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Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRITU-ALISTIC 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 Bonaerense." 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 Administracion 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 scances, 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 especial 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 | Fauvety," in which some of the wonders of Plan-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, and with an apparent determination to conquer 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 inour 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 Jesuits of Huesca."

MEXICO. Both the July and August numbers of La Ilustracion Espirita, 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 Adelma von Vay, in which, through spirit guidance solely, a number of persons, whose names, or initials, and places lieved of obsessions which had troubled them

briefly. I must state, however, that, with introductory remarks, the Itustracion publishes Col. Olcott's statement regarding the Theosophical Society, which appeared in the Revue Spirite. 'An important question," says the writer, "agitates to day both the United States and England, that of the elemental and elementary spirits. The Theosophical Society of New York presents this new doctrine, eminently interesting, which has awakened a lively discussion between the English and Americans," &c.

La Itustracion pays also a high compliment to the Banner of Light, saying: "The articles which adorn the columns of this paper are for the most part contributed by persons gifted with great talents and with a profound knowledge of the subjects of which they treat. It is one of those periodicals which has the greatest influence in the propagation of our doctrine, abounding in accounts of surprising phenomena, among which are those of materialization of spirits.' Here is also a notice of the new La Luz de Sion. of Bogota, which I have not yet seen among the Banner exchanges.

La Ley De Amor, of Merida, Yucatan, (three numbers up to August 1st) is also at hand. Its first article is from the graceful pen of Amalia Domingo y Soler, growing out of a visit to the ruins of an old convent at St. Geronimo. Encountering there a lonely farmer boy, she entered into conversation with him, and found beneath a rude exterior a seeing-medium, and a soul alive to the beautiful; and when our authoress questioned him about his lonely life, and not mixing with the multitude in cities, he replied: "Father says it is better to be alone than badly accompa nied." A pearl of wisdom! "The Religious Atmosphere in Schools" comes next, and is full of good thoughts; then follow "Sin," in which occur these words: "It is certainly incomprehensible how to day men of good faith believe that God can be offended, full of anger, and hurl his maledictions against these feeble creatures, his own children"; then "Religious Fites," in which is condemned bull-fighting-"a precious school, degrading, barbarous, in which men are made sanguinary, extinguishing in the heart every good sentiment"; then the "Idea of God," from the poetess Soler, with a variety of minor items. In one of the latter Mr. O'Sullivan is noticed as having witnessed many marvelous phenomena in Europe, but as an "ex-minister of the Protestant Church," instead of our ex-minis-

ter to Portugal. FRANCE. The Revue Spirite, Paris, (July No.) again comes, with its forty-eight pages of good things. Passing over the "Fete of the Workmen at Guise," heretofore noted, I encounter "A Regret and an Objection to the Address of M. chette are considered, showing how this little "Despair of Science," as Mr. Sargent calls it, "by tracing the words spirally and backwards, the objections raised against it," could take the side of truth, etc., etc.; then "The Thebsophists," (continued) in which some wonderful phenomena are described as having taken place in the salons of Mme. Blavatsky, in New York, and which can only be fully comprehended by consulting this lady's great work ("Isis Unveiled") and which space here forbids my entering upon. "The Society for Scientific and Psychological Studies" announces here the official opening of its new rooms at No. 5 rue Neuve des Petits Champs. There was a brilliant assembly on the occasion, in the grand saloon, brilliantly lighted. The vice-president, M. René Caillé, gave the opening address, and was followed by several ladies and gentlemen, who were listened to with marked attention. The Revue reports also a well-authenticated case of spiritphotography — the person actually posing not being taken, but another. "The daughter-inlaw of the commandant wished to be photographed with her child," says the narrator, "and for this purpose took him upon her lap. Judge of the surprise of the young woman when, in place of her own figure, she saw that of her husband," who had passed away some years previously-a son of a Mr. Riviere, who recognized the likeness; "Considerations Concerning the Mysteries of Life"; "Mr. Slade in Belgium," where at one seance two separate wooden rings, prepared by Mr. Riko, were interlocked; "Suicide and its Consequences," and the "First Days contributions to the present number of the Revue. Regarding the medium Mile. Amelie, many impressive phenomena have taken place in her presence, and must have produced important re-

Number 6 of La Revue Magnetique is also in rôle the Spirit plays in the Somnambulic State." tant place and vet be alive here—her soul (l'ame) that the soul leaves the body; but the state is so sions are lacking to make comprehensible the little which I myself comprehend;" yet she did go and hunt up people and places and describe them, while Mr. Clelles was at the time not conversant with them. Here is indeed a realm for observation and experiment but little considered of residence are given, and unknown to the me- in our day; yet from my own experience, very dium and living at a distance from her, were re- limited indeed, I am convinced that the soul, with its wonderful capacities, can, as it were,

place in the Banner, I must pass over thus | body, with a vitality which I will call spiritual, throbs mechanically, seemingly independent yet not wholly so, of the wandering soul. Mr. Maulius Salles, a noted magnetizer, contributes also some of his marvelous cures; while "William' gives further illustrations upon the same. Under Varietés M. II. 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 ing 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 soirer of the society above named, is not given in this Revue

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, unfortunate, 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-Sabba, i. c., 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," savs he, "being a Spiritualist, can one prevaricate 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. Bons ence was as unable to denv as to explain. Vicadieu to his friends. I must find space for one Unveiled," in which the views of the Baroness "It is curious that in many things there is a

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 Manila. A number of brief communications on magnetism-views of the Catholics respecting it; the medium Amelie, and a valuable "miscelanea," should have more careful and extended notice if space permitted.

which I receive and the views of Mme. Blavat-

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 of Risen Spirits." are the other more important | 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 suhand. Its first article is "An Inquiry into the preme, spirits have visited the earth to give courage and consolation, &c. Lastly, if God cannot, and invites serious attention. Mr. Gilbert de and in his love does not rule the satanic element, Clelles endeavors to throw light upon the subject | then Satan is more powerful than God, etc. But through his own experience; but when asking this does not do justice to the arguments, but his medium to explain how she could go to a dis- only shows their drift. Following the above are: "Physical Phenomena" examined in a letter different from that of ordinary life that expres- from Rome, by Sr. Achille Tanfani; "A palace frequented by a spirit"; "A Brahmanic Missionary," and minor notices of events here and there. Among the latter: "At Barackpoor there is a paper written and published wholly by native women." It bears the pretty title, Hindou

He said he rather guessed he knew how to sail a boat, but the gentle zephyrs that kiss the wavemany a year—these, with much more, worthy a project itself even into infinite space, while the "He luffed not wisely."—Puck. The Rostrum.

to this magazine a lucid article, enumerating The Scientific, Philosophical and Ethical Results of Spiritualism.

BY THE SPIRIT OF PROF. MAPES.

figures which have changed with the times, trac- 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). The Centre of all Love and Knowledge, thou bound to witness the manifestation though I may canst provide the ways for the administration be able to interpret it. On this basis, my thy divine ministration, seeking to uplift, susknowledge, shall be drawn unto the Source of all basis I myself commenced this investigation, Truth; until with all inspiration thy law and life and discovered to my satisfaction that every shall prevail. May the words, the ministrations manifestation of Spiritualism is amenable to mortal form receive that ministration according and therefore, that phenomenally it is a fit subsing 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 festations, only giving to the world the manifesta-I belong who are better fitted to elucidate this tions themselves, he decides as a scientific man, subject than myself. But having been designated to that task by those who control this medium, the evidence is only on the side of what claims to and desiring always to aid in forwarding that be the source, or that there is no other source adewhich will promote the interests of truth to man- quate to its explanation. kind I will make no apology for appearing in this

de Vay are quoted; and while not wholly agree- | law of gravitation, giving organic life the power was seemingly none before.

great conformity between the communications of sight, of touch, all become anomalous. Man tions of material science are in themselves falla-

The atomic structure of the universe; the orfestations occur in this century, and this portion of the century, that not only baffle all powers of isting 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. A lengthy article from Et Buen Sentido, devoted -I claim it a right and duty to observe manifestaquitting the body, she replied: "I have not said to a consideration of Spiritualism in general; tions 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 manifestation of Spiritualism in its phenomenal tion. Because the manifestations are new, be-

which is discovered is a subject entirely beyond Infinite Spirit! Thou divine source of Life and scientific research is by no means a reason for Light, we praise thee. Thy children turn to not investigating. If a manifestation occurs in thee for guidance. The Spirit of all life, thou my own house or family which may never have knowest their needs; the Source of all Intellistaken place before, and which certainly baffles gence, thou canst understand their prayers. all known laws of science and psychology, I am tion of that love. Let us turn to thee, each in friend Professor Hare commenced his investigahumility of spirit and meekness of soul asking tion, to the great enlightenment of those who in the first beginning of spiritual phenomena were tain and strengthen until humanity, with all desirous of interreting their meanings. On this this night, give such tokens as shall answer hu- laws of scientific inquiry, to the scrutiny of the man needs, and may each spirit here present in mind; is based upon logical and proper basis, to the need. And may all join with those who ject 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 manibut in his own mind is bound to conclude that

The science of Spiritualism includes not only its phenomenal aspect physically and to the The scientific aspect of what is known as Mod-physicist, but also to the psychological student. ern Spiritualism is one, perhaps, most discour- The science of anthropology, the larger and aging to the investigator. Not that it has no broader interpretation of man's relation to spirscientific aspect, but the usual methods of science | itual intelligences, may be for the first time inhave heretofore been inadequate to test its mani- troduced as a fit and adequate subject of human festations, and in any degree to interpret that investigation. And if so, it is none too soon; which proceeds from them. Science formulates having been previously only delegated to the had pronounced the stigmata of this young wo- her theories and exact statements from data so province of the metaphysician or theological man and her visions a pure comedy, while a com- different, and entirely at variance with those speculator, it certainly now behoves the psychomittee appointed by the Belgian Academy of presented by these manifestations of phenomena, logical student of this century to take advantage departing from its usual reserve, has that there is in the first a great difficulty. The object proofs that have formed absolute demonstration. reported that the Louise's extases are real, and servation of the senses, the consciousness of the concerning the nature and quality of the human that the stigmates which bleed on Friday, sci- mind, the interpretation of phenomena, all are mind. The basis of the physical manifestation baffled. The formulas of scientific truth, espe- of Spiritualism cannot by any means be attribtor Hugo's new work, "The Pope," is next re- chally physical science, present difficulties in this uted to any other source than mind. Whatever viewed, and it would seem that it is a noble interpretation most marvelous. The reason is the results may seem to be upon the surface, no tribute to the intelligence of the nineteenth cen- apparent. We have an interpretation of matter one is bold enough to venture an assumption tury. Here is also an excellent discourse, pro- which signifies space, time, centre, circumfer- that another law than that of psychology, nounced by Mr. P. G. Leymarie at the tomb of a ence; which signifies density, solidity, tenacity, whether centered in man in the form, or a disemworthy artist, M. Zabel, who passed away leav- and all other terms that Science may employ to bodied spirit, can have to do with these maniing a young wife and child, playing upon the interpret her meanings. A power sweeps into festations. For the reason that the first maniplano, almost in his last moments, a cheerful this century depriving matter of its density, sol- festation by sound-given at Hydesville, New idity, form, size, weight, and any other qualifica- York-was a manifestation of intelligence, not more notice-a review of Mme. Blavatsky's "Isis | tion which matter is supposed to possess. A merely of sound. Sounds had been heard previpower sweeps into this century destroying space, | ously, but occurring in such transient, desultory manner, as not to bear any evidence of intelliing with the distinguished authoress, she says: of disintegration, and creating life where there gence. Warnings had been given, dreams, premonitions, visions, all occurring in accordance Every term employed by Science to interpret with what is now known to be law. But the first material phenomena is here inadequate. Every evidence of Modern Spiritualism was evidence of method of scientific observation is here abso- intelligence. Therefore we must not look simlutely cast aside. Light, the interpretation of ply to the phenomenal phase is sound, but to the its manifestations; sound, the interpretation of phenomenal phase as having intelligence with the its manifestations; the sense of hearing, sense | sound. Whatever there can be in science to account for these sounds has never yet been either is incapable of accurate observation, or stated; and whatever there may be in science to the manifestations of the last thirty years have account for this intelligence no scientific man overthrown the formulas of science. Either the dreams of stating or imagining to day. In inhuman mind has gone astray in such vast num- telligence which, independently of empodied, hubers as to be considered entirely inadequate to man thought, can control substance, produce physview an observation of this kind, or the founda- ical 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 ganic methods of life; the laws of motion, heat, may be incapable of comprehending those laws, gravitation, light, and all other laws supposed to and scientific terms may be inadequate to exbe indisputably connected with matter and its press properly the meanings of those laws. But functions, have been defied or cast aside. Mani- certain progress has been made to which I will call your attention, namely: words, of meanings entirely at variance with those of usual science interpretation, but set at naught previously ex- | yet having scientific application, have come into user"" 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. "Od!Force" or "Odyllic Force" is a term which likewise has teen 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 have as the metaphysician, poet, prophet, or use Psychic Force as a convenient instrument for teacher. Science can interpret only that which expressing another solution of the aura that surmanifests itself in the usual ways. And every rounds man and connects the spirit with the form, but for the fact that it has been so emphase is therefore adapted to scientific observa. ployed as a detraction of spiritual power. We would use the term odyllic force if it were in any cause the methods are unusual, because that way adequate, and had existence in the expres-

