth; but, thanks to the Divine Mind, every inharmony is swept away from the spiritual existence. The spirit-world is tangible and beautiful, likened unto many things that earth contains, only finer and more spiritualized. The motto presented to me is: Upward and onward forever in the scale of spirituality. This lies before you; grasp it and work with it, and then you, too, like the many, will be numbered with the angels.

The story of a departed mortal has been told; accept it or reject, as best the mind decides.

I died at New Brunswick, N. J., of typhoid fever. My name is Sarah. I was the wife of Nicholas Williamson, and eldest daughter of George Cook. The news of the dead spreads very quickly through the immediate circle of acquaintances. It always brings out sympathy for those who are still dwellers on earth, but scarce ever a thought is given toward the one whose lamp of life has gone out.

Six years before I went away my husband went, and I felt lonely and sad. I thought I should not stay as long as I did. I had very many kind friends here; I had my work to do, and I did it. Now I've come here, Mr. Chairman, that I may say I'm in a Spiritualist, and that I wanted to communicate. I am an old lady, seventy nine years old. I was buried from Euclid, Ohio. My name is Hannah Marshall.

June 18.

I have been gone but a few weeks. I am still very much debilitated, and I don't know as I shall be able to speak that which I would like to. I have found Spiritualism a truth. I have found the bright home which I expected. I have greeted the dear friends who were to me more than life. I feel as though I ought to acknowledge the great power of Spiritualism, which I believe in. It is with great trepidation that I come, for I cannot recollect that which I would gladly say to those I left behind. I want them to feel that spirits are doing all they can for humanity. I came from Orange County, Florida. I want to send word to my friends, that they may know that I still live. I thought I would speak a few words. Please say it is Rosina D. Wood, who will never deny Spiritualism. I was forty-five years old.

June 18.

Dr. Maguinness.
Long did I feel, before I left the form, as if I had a work to do. I am one of the old pioneers. I have been in this institution before, and have

Dr. Maguinness.

Long did I feel, before I left the form, as if I had a work to do. I am one of the old pioneers. I have been in this institution before, and have

I wish you would say my name is James Har-
non. I have been gone away some little time;
can't remember how long, but quite a good while.
I was drowned in Inman Pond. It is in Ver-
mont, but I can't tell you just where it is.

1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 26

I am not a stranger in the home where life is perpetual summer and sunshine. I am not a stranger to the divine laws of the master mind that rules the universe. I was not a stranger to those I have thought, as regards the hereafter. Though quickly I have been still the same, spirit-lad was not a new theme to me, was not a stranger to it. Ofttimes dwelt upon the reality of the other life. How frail and trivial and transitory this life was I knew; though I was perfectly content to perform the duties of an earthly existence, and I am perfectly satisfied in having passed out of an earthly life into the life of the spirit; for I am confident of the reunion and the knowledge of each other on the other



al atoms termed "the waters" existing under the stars, termed in the statement "heaven," and individualized as entities therein—each ray thus domelled and individualized, being kindred in inhering characteristics with the special affinity it was emitted to manifest; these rays emitted to represent their loves when thus individualized, expressed and manifested the same by desires and efforts to attract; while those emitted to represent their aversions, expressed the same by desires and efforts to repel, the result being the origination within the firmament called heaven, of two varieties of *animated* material atoms, as opposite in their respective special characteristics as the two poles of a magnet, or "the two" principles termed attraction and repulsion.