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slop or control of these manifestations. I prefer the plain term rolition to any other. It expresses more clearly what I mean. It is a better and the substances surrounding man in his organic

Mediumship is simply the existence of a surplus aura connected with the nervous system and brain-a vast amount of dormant volition that in its p ssibility, but in its explanation, that it chanical demonstration is of wonderful potency the spirit-world employs, having more direct, accurate and palpable means for employing this force than man has in his embodled 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 concussions 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 eveof 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 : "rolation. The "clairvoulance," which voluntarily or seemingly involuntarily, controls the functions of the material bodies. A portion of that volition is exerclsed 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 discerns 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 carable of controlling many more organisms than when in the body. Now while the human mill can psychologically extend itself, through genius and will-powers through such forces as man invents, can govern his fellow man with all-that rolling is indirect. 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 dothis, but can direct a portion, of that force, which you would otherwise employ in actions of your own, to not 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 perve 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 Apirit-will 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 diverts 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 globule of light and electricity becomes capable of wonderful performances, so a single globule of mind aura, acted upon by spirit rotation, 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 spiritworld oversees these things, and loes not desire that any phenomena shall occur unless the mindof 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. 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 selve 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 cotemporaneously 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. Zöllner 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

all the manifestations and theories put together grave, everything implied in man's departure tively show that a phenomenon-only to be ex- sound conveying evidence of intelligence outside of manifestations, the volition of the spirit upon explained in a way which he shall invent, and of than all possible assumptions of theology, since which there is in Nature no possible proof and for which there is no adequate foundation. The disintegration of substances, the separation of tibre and atoms is so much more simple, not only satisfies every demand of the phenomenon itself. But let a manifestation take place! It is not all forms of art are added; when they diversify 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 bye 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 rolition or willpower desires to, control. Another has been disproven: that there is any accuracy in weight, | riers removed, the senses and the mind are alike 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 superscience those manifestations of Nature do not occur, and may be interrupted whenever superscience 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 superscience, 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 his-

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 power, that through every form of demonstraabsolute dominion of science, governed by ex-

Between the present crude observations of sci-

ence-perfect as they seem to you-and these subtler laws that have the making and numaking 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 explained the ethics of the ages, have given all the steps, if necessary- from the very sug- interpretation to genius; have given to inspiragestion of the material rap to the very molding tion a sanction and proof; have given to the and shaping of the atomic structure, visible to thought and aspiration of man the highest pos your senses; to the very beings that shall walk sible substantiation. I was wont to traverse, in your midst; to the disintegration of the walls—with much interest, the various ethical stages o neath your feet, if need be, for the proofs of the these was remotely or directly connected with existence of this power. Even the walls of an-the spiritual stage and the degree of demonstracient Jericho shall be no longer a fable, and the tion given to man of immortality. But of mymythical stories which materialism has con-self I could never have discovered, in all my resigned to superstition shall be repeated in your | searches upon earth, any connecting link between midst, as they are even each day and hour of these the dream of the poet, the prophecy of inspired Spiritualism has done to Science. Not that she were through such manifestations as exist to day, recognizes it. But there are those who do. She has suggested the possibilities of substance, and person. But; such evidences came to me through 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 recluse, in the cell of the heroic disciples, and in the sanctuary of the sacred orders in past time. She has shown by absolute manifestation to man's senses the since placed in utter bondage: existence of forces and powers supposed to belong only to the metaphysician and dreamer, intelligence. I have myself endeavored to solve, 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 | dences I witnessed in my own mind. I came to a scheme of life which these manifestations supplement, proving conclusively, to all satisfaction and reason, the evidence of the existence of thought, and I said then, as I say now, if anymind, 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 such evidence, links man indisputably with the spiritworld and makes that spirit-world the more nat-

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 solved, he tries to discover a fourth dimension thrown open. Death, the relation of man to in space which is as absolutely inexplicable as | physical life, the existence of man beyond the

are to the stern materialist. No man can post- from the material form, is there solved. One more direct interpretation of the source of these plained in a certain way-can satisfactorily be man's organic form is more proof of immortality. 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 psychologic and meand power; when eloquence, writing, painting, 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 mysterles of the beyond; everything that caused man to hope or fear is here; the gateway is opened, the barenlightened; 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 bafiled, 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 contimued, 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 prob lems, 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 vibra tions 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 tion 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 ad

vancement 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 that surround you, the uplifting of the earth be-human progress, and to discover that each of For myself, I had no such evidences in my own 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

Spiritualism was the solution of the noet'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 evidiscover the spiritual nature of man by the exalted interpretation afforded in this line of thing 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 unto 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 is the Interreter, 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 biazoned in each street Makes mirror of its brightness in the air? Gems crowned with splendor, preclous stones of light, All peopling 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.

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 theskies above, And reaching by the links of thought below The future life unto your minds we prove By ain sof being here. Whate'er below Fashlons your thought, your life, your earnest deed, That is your heavenly home, your spirit's meed.

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 frome is measured but by love. Its speech and language utt rance find in life; Whate'er ye do to earn that path above That shall be yours: Whate'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 e are entitled to the home of love.

No pintoned angels prisoned in the walls f alabaster walt 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 's 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 that 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 Eric 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 everlastingly 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 it quite time for Spiritualists to practically understand the import of these musical words, Charity and Toleration.

August 21st, up bright and early. A handbath, bill paid at the Delayan House, and then 1 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 human nature. His reformatory speeches are been taken for a Western tramp. Cordial was the hand-clasping! It was Thomas K. yet, only more portly, more matured, ripened, glori-fied. More than twenty years ago we were within reach of his wit or scathing sarcasm. An

fied. 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 accoustics as well as use and beauty. Connected with this edifice is an elevator for the use of the infirm and aged, an infant schoolroom 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 choicely-selected library, a large, finely-finished 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 parors, when Mr. Beecher bounded in flushed in the face, saying, "Peebles, I've got an idea.". "Well, what is it? Ideas are useful commodi-

"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 DAM-NATION! I tell you, we've both gone to extremes. You preach some hell to these Univer-

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 excrescences that take shelter under the hospitable wing of Spiritual-

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 wellshaded Watkins Park. The morning was delightful, the scenery magnificent, the weather cool enough for comfort, and the speakers' stand decorated with pictures, mottos and banners.

At precisely 10 o'clock, Dr. T. L. Brown, of Binghampton, 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 Chatauqua 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. Alcott, 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, Elizur Wright, Seaver, Bennett, Mendum, andmercy! 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, smoothlyshaven 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, criticising 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 purposed make-up of this man to make other people laugh—and I richly inlaid 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 Englishman would say he is a very clever platform speaker, earnest and eloquent,

Prof. Hudson, an accomplished 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 park ring 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 popula-Dr. Peebles asserts that it will be conceded by every unprejudiced traveler, and by every candid and trustworthy foreign resident in Ceylon, Slam, and the East, that the tone of of morality is higher, and the practice of charitable 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 amellorating influences of the system upon wo-man. Their religion ignores caste, and they naturally accept the theory that we are all brothers; they carefully care for the sick and agad-reverence and love for parents are proverbial in reverence and love for parents are proverbial in the East. Their five great commandments for-bid killing, stealing, adultery, falsehood and the use of intoxicating drinks; their habits are sim-ple, 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 reli-gion and literary attainments, rather than a dis-passionate comparison of the two systems of repassionate 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 secsalists over there in your congregation—the y ond edition of the above valuable pamphlet.

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

It may not be amiss to close this long document with the following items: —
Mr. William Winner 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's.
"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

put up on the Blisses, one of these days, so that Katie King would be nowhere to it."

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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 witnessstand. I called to see this witness, and in conwould gladly unsay 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

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 disathe one juryman. Judge Briggs immediately issued a warrant for his arrest, and he was indicted for embracery, 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

"Harrison was never indicted after the trial, and was allowed to go free. He was arrested with great violence, falling her full length on after the 'Metropolis' was wrecked, for robbing the floor, with her face downwards. Almost at 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 addiout of his wife. Just, however, as he was in the tional volunteer witnesses came forward, and there was evidence enough to hang him, but all the Alderman said was as follows: --

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 deadbeat it upon me, although he was an inmate of

the house.'
"Miss Snyder never lived with us. She only came to see us, as any 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 De Holian saw were sent to me by a gentleman from Ballston Spa, as a present. He was a visitor to the Centennial, 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 4½ o'clock, in his stocking-feet. 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 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 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 bole, as described by witnesses and as garn by large we from the true mother church. I spend

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

Mr. Hayes visited the Blisses' 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

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 there is a big pile of money to put up a job on the Blisses, and I will be directly diff I don't do it if camp-meeting he found the hole cut in the floor, they don't look out.' (This was a few days before the exposure.) My wife said: 'Captain, him on that evening, it being a regular night him on that evening, it being a regular night for holding a scance, as had been aunounced." you don't think there is anything wrong about the Blisses, do you?' 'No,' said he, 'Bliss is all right.'" [Mr. Winner said that he understood by this that Mr. Harrison thought he supposed the trap had been prepared in his might safely tempt him, he (Winner) being in absence, solely that his enemies might in that same effect about three months before, saying that there would be one of the d—dest jobs put up on the Blisses, one of those development in the control of t said Mr. Hayes, "into the parlor (the scance 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 scance, versation soon discovered, as I thought, that he and thus disappoint his enemies, who had cut the hole.' Mr. Hayes told me further that "on the trial

it had been asserted by witnesses that there was a door hung on hinges or some other contriv ance, connected with an oblong iron ring, and screws. I saw no such door or apparatus, 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 séances." 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 séance room) that he "assisted in conducting Mrs. Bliss to her seat in the same. The result was, five spirits (male and female) 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 greement of the jury, and when the verdict of disagreement was rendered the Times came out Bliss to her seat. Then seven spirits appeared, with an article accusing Mr. Bowman of buying 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 adto her father, who was absent, her mother Mrs. Winner, being present at the circle. Still another female spirit came out, and stooping 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 witnessed it was on the evening of April 4th, 1877, at a seance at the Blisses', 1027 Ogden street. After several spirit forms had manifested as usual, Mrs. Bliss was suddenly pitched from behind the curtain the same moment Mr. Bliss was controlled by 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 Capt. Harrison, you are willing to refund so firmly that he was unable to accomplish his this clothing to the proper owners, are you not?' purpose of killing Mrs. Bliss. It was really The captain answered, 'I am.' Then said the Alderman, 'I hold you in \$600 bail on your own torted with rage, whilst every sinew seemed strained to its utmost, as he writhed in the "He has never been wanted since, and I grasp of the friendly Indian. From his black believe they did not dare to prosecute him, for gown and shaven crown, as described by clair-fear he would disclose all who were in the convoyant vision, the malignant spirit came to be spiracy against us. The last I heard of Harrison | known as the monk. On more than one occasion, I understood, he had controlled Bliss and spoken. His hatred seemed to be directed more pointedly toward 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. De Holian out of her cabinet after like manner as l

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, as it were, 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 ome 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 eft 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 hanged 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 scance I held with Mr. Bliss, last May, for oral 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 embroglio), "not so much for my benefit or for yours, but for the benefit of thousands who are groping in dark-ness, believing all they read in the literature of the day, in relation to the frauds alleged to be 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 hood; 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 suddenly struck with a heavy 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 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

use.

"In my earth-life I sought to quench this hole, as described by witnesses and as seen by theresy from the true mother church. I spent himself, could in no way have been closed by a the best part of my life in doing it. I have, door opening from the lower side, as it must have fallen against a floor-joist that was cut diagonally, or if hung on the side where the floor-that the time would come when our power over

the masses would be broken unless we quenched

this heresy by the faggot and the stake.
"Now, sir, mark what has been the result. foundation of ur 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 out rage! Have you, sir, received the orders of priesthood! Have you received the cardinal's hat † Are you, to-day, in possession of 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 offscourings, the kick-outs of your Protestant denominations? Or might be the 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 melium continued to regard me with a stern, rigid countenance. I told Loyola that I did 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 sin-cerity 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 nvited me to join his Church, I would now ask him to endeavor to shake off the misconception 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 their own individual saviors. As I spoke, the rigid and demoniacalooking features of the medium gradually relaxed, until they assumed a mild and amiable aspect, when, pressing my hand, Loyola de-

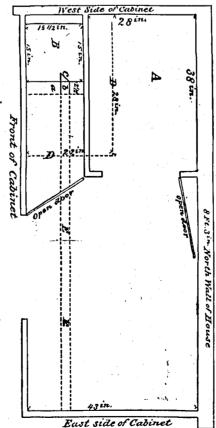
Some time after this, I asked an advanced spirit if it was possible that Ignatius Loyola, who founded the "Order of Jesus," more than three centuries ago, should not have yet progressed out of his erroneous belief. I was told that Loyola's temperament and will was of so unyielding a character that he 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 Blisses' 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 cabinet, 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.

JOHN P. HAYES. Respectfully, Mr. Hayes's diagram substantially agrees with that of Mr. Roberts,—the former making the hole measured from the end of the joist lifteen 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 surbase 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.

D D, Shows the size that Harrison's testi-

youd the partition of the test condition, where the medium sits during scances. As the whole width of the cabinet is but forty-three inches, Here we find you, and others, daring to enter including the lest condition, this would leave into the place that we have held sacred from the liftcen inches in width only for the medium's

> E E, Joist, the end of which was cut off to form the hole in the floor. a. Open space that must have remained unclosed, 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

fart her. It will be seen that the door could in no way e closed without leaving a vacuum of two and one-half inches east and west, by thirty-two nches north and south, which must always have

cen exposed to visitors at the seances. Harrison first swore (as the Times had alleged that the door was hinged under 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 impossibilty. 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 farther side of the diffeen-inch door, just five inches within the hole. Its one-inch thickness would have made this six inches, thus leaving better termed the followers of that great searlet an opening of exactly nine inches for Mrs whore, Anti-Christ! Now I come to you to-day, to 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 estified that the step-ladder was four and onehalf 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 onehalf 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 tissued, 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 every-thing that favored the possibility of spirit-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 after rain of the mediums and the bringing into disrepute the most glorious dispensation that has been vouchsafed by Heaven to man for ago 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 con-dition 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

Mr. Jonathan Roberts writes, "I had a trapdoor 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 overnowering 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 com-pletely "cowed down" that his clients were left almost defenceless in the hands of their ene mies, 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 manifestationsmade, perhaps, by interested or envious accusers or on popular rumor only-would carefully investigate the charge, 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 (out-Heroded by 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.

15th: "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 for ward and present the truth to the many bigots 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 Hardinge 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 wonward and present the truth to the many bigots have as yet visited us who possessed such won-derful gifts, and gave such general satisfaction, as Dr. and Mrs. D. Hall McLennan—the latter being the clearest and most correct clairvov ant medium we have ever seen, being con-trolled 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 pres-ence; but notwith standing that the medium was blindfolded—for the purpose of making her clair-voyant tests better, as it is her custom to name and give tests to each one separately, many be-ing strangers on the evening alluded to—her native guide came and greeted the man before entering the house, holding a lengthy conversa-tion in the native tongue during the rest of the evening, giving the man such tests as to com-pletely 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 concelvable 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. D. 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
and northerly twelve and one-half inches be-

disease to stay where his hand is laid (under Influence). While in the city of Sin Francisco they were interviewed by a *Uhronicle* 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 work-

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 conemplate making a tour to Oregon and the Atlantic States, where we hope they will meet with the appreciation they deserve."

BISHOP CREEK .- Cora V. Randolph sends us for publication the following card: "I would like to be informed by the Brotherhood of 'Eulis' or 'Rosicrucia' if I am entitled to any assistance r consideration as the daughter of Dr. P. B. Randolph, the grand Hierarch of these Orders. have learned that others of his relatives are recelving 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. C., 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. II. 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 1855 that the spiritual rostrumin this city was occupied by Thomas Gales Forster and Miss Cora L. V. Scott (flow Mrs. Richmond), Brother Foster speaking in the evening, and Cora in the afternoon. The spring preceding 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 sprung and caught from an overhanging limb a large bay leaf. As I looked at the leaf the 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 di-rectly 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 in-stant 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. upon the rostrum as soon as the audience was dismissed, and took possession of the leaf unob-served 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 lady replied, 'Oh, she got the leaf through the week, and studied it 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 malden, Shenandoah, I was informed by this sprightly intelligence, that I was led to leap up suddenly and to secure the bay leaf by her influence upon me, as she (the spirit) had been proviously requested by Spirit A. A. Ballou 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 af-

ter 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 organism at this later period of her life, and the brave words she has spoken for other mediums, I say again and again, God bless her! And though the pitliess storms of jealousy, big-otry 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 mu speak of the departure from this life, in July last, of Brother Leister Brooks, in his seventyeighth 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 the 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

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 and 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 Dis-pensation. 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 the carest transfer to research. tions of this life, giving us strength to pursue our pathway, knowing that some day we shall all receive a just compensation for the good and evil we have done."

Illinois.

NEW BOSTON. - II. II. 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 medial 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 circleroom by the persons composing the circle itself. Let us treat mediums with kindness and charity,

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Notices of meetings, lecture appointments, etc., should be forwarded to this office as early as Monday of each week, in order to history publication in the same week's solition of the Hanner.

edition of the Banner.

The quoting from the BANNER of Light, care should be taken to distinguish, between editorial articles and the communications readensed or otherwise of correspondents. Our columns are open for the expression of imperance though, but we cannot undertake to endorse the raried shades of opinion to which correspondents give ut-

terance. As We do not read anonymous letters and communica-tions. The hame and althress of the writer are in all cases indispensable as a guaranty of good faith. We cannot un-dertake in return of preserve manuscripts that are not used. When newspayers are forwarded which contain matter for our inspection, the sender will confer a favor by draw-ing aline around the article he desires specially to recom-mend for perusal.

Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 7, 1878.

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Lotters and communications for the Fatherial De-

THE MISSION OF MODERN SPIRIT ALLS MILE I THE MISSION OF MODERN STREET AND IN ISSUED AND STREET AND TO EAST OF THE ADDRESS and of action; to rode in the world; to make men'and women better; to teast them to live according to the dictates of the inner man, that their lives may be pure and true, leading them up higher spiritually.

Swedenborg and Spiritualism.

as any of the New Church men on the doctrines pains, when speaking of Spiritualism, to call it "Spiritism," as if the spiritual quality were lacking in it, and it were only a continuation of course to be ascribed father to individual idioof liberalism, but rather a relation of the worn demonstrates by irresistible proofs the doctrine clouded with superstitious fancies and wrapped up in the faded traditions of ecclesia-ticism.

They cling close to the "Word," that is, the Bible; and are unwilling to enlarge their belief the spirit which giveth life; and it is not for States. them to charge materialism upon Spiritualists or ... This bill, as will be seen, secures to each memin spirits and spirit-communion for example : but, if we are to take the word of their organ, the New Jerusalem Messenger, they refuse to reche was in their company. They told him of the past, and prophesied to him of the future.

In thus repudiating his practical teachings, therefore, it seems that the disciples set up to be stead of claiming to be taught by him. They them by the United States, the interest on them hold the Bible in the same idolatrous regard as being applied semi-annually to their current the churches which they expect to swallow up dem Messenger remarks that Swedenborg's writ- spending their share as they see fit. The Cheroings are not a revelation in any such sense as the kee fund amounts to over two and a half millions Scriptures are. It says that they are not the of dollars. Word, but infinitely far from it. They are in no since the middle of the last century, "has been then took place as in a wayward youth, as in a sixty thousand Indians own in common twenty enterprise. prodigal son, for example, when he had spent all or thirty million acres of land, enclosed in a wall and arose to go to his father.—Humanity since of laws, customs and habits separating them that time, as compared with humanity before, from civilization and all outside influences, they has been that of a dawning, rational manhood as cannot improve; and that, if left to themselves, compared with unreasoning youthhood. Conse- they must and will continue Indians; and that quently man's states, and wants, and capacities it is only a law enacted by a Higher Power that have been different. We live in an age when can allot the land in severally and organize a the Word-not as blind, verbal authority, as with better government, where each man can own the Israelites, but as rationally seen and under- his own homestead and have an inducement to stood as living truth-is to be our master; an labor." Very true; but enough, and more than style of composition of its written form-that is, the Cravens bill in Congress. to unveil it so far as any such explanation could each one's individual experience as he advances claims that all that Swedenborg did was to excannot see of themselves.

That may all be; but if he did not do a great their influence. Now if Spiritualism does not teach that, and teach it in the most practical and dred years after Swedenborg comes Modern Spirfor the other? And who will deny that each is the Indian Peace Commission, have each in turn

having reached that limit in its progress when In the internal economy of the Territory. And stood and accepted?

The peculiar principle of Spiritualism is that it does not worship or diseard forms, but simply wants truth to have free course in everything. Whether in the church or out of it, by and through the creeds or over and beyond them, it of the whole country." teaches and preaches the truth for which the human race was hungering and thirsting, namely: the ability to recognize the spirits of the departed, and consequently the great fact of imas no other operation has ever done before. If not follow that it is any the less religious. On the contrary, it shows that religion is more than is not an agency to be sneered at by Swedenborwithin the letter of the Scriptures. It acknowledges God in everything, and every revelation of him is and must be the abiding Word.

The Indian Territory.

Some little time since the House Committee on Seelve, of Amherst College, who was a member subscriptions as follows: of the Indian Affairs Committee of the last Con- Colby & Rich, Boston, gress. The views of so conscientions and independent a man are worthy of more serious consideration than those of other men who are more than open to the suspicion of being tainted with adopted President Seelye's views and recommendtee on Indian Affairs of the last Congress. The report is made to hear directly on the bill of gress, but met with strenuous opposition. The present bill professes to obviate the oblections shall pass into other hands.