It also comes to me that it being originally contemplated in the Divine economy, that these animated atoms, thus diverse in special characteristics, should be harmoniously united in associated relations, and eventually "gathered together unto one place," their origination was followed by the fixed stars severally emitting rays of will-power, to externally represent and manifest their inhering intelligence as conscious identities, which rays being kindred in characteristics therewith, alike domiciled and individualized as entities in material nature, thus animating this universe of

material atoms, thus originating a third variety of animated atoms within the firmament called heavy atoms. It also comes to me that these three varieties of animated atoms, being thus originated, establish a harmonious union in associated relations, each according to the others, normally resulted from their mutual affinities therefore, thus originating within the firmament a fourth variety of animated atoms constitutionally representing a "Trinity in Unity," they being composed of three differently characterized animated atoms, coexisting in associated union as a complex or compound atom. It further comes to me that the boundary of "the universe" being locally represented by the fixed stars, the direction in which they severally emit rays of will-power was to the local center thereof, and their tendency thereto being unchangeable when thus individualized as entities, the logical result thereof was that compounded animated atoms originating from the several fixed stars, eventually met therat, or, as it is figuratively expressed in the statement, were

Dost thou, amid the rapturous glow
With which thy soul her welcome hears,
Dost thou still think of us below?
Of earthly scenes, of human tears?

Perhaps e'en now thy thoughts return
To when, in summer's moonlight walk,
Of all that now is thine to learn,
We framed no light or fruitless talk.

How vivid still past scenes appear!
I feel as though all were not o'er;
As though 't were strange I cannot hear
The voice of friends who yet are near.

Thy voice of friendship yet once more.
We meet again! A little while,
And where thou art I too shall be;
And then, with what an angel smile

Oi gladness thou wilt welcome me!
A. NORTON.

Passed to Spirit-Plane:
From Manchester, N. H., Aug. 10th, after a few days ill-

ness, Hon. Horace H. Day, aged 65 years.

He was born at Great Barrington, Mass., in 1813. Few men were better known and more beloved by all who had

the pleasure of knowing him. He leaves numerous friends besides his own family who will sincerely mourn his absence. He was a man of great heart and great intellect. He was in his goodness. As a business man and as an inventor, he was well-known and had but few equals. For many years he was the inventor of the Congress Gutter; the first successful manufacturer of vulcanized rubber; the first of our country to make the engine which is now used for the purpose of forcing compressed-air through pipes as a motor for manufacturing purposes. The last great enterprise in which he engaged was the building of a large mill for the grinding of compressed bar, for shipment from many parts of Canada to the continent of Europe. Mr. Day was not a politician, a philanthropist, always battling against civil monopolies, and always on the side of the working-man. He was neither a Republican nor a Democrat, but in all matters he took a deep interest, and may be said to have been the framer of the platform on which the National Greenback Party was elected. He died on the 10th of May, 1892, at the age of 65 years. If the length of life were measured by the amount of work performed and great endeavours made, he would have lived many times as long. Many years ago he became a firm believer in the Spiritual Philosophy, and his mind became illumined by a knowledge of spiritual teachings. He was a calm and peaceful, - Com.

From Bridgewater, Vt., Aug. 5th, 1878, from heart dis-
 ease. Mrs. Mary Lamb, wife of Nathan Lamb.
 Dear Mother:—I have been very ill, and do not go with
 you to the park of her happiness in the spirit-land, and chat
 with her sister (Mrs. Jane Raymond) would be left very more
 lonely and sorrowing. She was widely known, truly loved
 and honored by all who knew her. Her life was one of sor-
 rowing and suffering she proved every day by her benevo-
 lent deeds. She possessed a warm heart and a pure spirit
 and a noble mind. Her life was a noble one. Her per-
 severing toll that was recompensed by affection and
 appreciation. Her husband for many years has been
 a devoted and true friend. He was a true and noble
 minded Spiritualist. He has the assurance that she is still
 with him, and that, being present at her funeral, should
 be a comfort to her. He is a true and noble man, and
 at her consciousness of an existence apart from that per-
 fecting body. The funeral discourse, delivered by the angel
 that brought her to this world, was a noble and true one,
 and was most appropriate, excellent and beautiful. With
 the assurance of immortality, and with the knowledge that
 those who have passed before us still communion with us
 and are still passing and being passed by.
 Woodstock, Vt. MRS. BETSEY C. SOULE.