We give the features of the Cravens bill, soon to be brought up for the action of Congress, as all the rights and privileges thereunto belongis to be given a homestead of one hundred the tribe to which he or she may belong. Persons now owning improvements on such lands are entitled to a prior right of entry; and the material in the spiritual realm. This is of all entries are to be made under the existing entirely suspended. The disease at other points Is pasing itself. It is, at any rate, not the spirit appeal to the Secretary of the Interior, as already glad to note, is pouring into the stricken disare to receive absolute fee therein; but it is exof immortality, it is not the less spiritual because - pressly stipulated that none of these homesteads it does it to the satisfaction of even the outer shall be alienated or sold by the patentee or heirs senses. Yet the Swedenborgian writers seem to until ten years have classed, unless by formal prefer that this belief in immortality shall be consent of the Secretary of the Interior. Nor shall such homesteads be liable to execution. seizure and sale on account of debt. The residue of the lands not selected or set aside as homesteads must be divided into two classes. Part of except so far as the discovery of new and deeper , these must be reserved absolutely for school purmeanings for its text may seem to give them per-poses, and the remainder is to be sold by the mission. In this sense they are as much slaves. Government and the proceeds applied to the Into the letter that killeth, as they are careless of dian funds already held in trust by the United

The fee simple is to remain perpetually in Indian possession. For certainly ten years no title can be disturbed. At the end of that time it is asognize individual spirits, or consent to be guided sumed that the red men who have been made by them. Yet Swedenborg himself gave the enfranchised citizens will have learned both their names of the spirits with which he conversed, rights and their duties. The further portion of and repeatedly identified them. He continually the proposed new territory is populated by the saw them about him, and freely confessed that roving Indians, who are nicknamed "blanket settlements. They enjoy the benefits of the trust funds held for the tribes by the Governexpenses and for the purposes of education.

> On the subject of making citizens of the Inwhich we have already referred, that "It seems

age, therefore, not when the Word needs to be enough, has been seen of the swindling disposirevealed, (re-veiled,) but unreited. And it is tion of the white man, trader, agent and border precisely what constituted Swedenborg's mis-settler, to demonstrate the necessity of throwing sion; it was to unveil the Word, and to do so by up a barrier for the protection of the red man explaining the nature of the language, and the in his rights; and this is the professed aim of

The opinion on this subject of a leading jourunveil it. There is another unveiling, and a | nallike the New York Times is deserving of attenvery different one, which can take place only in | tion, though it differs none from the current of opinion which is rapidly setting in the direction. from one step to another in regenerate life." It of justice for the red man. That journal says, "It is certain that if the experiment of making plain. He could not make others see what they citizens of Indians is ever to be tried, it is to be tried here. The town Indians, as they are called, are as thoroughly civilized as men of their race, deal toward bringing this world into the closest | isolated from the white race, ever can be. Some possible relations with the other, then his work of the head men of the Chickasaws, Choctaws, from the fifty-seventh year of his life to his and Creeks are highly educated, graduates of eighty-fourth went for nothing. He held, and collegiate institutions, and much better equipped he proved, that we are at all times surrounded for the duties and responsibilities of self-governby invisible spirits, and subject continually to ment than the average white man. How long must their communities be surrounded by a wall of tribal laws, and remain like an island in a sea effective manner, it does nothing. Nearly a hun- of civilization? The anomalous condition of the Indian Territory has been the theme of discusitualism, taking his general idea and reducing it sion in numerous Executive documents for a to minute, every-day practice. Who will pre- generation. The President, the Secretary of the sume to say that the one did not open the way | Interior, the Commissioner of Indian Affairs, and

larger and deeper revelations could be under- the chief recommendation made is that the communal system of land ownership be broken up, and an ownership in severalty be substituted. This can be done without any violation of treaty rights with the consent of the persons interested, and with a decided gain secured to the prosperity

Aid for the Yellow Fever Sufferers! Our readers must be aware, through the details which we have for several weeks past put mortal life. Spiritualism has unveiled this truth on record, that the unfortunate people resident in the South are now being called to pass through It is not superstitious in even its methods, it does the furnace of an antiction, the heart-wringing agony of which can be but feebly hinted at in words. It is our desire to do all that may be superstitions and forms, and above them all. It toward aiding those noble men and women, who, scorning to fly the presence of the epigians because it does not bind itself to work only | demic, are striving to meet the wants of the sick and suffering in the fever districts: and for this purpose we earnestly appeal to our patrons to forward to our address whatever sums they may feel to devote toward this noble work of charity. We will at once acknowledge in these columns the names and amounts sent us, and hand the same to the Treasurer of the Citizens' Relief Indian Affairs handed in its report, which, it | Committee of this city, to be by him transmitted is well understood, was written by President to the Howard Association. We open the list of

J. O. B., Boston, . .

The Worth(?) of Physicians.

The Boston Journal says: "Two days, before corruption. The present committee have thus he died at San Francisco, Montague, the actor, had his lungs examined by four famous doctors, ations, which were signed by the entire Commit- who applied the stethoscope, and, after a protracted test, declared that the lungs were not in the least affected. In forty eight hours he died, Representative Cravens, of Arkansas, which pro- and an autopsy revealed the presence of a mass. poses to organize the Territory of Oklahoma. A of tubercles, and the further fact that one lung bill similar to it was introduced into the last Con-

IFF As we go to press the news from the South raised to the other one, by forbidding that the is of a most alarming nature. The yellow fever title of the Indians to the lands of the Territory | fatalities in New Orleans, Sept. 2d, were the largest thus far announced since the outbreak of the pestilence, the number of deaths reaching one hundred and eight and the new cases two hunfollows: It assumes that the members of the dred and nine. An appeal has been made, in tribes inhabiting the eastern end of the Indian consequence of the great destitution in the city. Territory are ready to accept and discharge the for the distribution of rations by the federal govduties of citizens of the United States. It accord- ernment, and relief from this source will be afingly constitutes these persons citizens, with forded at once. At Memphis fifty-three fatal cases were reported. Out of five hundred and Prof. Parsons, who has written as intelligently ling. To each member of these civilized tribes fifty persons remaining at Port Gibson, Mississippi, four hundred have been attacked with the of the great Swedish seer, has taken special and sixty acres of the land now occupied by malady and fifty five have died. The epidemic is still on the increase at Vicksburg, and has made its appearance at Baton Rouge, La., where many persons are sick, and business is almost Land laws of the United States. In case of con- in the Mississippi valley is also spreading with synerasy than to any truth on which it thinks it troversy, the disputants shall have right of final unprecedented rapidity. Pecuniary aid, we are provided by law. These homesteads are to be tricts rapidly from all parts of the nation. The old spirit of Orthodoxy. Because Spiritualism patented to the persons entitled to them, and they | yellow fever subscriptions in Boston, to date, amount to upward of \$23,000.

A bright new paper, the Santa Barbara (Cal.) Independent, comes to our office, bearing the names of Warren Chase, editor, and Fred. A. Moore, publisher and proprietor. The journal before us, while specially devoted to the greenback cause, woman suffrage, etc., does not scruple to speak a good word for Spiritualism, and the broadest liberality in matters religious." In a recent issue it remarks as follows concerning the local spiritual organization which it announces as supporting Sunday lectures each week:

"The Spiritualist social at Crane's Hall Wednesday evening, was, as their social parties nce a month the society gets up one of these seems to be a part of their religion to have a good time and behave well. They are ecoming very popular with the young people of the city.

A party numbering upward of one thousand persons visited Silver Lake Grove, Friday, Indians," because they do not live in towns and Aug. 30th, and participated in the fifth annual musicians' excursion and picnic. A good number of organizations were represented, among ment. Some of these funds are applied, in their those present being members of the following wiser than the Master whom they profess to interest, to the establishment and support of bands: Maplewood, Newton, Hyde Park, Dorworship. They ought to have taught him in schools. All the tribes have such funds held for chester, Bond's, Hingham, Weymouth, Belknap of Quincy, and several others. The day was fine and the musical exercises were of the most satisfactory description. Dancing was also particiand displace. A recent issue of the New Jerusa: Tribes like the Chickasaws have the privilege of pated in to the full-Bond & Dunbar's Band furnishing the necessary accompaniment of melody. The whole affair was under the direction of Mr. Alonzo Bond, of Boston, the veteran musician and conductor. The party was pronounced, as sense "God's writings." But humanity, it adds, I dians, President Seelye remarks, in the report to to character, to be one of the best that has gathered at Silver Lake this year, and Mr. Bond is to passing through a very great change. A crisis, almost a self-evident proposition that if fifty or be congratulated upon the success of his worthy

W. H. Wilson, writing us from Goulburn, N.S. W., July 14th, says: "Spiritualism is in its infancy in this colony, and excepting in Sydney and Melbourne is almost unknown in the inland towns. The only medium we (the colonies) can boast of, is Mr. Walker, trance lecturer, now holding highly successful séances in Sydney, with J. Bowie Wilson, an M. P. of high position, as chairman; but I am afraid Mr. Walker will not find his way to Goulburn (this place, one hundred and twenty miles from Sydney). A good medium could make a fortune in this region." He further states that private circles are being held in Goulburn, which he attends in company with other friends, and that, among various orders of development already outlined in the members of these meetings, one young lady is being unfolded as a healing medium.

Just as we go to press a note reaches us under date of Holly, N. Y., Sept. 2d, from Bro. Andrew Jackson Davis, the brief and pathetic lines of which will, we know, awaken a responsive tone of sympathy in the hearts of the many friends of the esteemed couple into whose home circle the Angel of Change has entered:

"Mary's dear mother Robinson passed into the Heavenly Home at 10:40 last evening. Mrs. E. L. Watson will speak to-morrow at 3 o'clock

We learn that our occasional correspondent, N. C. Folger, Esq., of New Orleans, passed to the higher life last week. Several years ago he became a convert to Spiritualism, and has since been an earnest and active sustainer and promulgator of its principles.

Major Thomas Gales Forster and Mrs. Forster have been for some time on a tour in in its own sphere and way a Revelator, humanity | repeatedly urged that a change should be made | Scotland. They are at present in Edinburgh.

Our Public Free Circles

Dld not reopen last Tuesday, as was expected, Mrs. Rudd, the medium, being too ill to be in attendance. On Tuesday next, Sept. 10th, we expect the circles will be resumed and held regularly during the month, on Tuesdays and Thursdays (none on Fridays).

On Sundays, Sept. 22d and 29th, Circles will be held at 3 o'clock P. M.

Charles H. Foster.

Spiritualists and investigators will confer a favor on themselves by procuring a sitting with this celebrated test medium, who is now in Boston, at the Parker House.

H. Chubbuck, President, writes: "Our meetings in Quincy, Mass., will commence Sunday, Sept. 8th, at Hardwick's Hall, at 2:30 P. M. Mrs. Aggie Davis Hall will speak, and Mrs. Maggie Folsom is expected to be present and give tests. Our meetings were well attended before the vacation, and we expect an increased interest this fall."

Dr. George A. Stone, whose "Condensed Air Cure " has accomplished so much for sufferers from lung difficulties, contributes an article on our fifth page concerning yellow fever and its treatment. The inspiring source of the information it contains he ascribes to spirit Dr. Rush.

A prominent public worker and medium writes us under a recent date: "Dear old Banner of Light-may it live as long as poor, persecuted media need a defender, as long as truth has an enemy. Is not that, dear friends, heartily wishing that it may live forever?" The reader will find Dr. Peebles's report

of the first day of the Watkins Convention, on our second page. The residue will appear next

A. S. Hayward, magnetic physician, has returned from Saratoga Springs, and will be at his rooms, 5 Davis street, Boston, Sept. 9th.

Mr. W. J. Colville is delivering a course of farewell lectures in London, prior to his embarking for America. It is reported that the Bishop (W. I.) who

s now in England, and the Bishop now in the West (T. Brigham), are cousins. For beautiful bouquets of flowers for our

public free circle table, Edward V. Gilman, Exeter, N. H., will please accept our hearty thanks. C. B. Lynn will lecture in Stafford, Conn.

during September. Dr. Monck, the celebrated English medi-

um, is reported as being very dangerously ill. Read the obituary notice of Hon. Horace

H. Day, in another column. Movements of Lecturers and Mediums.

(B)eakers having matter for this Department are reminded that the Banner of Light goes to press on Tuesday of each week, but bears the date of Saturday. Their notices, therefore, to insure prompt insertion must be forwarded to this onice on the Monday preceding the day of going to

Capt. H. H. Brown will speak in Amory Hall, corner Washington and West streets. Boston. Sunday, Sept. 8th, at 21/2 and 71/2 P. M. He will give as the afternoon lecture that upon "Measure for Measure" which was so well received at Lake Pleasant. In the evening his theme will be "The Religion of a True Life." Mr. Vandercook will sing his original songs at each meeting. We are informed by a correspondent that E. V.

Wilson, seer and speaker, will be at the Lily Dale Camp-Meeting, Casadaga Lake, Chautauqua them to charge materialism upon Spiritualists or . This bill, as will be seen, secures to each memany one else, while they hug the literal so close the spiritual and real. They put faith prohibits its alienation under any consideration. In spirits and spirit communion, for example: The fee simple is to remain perpetually in Indian and all shared in the refreshments. Co., N. Y., fourteen miles south-east of Dunie will hold forth day and evening, giving entertainments, and never have any dissipation of spirit-life, reading character, etc., from Sept. 5th to the 16th, 1878. "These camp-grounds are considered equal in every respect to those popular resorts at Lake Pleasant or Onset Bay. There are full three miles of good steam-boating with a fine little steamer, a good hall for dancing, excellent music, and speaking, with the prospect of a good time before all who attend. Excellent board will be furnished for eighty-eight cents per day, including lodgings.' Mrs. Susie Fletcher sailed from New York for

Europe on the fine steamship Circassia, Saturday,

Bishop A. Beals lectures at Waukegan, Ill., during September.

Mrs. W. H. Toward will visit Boston about the middle of the present month. Due notice of her arrival will be given hereafter.

Mrs. Susie Nickerson White has returned from her vacation, and resumed her mediumistic work at her residence, Suite 1, St. Elmo, 130 West rics? Brookline street, Boston.

G. B. Stebbins, Esq., speaks at Ithaca, N. Y., Sunday, Sept. 8th; Moravia, Sept. 9th and 10th; De Ruyter, Sept. 17th and 18th; Yearly meeting at Brown's Hall, Georgetown, Sept. 21st and 22d. George A. Fuller and Henry B. Allen, after a successful sojourn at Lake Pleasant Camp-Meeting, have returned to Amherst, Mass., where they may be addressed by those desiring their services for lectures and séances during Septem-

Prof. Milleson will give lectures on subjects embraced in the science of Spiritualism, illustrated by the several spirit paintings recently executed. These pictures will only be used in New England during the coming autumn. All societies who wish to see and hear the only spirit artist on the rostrum will do well, to arrange for lectures. Address him at Nashua, N. H.

Dr. D. P. Kayner has engaged to lecture for the Cleveland Association of Spiritualists the Sundays of September, and would like to make engagements to attend grove meetings and lecture week day evenings in the vicinity. Dr. Kayner is an able lecturer, and the friends in Ohio should profit by keeping him employed while among them. His address for September is Cleveland, Ohio.

Bayond the sea the Banner waves, wherever we may roam, Attended by angelic hosts from their celestial home. Nor will they prove unfaithful when foes our cause assail, Nor cease to light the pathway when darkening clouds prevail.

Ever their watchful presence is manifestly near,

Rend'ring assistance ever when truth we would make
clear;

Or whispering words of solace, when weary thoughts op-

Filling our hearts with gratitude for knowledge we possess. Let 'love and truth and charity' your motto ever be In years to come as in the past toward all who would be

free; Give gladly to the thirsting souls sweet tidings from above Help erring voyagers o'er life's shoals to purer streams o That well reflect the forms of all who o'er their surface Hotel Kronprinz, Berlin.

BRIEF PARAGRAPHS.

Great efforts from great motives is the best definition of a happy life. The easiest labor is a burden to him who has no motive for performing

New Haven is to be cursed with another agita. tion as to Bible reading and prayers in the pub-lic schools. Religious exercies were forbidden in the schools last year, and now it is proposed to reëstablish them. Looking simply at the interest of the schools, this does not seem wise.—Boston Herald.

Drawing instead of driving is the latest idea in Drawing instead of driving is the latest idea in steam navigation. A Baltimore man has applied the screw (which, by the way, he continues to call a propeller) to the bow of a boat, and says that a higher rate of speed is thus attainable than with the ordinary use of the screw at the stern.

A Yankee has walked across the English Channel in air-tight boots, and stepped ashore in France. Does this foreshadow a revolution in navigation? The Buffalo Express puts this timely conun-

drum: Can these be very hard times—can a country be very "hard up"—which consumes 50,000, 000 gallons of whiskey, 10,000,000 barrels of beer, and 2,000,000,000 cigars in a single year?

Admiral Inglefield and the officers of the English men-of-war now at Newport, are enjoying to the full the welcome of the residents thereabouts.

A New York woman says: "Were it not for the self-sacrificing women of the land who marry and support so many men, the number of tramps would be largely increased."

A clergyman writes to the Manchester Guard. an to say that "Jingo" is the Basque word for "God;" and was imported by profane Basque sailors in their nautical imprecations. Hence, those who say "By Jingo," are merely swearing under the cover of a foreign language.

Oliver Hazard Perry, son of Commodore Perry, of Lake Erle fame, died Friday forenoon, Aug. 30th, at his home in Andover, Mass. His age was sixty-three years.

An editor apologized to his readers after this An enter a pologized to his readers after this fashion: "We expected to have a death and a marriage to publish this week; but a violent storm prevented the wedding, and the doctor being sick himself, the patient recovered, and we are accordingly cheated out of both."

Our thanks are due Congressman Leopold Morse for public documents.

Dr. Asa Fitz, well known as the Waltham hermit, died at his son's residence in Watertown, on Thursday, Aug. 29th. He was sixty-seven years of age.

Benjamin R. Tucker, formerly editor of the Radical Review, and at present editor of The Word, has been engaged by the Boston Globe as one of its departmental editors. The return of Mrs. Mary A. Livermore and

her husband from Europe was made the occasion of a pleasant and soulful reunion at Melrose Town Hall, Mass., on the evening of Sept. 2d.

The thirteenth exhibition of the Massachusetts Charitable Mechanic Association was opened in the buildings erected for the purpose on Park square and Columbus avenue, Boston, Monday, Sept. 2d. The formal proceedings included a procession, speeches by President Joseph F. Paul, Vice-President Charles W. Slack, Mayor Pierce and Governor Rice. The Governor start-ed the engine which furnishes the power for the

Wonder if the angels can swim?-Post. No. But they can fly, according to old Theology.

Austrian regulars on the one hand and Turkish regulars on the other, are furnishing the millstones between which the insurgents in the principalities are being pulverized. Batoum is to be evacuated at once, the Russians in Turkey are embarking for home, and the British fleet is repeaceful aspect. But none may prophesy the character of the next report from Europe.

mixed to the consistency of cream, should be kept in every house for burns, scalds, etc. It is sometimes so quiet on shipboard that you

A bottle of flaxseed oil, chalk and vinegar

can hear a belaying pin drop on a sailor's head

September is a stirring time,
When every heart with joy stirs;
When poets stir with stirring rhyme,
And e'en the festive of sters.
—[Boston Advertiser.

In forty years the sea has advanced 300 yards on the land at Cape May.

Science, in the common acceptation of the word, deals with the external and material, not with the internal and spiritual. Hence its authority is with the first, not with the last.—Boston Index.

The Boston Post says that the faces, on the treets begin to show a shade of brown and bronze here and there, which signifies that the absentees are one by one stealing back again. Isn't "stealing back again" rather rough on the 'absentees''

If, as Dr. Undel asserts, woolens hold and well understood they do the small pox, why don't the people in the districts most liable to be infected exclusively use instead all cotton fab-

Cyprus, the newly-acquired island of Great Britain, is a terrible place in which to reside, according to the reports, as it abounds in deadly fevers, and mosquitos before whose powers the New Jersey article pales into utter insignificance. Besides, wasps exist there of the sewing-machine pattern, the needle making incisions at the rate of ten each second. And then, again, the centipedes are exceedingly numerous and very sociable. What a delightful locality Cyprus must be, to be sure!

A town in Hungary was almost entirely swept away by a storm on Friday, Aug. 30th. One thousand houses were destroyed, and upward of four hundred persons killed. Many persons were drowned by the flood in other places, and the destruction of property was very extensive.

The Howard Athenaum, which opens for the season on the 10th instant, will be run as a first-class theatre, by Messrs. Tryon and Stinson as managers. These gentlemen have had large experience in the theatrical line, and will doubtess fulfill all the promises they have made.

The great cry with everybody is, Get on! just as if the world were a traveling post. Learned books have been written to show young men how important it is that they should get on in the world. How astonished people will be when they arrive in heaven to find the angels, who are so much wiser, laying no schemes to become archemental Witter Alling to schemes to become archemental when they are the second archemental when the secon angels!-Chicago Alliance.

The lively Boston Herald hastens to inform its many readers that the name of the ruthless carpet bug which is now doing so much to render frantic the good housekeepers of the land, "is anthrenus scrophularia, not anthrenus scrophula-rius, as we printed it Sunday. It will be a great satisfaction to those who suffer from this pest to have the correct spelling of the name.

When does a sailor approach a Roman Empe-When he's going to sea-sir.

Advices from India record the death at Bombay, July 26th, of the eminent Parsee banker, Sir Cowasjee Jehangir Readymoney, Knight Commander of the Star of India, whose public benefactions reached the sum of \$1,000,000! He was born in 1812.

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No.

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-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 600; 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 teaspoonsful) 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 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 iced); 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.

the patient will as a rule recover rapidly.

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 intelligences can be disseminated and reach the public. GEO. A. STONE. . Rochester, N. Y., Aug. 26th, 1878.

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 scances with Dr. H. Slade, who had been invited to Annathal, the residence of Mr. Schmid. Besides the usual slate-writing and some other strong physical Astor House. I noticed a very elegant woman manifestations, which were not only observed of middle age, whom I had never seen before, during the scances, but also during meals at the gazing at me with a look like that of a sleepdinner-table, there occurred some other signs of spirit-power not often noticed in the presence of spirit-power not often noticed in the presence of about to move away, when she said: 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 scance 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 whom you once kindly interested yourself during his unhappy earth-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 and with such vehemence without doing any ligent 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 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 sojourn 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 mediu m 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

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 here-tofore unknown science of man, for which we are indebted to the discoveries of Prof. Joseph

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

This volume of four hundred pages, which I tremely concise presentation of the four sciences, phrenology, cerebral physiology, sarcognomy, and pathognomy, with illustrations of psychometry, anatomy of the brain, physiognomy, chirognomy, and social philosophy. Of the latter only enough is said to make us wish for its fuller presentation.

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

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 imagned by any one.

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 sarcognomy, but is deeply instructive to the mesmeric and electric practitioners whom he is now teaching to treat liseases in a more efficient and scientific manner by the guidance of sarcognomy, the practicability of which he demonstrates on the patients at every private lecture.