From his residence in Homer, August 17th, 1873, Henry Schuuld, aged 62 years, was born in Garmany, in 1812, and emigrated to this country in 1835 and has resided most of the time since in Homer. His love for freedom was early developed in his clear, strong mind. He possessed a clear understanding of the principles of liberty, and as a proof of his love for others, He early became a believer in the true Spiritual Philosophy, whose beautiful revelations gave him the power to see the lower part of his system as well as all the noble characteristics of his life, honest, industrious, and attentive to all his duties. Spiritually with the power to see the truth, His widow and eight children survive him. He has been a great sufferer, having been afflicted for many years with a true tumor on his spine, and for several months he has been in the lower part of his system perfectly paralyzed. He made, as far as possible, all needful arrangements, and requested Bro. A. exanator Bates to visit him, and to be present at his funeral. He was a member of the Methodist Episcopal Church. —*Om.*

From Lebanon, N. H., Aug. 8th, Mrs. Hannah Lane wife of Albert Lane; aged 78 years.

A firm Spiritualist, a true wife and mother, a faithful friend, with her work well done, suffering from a complication of ailments, she was afflicted with a peculiar ailment, the teachings of Spiritualism, running through in her more than twenty years, had illumined her pathway, shedding a light had been to her a long and highly cherished friend. Mediums and spades ever found a warm welcome to her home, and she was ever ready to receive the afflicted, on many days, or weeks spent in the quiet, restful cottage of Father Live, and she was with all a mother's tenderness as she ministered to the needs of the afflicted, and the afflicted.

The loss falls most heavily upon her angel companion, who, in the home is now broken up and made desolate by this bereavement. Five of their eight children remain to comfort and assist her, and the aged and feeble mother, who has a strong faith and a true heart.

L. A. STURTEVANT.

From East Boston, Aug. 16th, Mr. Charles H. Loughton,
aged 57 years 9 months 25 days.

For fifteen years he was a constant sufferer by rheumatism, and lost the use of his hands. He was ever cheered by the beautiful truths that Spiritualism presents. He left a wife and daughters, who are sustained by the same truths and the assurance that though absent from the home in form, he is present with them in spirit. The writer was called to attend the funeral.

From Sumerville, Aug. 25th, Little Eliza May, daughter
of George and Harriet Sturtevant, aged 7 months 14 days.
40 Dwight street, Boston.

SAMUEL GROVER.
SAMUEL GROVER.

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

PUBLIC MEETINGS, ETC.

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spiritual camp-meeting. The Spiritualists of Western New York will hold their Annual Camp-meeting at the residence of Mr. J. C. Osgood, in Cassadaga Lake, on the Dunkirk and Warren Railroad, in Chautauque Co., N. Y., commencing Friday, Sept. 6th, and continuing ten days. Speakers engaged for the formation are: Mrs. W. M. Thistle, P. A.; Mrs. Pearlall, of the West; Mr. O. P. Kelllogg, of Ohio; Judge M. Cornick, of P. A.; Geo. W. Taylor, and others. We expect a materializing medium from Ohio, and other test mediums will be in attendance. Arrangements for a large audience will be made. Free admission, but a small contribution is expected from the audience, by taking a fee of one cent, and admitting it to the grounds.

Per Order Committee Arrangements.

There will be a Basket Meeting at Brown's Hall, in Georgetown, Madison Co., N. Y., Sat., 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. BROWN, } *Committee.*
L. P. HOAG,

Annual Convention.

The Iowa State Association of Spiritualists will hold their Annual Convention in connection with the Camp Meeting to be convened at Montour, Tam Co., commencing Sept. 12th, lasting three days. Come, friend, with provisions and blankets plenty, and your hearts full of love and interest for our cause. A good time may be expected.

J. H. WILCOX, *President.*

ELLA J. SKINNER, Secretary.