Dr. Buchanan differs greatly from his prede-cessors in phrenological science. He is not limited to the materialistic sphere of Gall and Spurzheim, but comprehends the highest range of psy chic 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 sciendelivered 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 o 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 liberality, freedom and progress, we have much to expect from his future efforts. S. W. Kent, in the Truth Seeker.

*(The book bears the title of "The Psycho-Physiological Sciences, and their Assailants," and is offered for sale by the publishers at the Banner of Light Bookstore, 9 Mont-gomery Place, Boston.)

[From the New York Sun.1 Was it a Spirit?

HOW AN OREGON WOMAN ASTONISHED A PHILA-DELPHIAN 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. It was this: "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 hor-ror upon an instant's reflection. The man was hanged, as I said. With his last breath he de-

clared his innocence.

Some time ago I was sitting in the parlor of the

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

"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

Astounded 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.

I am certain, I say again, that I had never spoken of that impulse to man or woman. How

Camp-Meeting Organization. The Conservative Spiritualists, upon the break-

ing 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 Germany where there is little or no pretension at "scientific" acuteness and renown. The report shows that the power of Siade has not diminished in any way during his sojourn in foreign climes, and is always sure of manifesting riself 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. Sicklerville, 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 cor-respond with any of the officers, or Executive Committee, and become connected with the Association. Due notice will be given when business or other meetings of the organization are to be held. HENRY W. WILBUR, Sec'y. 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. Swing says of the Christian outery against the paganism of Bryant's "Thanatopsis": "It was not rhetoric or logic which complained at It is made entirely clear in this volume that all the great problems of life and mind which have never even been thought of by scientists or philosophers, have been grasped and was not retoric or logic which complained at the paganism of the great poem. It was only that Christian prejudice and semi-fanaticism which once demanded that even the sports of children should be evangelical, 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. holds its sessions every Sunday morning at this hall, corer West and Washington streets, commencing at 104 o'clock. The public cordially invited. J. B. Hatch, Constitution

theor:

PYTHIAN HALL.—The People's Spiritual Meeting
(formerly held at Eagle Hail) is removed to Pythian Hail,
Tremout street. Services every Sunday morning and
afternoon. Good mediums and speakers always present. NASSAU HALL, corner Washington and Common streets — Spiritual Moetings for speaking and tests every Sunday at 10% A. M., and 2% and 7% P. M. Excellent quartette sligting 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 recrea-tion. The exercises consisted of music and reci-tations, to the apparent acceptance of the audi-ence. Mrs. C. C. HAYWARD, fluardian.

Pythian Hall - Dr. Charles Court gave a short but instructive trance address last Sunday after-noon, 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, Wason, 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. N. W. J.

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. Aggle 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. Nel-

son 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 plane 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 Presbuter has joined the yaupers of summary Providential retribution

"Boys in Terro Hauto have a thrice-repeated warning to remember the Sabbath day. According to the Indiana Farmer, boys have been drowned while bathing each Sab-bath for three consecutive weeks."

We clip the following from the Congregationalist by way of antithesis: "At a plente held at Chebacco Lake, Hamilton, August 9th, on the sixtleth anniversary of the First Church, Danvers Center, 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 delate was scattered across the street. One young man had his coat, trousers and one shoe torn to shreds, and one arm and leg blistered. The house was filled with smoke and a sulphurous smell."

We hope that this premonishment will not be despised. It is evidently unsafe to visit church pienics. The Herald and Presbyter's warning to the small boys is very effective, but it lacks "the smoke and the sulphurous smell."—Chicago At-

To Correspondents.

** No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return communications not used. DR. W. O. P., NEW YORK CITY.-We are not in the way of seeing the paper you mention. Such extracts as it

nay 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 pleas ant hours spent with them on the grounds, and hope tha the seed sown there will bring forth an abundant barvest.

They are faithful workers for the cause of truth.

Angust 29th, 1878. C. P. LONGLEY and oth rs. Spiritualist Convention in Vermont.

The Vermont State Spiritualist Association will hold their Quarterly Convention at Hyde Park Sept. 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 array of home talent that may reasonably be expected, the services of Capt. H. H. Brown and Mr. M. C. Vandercock, of Michigan, but more recently from Lake Pleasant Camp-Meeting, have been secured, which cannot fall of adding great interest to the occasion. Hyde Park is the shire town of Lamolle County, twenty miles northeast from Waterbury, and is accessible from the north and south via. the Central Vermont Raitroad to Waterbury, thence by stage-coach, over a splendid road, through a beautiful and picturesque partion of the State. The Portland & 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 reciprocate the kindness of our Northern friends in the past. There is a commodiate at a liberal rate. Half fare will be granted by the different Railroads.

Z. GLAZIER, Sec.

Gouldsville, Vt., Sept. 2d, 1878. Spiritualist Convention in Vermont.

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THE SPIRITUALIST: A Weekly Journal of Psychological Science, London, Eng. Price 8 cents per copy. \$3,00 per year, postage \$1,00.

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Spiritualist Meetings in New York. THE FIRST SOCIETY OF SPIRITUALISTS of New York hold their meetings every Sunday morning and evening at Republican Hall, No. 55 West 33d street, near Broadway. Lyceum meets at 2,4 P. M.

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Author of "Afcana of Safara," "Antiquity of Man," "Career of the Good Idea in History," "Career of Regarders," "Arcana of Spiritualism," etc.

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of Society; Marriage, its F undation and Responsibility.

The "Eth'es of Spiritualism," while running in the columns of the Religio-Philosophical Journal, was widely noticed and commended by the pub-leand the press. From the various published rotices we quote a few, as fo lows;

"Contains matter of much interest to liberal minds," "Propublish Vally Gatzille.

"Minds a Tattle's Ethes of Spiritualism, now being published in the Religio-Philosophical Journal, is along worth the subscription price to that journal. When Mudson Tuttle writes he says something." Spiritual Scientifel.

soft futtle writes he says something — space we worth!

. "We congratulate our brother of Chicago on his securing these valuable contributions. No tone is teller qualified to freat the subject intuitively and philosophically,"

. "Burner of hight.

. "Such a work has long been needed, and nev rimore so than at this film". . To me the crowning glory of Spirituals, in is its eithiral system, its pure and perfect code of motals. . . I am profour divigrateful to Mr. Fattle, that he has undertaken the work." . . . Win. E. Coleman.

. "This subset should have been thorough", "raved between why some fit our ablest minds, but it may be for

morn.

"This subset should have been thoroughly traved before now by some fit our addest minds, but it may be for the best that it has been comparately by neglected, and tho duty left to furn or presenting it to the one-closed lower.

"They no Crowdle, M. D., and or of Transive Ciristinally and Modern Spiritualism.

"I have just real your almost cement covering the series of articles you will soon begin to proceed the from the every active and thoroughly honest pen of Rice. Hudson Tuttle. He is a farmer, and knows how to pow an sew and ready agraphecy lower, and can or examinate between goed and lead built. He writes from the futiness of the spirit, and therefore he constantly rises above topoloids of independent of the highest and noet pid osophical safe incurs the horour transition of the highest and noet pid osophical safe incurs to the morality from his faithful pen; and the comfort legical the decledes a highest and noet pid osophical safe incurs to the morality from his faithful pen; and the comfort legical whom one reliects and knows to acceptant with Hudson Tutth is no hypocrite, and him is a way spects cally as good as his written week. "In the Jack out Divise, "The quest bus he proposes to answer are important, and concern us all, at dinowing the suswer are important, and concern us all, at dinowing the shows a reimportant, and concern to all, and now the is better qualified to ensuighten the world on these toples. I congratially we have the safety of the views. "The author has teadily aimed to bring his work within the smallest residue of the same and many standards were

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Free-Circle Meetings, through the mediumship of Mrs. JENNIE S. Rudd, are reported verbattm and published

each week in this Department. We also publish on this page reports of Spirit Messages given each week in Baitimere, Md., through the medium-Ship of Mis. SARAH A. DANSKIN.

These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond-whether for good or evil-consequently those who pass from the earth-sphere in an undeveloped state, eventually progress

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

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Are held at N., 8.5 Monty mary Place (second story), corner of Province street, every I use bay and Thursday
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into necessity. The public are discitledly invited.

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Mr., Hodd holds no private circles. She receives no
distors on Theodays, Thursdays, or Fridays, until after 6 lowers for the Circle Room table are solicited, LEWIS B. Willson, Chairman,

REPORTS OF SPIRIT MESSAGES OIVES THEOUGH THE MEDIUMSHIP OF MRN, JENNIE S. RUDD.

Invocation.

Father and Mother, we reverence thee, for we recognize thy great power, and understand that thy laws govern the universe. Our Father, we come to thee feeling that we are children, and thou art the parent, and we ask that thou wilt guide and guard us, that thou will help us do that which is right. We come to earth, we see the various channels through which we must work, and we travel the pathway which seems to us the one pointed out. May we do our work and our duty acceptably to thee, and to all humanity.

Questions and Answers.

ready to hear your questions.

QUES —How can mediums tell when they are receiving communications from departed spirits?

Ass -Very many of them can tell nothing about it. For instance: the individual whom we are controlling to day cannot inform you of the communication which we are giving, because she is unconscious, and knows nothing of Mediums who are inspirational know when some spirit speaks through them. There are claimandient individuals who listen to the sound of spirit voices; they know that spirits are talk-Ing to them. It seems to us, as we look around in life, there need be no doubt about the matter. Any medium who has common sense and reason can understand whether they are being talked to by a spirit, whether they are controlled by some other intelligence, or whether it is some imagination, some peculiar hallucination. It is evident that they can find out whether they are clairau lient or clairvoyant, or both

Q -When persons escape great dangers by prompt action, induced by a strong impression of impending danger, from what intelligent

source comes that impression."

A \(\frac{1}{2}\)We believe it comes from the spiritual world. All persons have more or less spiritual influence about them. There are always those who are concerned for their future. For instance, Mr. Chairman, were you in danger, think you not that some individual would point you the way by which you could escape that danger? Think you not there are largers were danger? Think you not there are angels ever ready to hold out the hand and say I will assist, I will do this or that? Why, it seems to us so very strange that each one does not realize that he or she is under the protection, more or less, of spiritual influences.

[From an earnest truth seeker.] It has been seriously stated that fabries of spirit materialization, when placed under a microscope, fail to present the otherwise invariable phenomenon of magnification of fibre. Is this so? And if

-A. -Spiritual things are of one nature mate rial things are of another. If it is really a spir ltual garment; unless som / spirit acts upon it at the time it is placed under the microscope, you may be very sure it will present a different phenomenon, and show a different aspect from a material garment. If it is made with material fin gers, if material thoughts are scattered through it, then it presents one phase of life. There is life in every fibre of the garment which I takehold of now (referring to the medium's dress). There has been a thought worked into it by the one who measured it, by the one who prepared by those who stitched and worked on it. Now when you present it under the microscope you have a p culiar phase of the material. If we make something out of the spiritual and bring it to earth, we do not bring a material garment, but we bring a spiritual garment. When placed under the microscope there is a great difference, because one is spiritual, spirit-

ually made—the other is materially made.

Q —Is the "death-struggle," as it is called. more distressing than any acute pain the body suffers before death? A -Many seem to suffer a great deal-many

suffer from imagination. They fear death—they fear the change which is coming to them. An Individual passed away but a short time ago who really supposed she was suffering intolerably, when, if she had just lain down and said, "I am dying-I know I am going out," there would n't have been a particle of suffering. Her friends stood round her and thought she suffered dreadfully, when really there was no pain of the body, only the fear of crossing the river—the dread of the unknown. Many times that which looks like suffering is merely muscular exertion, the effort made by the spirit in freeing itself from the different portions of the body. The patient does not suffer half as much as it is supposed not near so much as would be caused by an attack of acute rheumatism or neuralgia. spasms which seem so terrible the dying do not actually realize or feel.

Clarissa Healey.

I am quite an old lady. I do'nt know much about these things. I have been gone away quite a little while. As near as I can reckon it will be en years somewhere about the 6th of August I went away from Candia, N. H. I had been having queer spells for a good while My heart didn't go just right. There didn't any-body seem to appreciate that I was sick. I did n't say very much about it, and all of a sudden, one day, I got out just as I was making some I've been gone a good while. I've been round in a good many places. I've found out this thing is a pretty sure thing; it is really right. I don't know why I shouldn't come here. I've been here once, and didn't make out much. I don't know why I can't come again. My name is Clarissa Healey. I was about seventy years old. I have done the best I could. I can't tell all I want to, because I can't think of it. Any. body would suppose a person who had been in the spiritual world as long as I have, ought to know everything; but I don't know a great deal.

I don't understand these things.

June 13.

James Hannon.

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

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The Spirit Messages given at the Banner of Light Pu but I could n't seem to make my way. You'll have to excuse it and jlet me have my say, any-

> I 've got some friends, and I want to get at 'em. want them to understand that I aint dead. am alive. I'm doing the very best I can, and I shall reach 'em by and bye. That's all. That's why I come. I thought this place was open to everybody, and it didn't make any difference whether you were white or black, brown or blue, if you only told your story: I 'il tell you something more if I can come again. June 13.

Lucius P. Morse.

Lucius P. Morse, from Chicago. I am to establish a telegraph wire, I expect to operate it. expect to do better than anybody has ever done before. I want to reach a friend of mine here in Boston of my own name, Charles Morse, T want to reach a friend of mine in New Orleans. I expect to do them some good. I only send this out as a feeler. You know that sometimes you find a bug that crawls round and round and round, and keeps feeling his way all the time. Now I am just one of those—not a humbur exactly-but I am crawling round and putting out my feelers. I've got my work to do; I want to get into the hearts of some individuals. good deacon used to say who lived a long while ago, "By the grace of God we will do" so and so, so I say now. By the grace of truth I am going to reach some friends on earth.

Thomas Riley.

I used to live in Philadelphia. I came on from old Ireland. I came on here when I was a bit of a boy, not more than twelve years old. I stayed in Philadelphia a long time, an' then I come here to Boston, an' stayed here a year or two. I did n't like it at all at all, an' I went back to the Quaker City. I liked it all but the Quaker part—I do n't like that. I met with many good friends there. Me name is Thomas Riley. I've been gone, I should say, it's near into five or six years. I went out with consumption. I took a bad cold,

an' never got over it. [Fo the Chairman.] I've seen the Pope since came here, and he aint a bit bigger man than you are, spiritually, sir. He has had to be just as humble as any of us. I've seen the praists, an' they aint a bit bigger than I. Now, sir, what 'll I do? Will I be saved by coming down here? Will I find my way up? I want to see the big mountain, an' to go up to it. Do you think I'll be able to? [I think you will find yourself very. much aided by coming here. 1 Do you think I'll find me old mother an father? If I do, I'll be CONTROLLING SPIRIT -Mr. Chairman, we are coming back an' blessing you, sir. June 13.

James M. Ferris.

I wish you would say that James M. Ferris, who left Montpelier, Vi., about fifteen years ago, returns and brings with him a book, asking that somebody will go where he can read that book to them. It is of no use for me to discriminate, no use for me to talk - they understand very well who and what I am I want to make things clear, and will do so if possible, if they will allow me the privilege. If they don't allow me the privilege, I shall come where I can make things clearer than they will care to have me.

Anonymous.

Through the darkness, through the sunshine I have walked the spiritual path of life. I did whatever seemed to me to be right. You blame each other for the paths you take; you some-times say if I were he or she I would not walk that pathway. Look you to the realms above, and see there what destiny is for you, and then place yourself under the same conditions, and ask why it is that you do a particular and peculiar work. I came forth, as it, were, from inharmony. Inharmony presided at my birth, and having gone forth and scattered it, I could not had a the restriction and analysis work. help it. I stoo Lon the rostrum and spake words that came burning, as it were, over my lips. I have done that which seemed laid out for me to I realized that I was a medium, and I know that I was just as necessary to the world as was Christ. I know that Judas was just as necessary to the world as ever Jesus of Nazareth was. I in my time was just as necessary as was

I come here, Mr. Chairman, that I may do a work for one who was the first to speak a kind word to me after my going into spirit-life. I have been crowled out everywhere. Every time my name, was spoken it was spoken with a feeling of degradation, as if they would like to push me, not only out of earth life, but out of exist ence. He whom I injured more than any other in lividual took me by the hand in the spirit-life and gave me words of cheer. I want to say to them I will do them some good, I will be kind to them and watch over them, and do all I can for them. I have no name. I dropped my name June 13. long ago.

Hannah Marshall.

Mr. Chairman, I am truly glad to meet youglad to feel that you can extend the hant of triendship to everybody in the world, whether hey are bond or free, white or black. It matters not, I perceive, to you, whether New England or the West, the North or the South holds us; therefore it is with pleasure that I come here. have not been gone away a long time, but I did say that if ever the time came when I could make myself manifest, I would. Twice before I have stood upon your platform, and now I wish to give my message to the world. Twenty years I worked as a medium. I did whatever I could. I have been gone only since the fifteenth of January last. I am a Spiritualist, of course, though there are many mediums who are not Spiritualists, and know not why they work.

Since I have been in your city—and it is only few days—I find mediums in almost all the It is so s'range they don't understand it, and don't take hold of this beautiful philosophy and realize that there is no death. Why, it does seem to me that if people would only get their eyes open to this truth they wouldn't care anything about the old body that will have to be put away in the ground. They would not only recognize the affectionate mother the dear sister, the beloved wife and good brother, but feel them all around them, and there would n't be any necessity for such terribly long stories at funerals.

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 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.

Rosina D. Wood.

I have been gone but a few weeks. I am still very much debilitated, and I don't know as l 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, though I cannot speak as I would. Please say it is Rosina D. Wood, who will never deny Spiritualism. I was forty-five years old.

Dr. Maguinness.

Long did I feel, before I left the form, as if I

can't think now. They'll know where it is. I looked it all over. It matters not so much to me want to get hold of somebody who used to know what my friends think of me as what I am. A great many hold themselves back because they are afraid of what their friends may think. That is all foolishness. Think of what you are. If you are not perfect in yourself—for everybody is Imperfect—if you are not trying to the the best imperfect—if you are not trying to do the best you can, then you may criticise yourself; but if you are trying to do the best you know how, it is no matter what others say about you. You must do whatever you feel to be right.

I cannot be you, Mr. Chairman, and you can-

not be me. I must do my work and leave the rest to do better than I if they can To-day seems to be a day given to Spiritualists, princi-pally, and as one of the number I make my ap pearance. I have worked for Spiritualism almost ever since its first advent. I have done everything for it I could. I never refused to go, and I never complained if called upon in the night or in the daytime. I was curiously intro-duced to Spiritualism, and embraced it after thorough investigation, and I endorse it now. to those who knew me when on earth that I am the same individual I was before. You can say it is Dr. Maguinness, of Beardstown, Wood Co., June 18.

В. There has been a peculiar thread of life which has given me strength to do my work, beginning with my childhood's days and ending with a long life, I trust of usefulness. Many years ago there came to me visions of the future; many years ago there was a long of the light to many years. ago Nature looked to me more grandly than she did to other boys of my time. I could not make them understand what I saw in the lovely violet, or understand what I beheld in the beautiful rose; they did not realize what I felt as I stood beneath the giant oak and looked at nature, the bright blue sky, and felt the rays of the beaute-ous sunlight. They could not believe as I did when I felt the raindrops pattering about me and

realized God was giving to nature a nourishment which would bring forth beauty and love.

Long did I labor in life, and I have been gone but a little while. I speak in the language of childhood. You know Christ said, that unless you become as a little child you can in no wise enter into the kingdom of heaven, and I realize this as I sit here before an audience gathered to hear spirits speak. As I look at the pages which are written by almost a spirit hand, and as I see the individual sitting on my right hand, who has devoted his life more or less to the spiritual philosophy, I feel stronger than I ever did before, and am almost lost in a maze of wonder. In fact, on entering the spiritual I learned more of the material, although I had learned so much from Nature, and had felt I had communed with Nature, and that I knew more of God than can be learned from any other source, still, so hig: were the mountains of thought, so deep were the depths of the ocean of-life, so grand the valleys, so beautiful the flowers of thought, and so mighty was the God of all I beheld, that I bowed me down, feeling I was but a little child And to day I am so much like a child in thoughts, and am able to bring so little—I feel I must stand back and learn something more. Urged by an irresistible power, I have come here to bring you at this hour of the strength, and I trust the love which I have gathered up from the shores above in the little time I have been here, and I trust that the light of truth through windows will ever shine, bringing to you a life divine. Please say it is from B. I have reasons for withholding my earthly name. June 18.

MESSAGES FROM THE SPIRIT-WORLD GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN.

Esther Ryer.

I was the widow of Joseph Ryer - Esther my name, formerly of New York City. I died with my son in law and daughter at Boonton, New Jersey. I was buried from my daughter's. Since to die is to live, I rejoice in the sound of my own voice, that tells the story of life, not death, beyood, that tells the story of life, not death, be-yood the grave. Ah, yes! once when young, I, like the many, loved earth and earthly things; but now my soul revels in the beauties and mys-teries of that world called God's home, where angels dwell, where sainted mothers are and husbands kind and children good. This is heaven in its perfection, to know and be known by those whom we ever loved. Created is the human mind for a purpose, and that purpose, in its exalted nature, I have found.

No mystery surrounding death, life or birth.

have understood it! but, however, it is never too ate to seek and cain knowledge

That is the thought of one who has passed from sight, but is still held dear in memory. Ah, daughter! there are wondrous things in this beautiful life which I would like to explain to but words are not mine, and time is needed by all who are speakers here. When they have performed their work according to the knowledge and understanding of the angels, then the must depart, sometimes with the story only half told. The map of creation is so wide, so large, that if I were gifted at all points of intellect I could not give you either the longitude or lati-

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

Emily Thompson.

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 or the law attached to it; no, not I, 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 mind for learning or for understanding. Spiritlife is a schoolroom for the educating of faculties that were never brought forward actively in the

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 tanthe 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 num bered with the angels.

The story of a departed mortal has been told;

Sarah Williamson.

accept it or reject, as best the mind decides.

I died at New Brunswick, N. J., of typhold quaintances. 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.

I am not a stranger in the home where it 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 thought, silent thought, as regards the hereafter. Though quickly taken and laid low, still the spirit land was not a new theme to me. I was not a stranger to it. I 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 I was drowned in Inman Pond. It is in Verhad a work to do. I am one of the old ploneers. of the spirit; for I am confident of the reunion mont, but I can't tell you just where it is. I have been in this institution before, and have

side. Let no sadness surround my death, but each one of you rejoice at heart and feel that I have only gone a few days before you to prepare a home in that land where sorrow comes not, where tears are never known.

Rebecca Deadmire.

I was the wife of William Deadmire, and died at Orange, New Jersey, in my twenty-fifth year. My father's name was Thorpe. The actuality of spiritual existence is founded

upon facts that cannot be uprooted by the human mind. When once we have seen we must believe, and in reading we must grow to understand our relation, not only to our Creator but to the world that surrounds us. We are part and parcel of the Great Mind that is the ruler of all things.

Men may have spoken of the beauties and harmen may have spoken of the beauties and har-monles of an inner life, but it is to see and to feel it in order to understand it, and this has been my case. I can safely say, now that I have the privilege of unfolding the banner of freedom, not only in thought but in speech; for there is no restriction to the spirit's mind when it is acting under the law of goodness.
What a transition! How grand and how sub-

lime, passing gradually and steadily through the elements of earth, and then being ushered into the balmy atmosphere of that eternal home called the spirit-world! There are many ties, to be sure, to hold one to earth, but none so strong that could give the wish for me to be clothed in mortal form again; for the thought is written in letters of gold, you can return to your kindred, your kindred can come to you; you and they can be as one, never more to be separated. This is the consolation given to the spirit. This is the hope that is their heaven and their salvation—to know and to be known by those whom they love.

MESSAGES TO BE PUBLISHED:

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

Dr. Edward Simpson: Pryor Kirk; Addio M. Vernon. Charles D. Willis; Daulel C. Smith; John D. Mears; Felix Murray; Lewis B. Richards. Joseph M. Shleids; Hannah W. Shaw; Mamie Drew; John; Hannah.

SARAH A. DANSKIN.

Elmira Coddington; Henry Montague; Charles Nassau; Rowland Buckland. GIVEN THROUGH THE MEDIUMSHIP OF MRP.

Original Essay.

THE MOSAIC THEORY OF CREATION NUMBER THREE.

To the Editor of the Banner of Light:

Regarding the Genesis history as 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 spirit 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. Reasoning thus, 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 state-It is beautiful in all its points. Why, the dying out physically and being rebuilt spiritually is most beautiful! Would that even one little corner of my mind could have taken it in—could in 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 spirit entitles, 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 affinities, or loves and aversions, which rays, being spirit substance, positive to matter, penetrated material atoms termed "the waters" existing under the stars, termed in the statement "heaven,"

and individualized as entities therein-each ray thus domiciled 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 con-

templated in the Divine economy, that these ani-

mated 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 atoms, thus originating a third variety of animated atoms within the firmament called heaven. It also comes to me that these three varieties 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 actions affinities therefor, thus originating within the of animated atoms, being thus originated, their affinities therefor, thus originating within the firmament a fourth variety of animated atoms, constitutionally representing a "Trinity in Unity," they being composed of three differentlycharacterized animated atoms, coëxisting in associated unison 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 emited rays of will-power was to the local centre thereof, and their tendency thereto being unchanged when thus individualized as entities, the logical result thereof was that compound animated atoms originating from the several fixed stars, eventually met thereat, or, as it is figuratively expressed in the statement, were!

"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 some. thing 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.

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Life-rec For a

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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.

ON A FRIEND'S DEATH.

Dost thou, and 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 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 Or gladness thou wilt welcome me! A. NORTON.

Passed to Spirit-Life:

From Manchester, N. H., Aug. 10th, after a few days ill-

From Manchester, N. H., Aug. 10th, after a few days illness, Hon. Horace H. Day, aged 65 years.

He was born at Great Barrington, Miss., in 1813. Few men were better known and more beloved by all who had the peasure of knowing him. He leaves numerous friends besides his own family who will sincerely mourn his absence; but their loss is his gain. He was a truly great man in his goodness. As a business man and as an inventor, he was connected with the boot and shoe business, and was the inventor of the Congress Galier; the first successful manufacturer of vulcanized rubber; the projector of the Ningara Ship Canal; and the initiator of the system of forcing compressed air through pipes as a motor for manufacturing purposes. The last great enterprise in which he was engaged at the time of his death, was a process of grinding and compressing bark, for shipment f.m. all parts of Canada to the continent of Europe. Mr. Day was not a politician, althoush much elogaged in politicia affairs. He was a philanthropist, always buttling against civil monopolies, and always on the side of the workingman. He was neither a Republican nor a Democrat, but in the truest sense of the word a humanitarian. In monetary matters he took a deep interest, and may be said to have been the framer of the platform on which the National Greenback party stands to-day. Although at the time of his death he was only 65 years of age, if the length of life be measured by the amount of work performed and great enterprises accomplished, then he had lived a hundred years. Many years ago he became a firm believer in the Spiritual Philosophy, and his mind became illuminated by a knowledge of its beautiful teachings. His exit was calm and peaceful.—Com.

From Bridgewater, Vt., Aug. 5th, 1878, from heart dis-

From Bridgewater, Vt., Aug. 5th, 1978, from heart disease, Mrs. Mary Lamb, wife of Nathan Lamb.

ease, Mrs. Mary Lamb, wife of Nathan Lamb.

Her only regret was that her husband could not go with her to partake of her hanpiness in the spirit-land, and that her sister (Mrs. Jane Raymond) would be left yet more lonely and sorrowing. Hie was widely known, truly loved and deeply respected. Her carnest symyathy for the sorrowing and antering sae proved every day by her benevolent deeds. She possessed a warm heart and a pure spirit. Her three-score-and-eleven years were those of patient, persevering toil that was recompensed by affection and appreciation. Her husband for many years has been known far and wide for a firm, benevolent and nobleminded Spiritualist. He has the assurance that she is still with him, and that, being present at her funeral, she gaz d with nim upon the lifeless form, almost wondering at her consciousness of an existence apart from that perishing body. The funeral discourse, delivered by the augels through the lips of Mrs. Neille J. Kenyon, of Wondstock, was most appropriate, excellent and beautiful. With the assurance of lumortality, and with the knowledge that those who have passed before us hold communion with us still, death loses its sting and the grave its victor:

Wondstock, Vt.

From his residence in Homer, August 17th, 1873, Henry

From his residence in Homer, August 17th, 1878, Henry Schmidt, aged 46 years.

He was born in Baden, Germany, in 1832, and emigrated to this country in 1833 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 and ponetrating insight into revealed truth, and a pure spirit of love for others. He early became a believer in the true Spiritual Philosophy, whose beautiful revelations gave him a happy passport to the world of spirits. He was positive in all the nobler characteristics of his life, honest, industrious, and attentive to all his duties. Spiritualism with Mr. schmidt was no theory, no belief, it was knowledge—a truth. His widow and eight children survive him. He has been a great sufferer, having been afflicted for many years with a bone tumor on his spine, and for several months of his life the lower portion of his system was perfectly paraly z.d. He made, as far as possible, all needful arrangements, and requested Bro. A examider Bates to have his burial services conducted by a spiritual brother. But this last wish was unexpectedly prevented, and hence his obsequies were attended by the Rev. A. S. Ball, of the Methodist Episcopal Church.—Com.

From Lebanon, N. H., Aug. 8th, Mrs. Hannah Lane,

From Lebanon, N. H., Aug. 8th, Mrs. Hanuah 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 diseas s, death to her was not unwelcome; for the teachings of Spiritualism, running through m for than twenty years, had illuminated her pathway, shedding a bright halo over her declining years. The Banner of Light had been to her a long and highly cherished friend, Mediums and speakers ever found a warm welc me to her home, and many will recall pleasant recollections of the hours, days, or weeks spent in the quiet, restful cottage of Father Lane, cared for with all a mother's tendern ss by his devoted companion, who is now reaping her raward. The loss falls most heavily upon her aged companion, who has been in falling he dith for a number of years, and whose home is now broken up and made desolate by this nereavement. Five of their eight children remain to comfort and assist him. May God and the angelones in whom he has strong faith aid them!

L. A. STURTEVANT. From E ist Boston, Aug. 16th, Mr. Charles H. Laughton,

aged 57 years 9 months 25 days. aged 57 years 9 months 25 days.

For fitteen years he was a constant sufferer by rheumatism, and lost the use of his hands. He was ever cheared 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.

SAMUEL GROVER.

From Somerville, Aug. 25th, Little E-lith May, daughter of George and Hardet Sturtayant aged 7 months 14 days.

of George and Harriet Sturtevant, aged 7 months 14 days.
40 Dwight street, Boston. SAMUEL GROVES. [Obituary Notices not exceeding twenty lines published ratuitously. When they exceed this number, twenty cents for each additional line is required. A line of again

PUBLIC MEETINGS, ETC.

Spiritual Camp-Heeting.

The Spiritualists of Western New York will hold their Annual Camp-Meeting at Lily Dale, on the island in Casadaga Lake, on the Dunkirk and Warren Railmad, in Chautauqua Co., N.Y., commencing Friday, Sept ath, and continuing ten days. Speakers engaged for the terms Mrs. Wats un, Titusville, Pa.; Mrs. Pearsall, of the West: Mr. O. P. Kellogg, of Ohlo: Judge M. Cormick, of Pa.; Geo. W. Taylor, and others. We expect a muerializing medium from Ohlo, and other test mediums will be in attendance. Arrangements to meet expenses have been made by taking a fee of ten cents admission daily to the grounds.

Per Order Committee Arrangements. Spiritual Camp-Meeting.

Basket Meeting. There will be a Basket Meeting at Brown's Hall, in Georgetown, Madison Co., N. Y., Sett. 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. HROWN,
L. P. HOAG,

Annual Convention. The Iowa State Association of Spiritualists will hold their Annual Convent on in connection with the Camp-Meeting to be convened at Montour, Time Co., commanding Sept. 12th, lasting three days. Come, freen, with provisions and blankets penty, and your hearts full of love and interest for our cause. A good time may be expected. J HN WILCOX, President.

ELLA J. SKINNER, Secretary.

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BALTIMORE ADVERTISEMENT.

SARAH A. DANSKIN

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Physician of the "New School," Pupil of Dr. Benjamin Rush.

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Requirements are: age, ser, and a description of the case,
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not effected by the first treatment, magnetized paper will
be sent at \$1,00 a sheet. Post-Office address, Yonkers, N. Y.
July 6.

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

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July 6.

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July 6. White Water, Walworth Co., Wis.

THE **Boston Investigator.**

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

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Now is your time to subscribe for a live paper, which discusses all subjects connected with the happiness of markind. Address J.P. MENDUM.
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Paine Memorial.
April 7.
Boston. Mass.

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lating the recognized organ of the Europe.

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ANNOUNCEMENT. THE VOICE OF ANGELS, edited and managed by spirits, now in its third volume, enlarged to twelve pages, will be issued semi-monthly at 5 Dwight street, Boston, Mass. Price per year, in advance, \$1.50, postage 15 cents; less time in proportion. Letters and matter for the paper (to receive attention) must be addressed (postpaid) to the undersigned. Specimen copies free.

Jan. 5.

Jan. 5. PSYCHOMETRY.

POWER has been given me to delineate character, to describe the mental and spiritual capacities of persons, and sometimes to indicate their future and their best locations for health, harmony and business. Persons desiring aid of this sort will please send me their handwriting, state age and sex, and enclose \$1,00, with stamped and addressed envelopes. iod envelope. JOHN M. SPEAR, 2210 Mt. Vernon st., Philadelphia.

PHOTOGRAPHS

COL. ROBT. G. INGERSOLL.

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JOHN WETHERBEE would like for a few persons to invest moderately in his freestone enterprise, which will be remunerative, and he will take the risk. See or address him for particulars. Office 18 Old State House, Boston. 5w—Aug. 10.

TURNISHED or unfurni-hed, house 36 Clarence street, Highlands, nearly new, good modern improvements, 13 rooms, suitable for either one or two families, furniture good, by ALLEN PUTNAM, 423 Dudley street, near the premises.

Aug. 31.

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July 20.—13**

MRS. E. A. CUTTING has taken rooms at 52 Yillage street, Roston, where she will continue her business as Healing Medium. She has been very successful in her specialties. Laddes suffering from nervousness and general debility will do well to consult her and learn her mode of treatment and its Lavorable results. Mrs. Cut. lug gives Vapor and Medicated Baths at her house or at the residences of patients.

DR. H. B. STORER. OFFICE 29 Indiana Piace, Boston. Psychometric ex-orms of disease, sent to all parts of the country. April 20, - 3m

MR. AND MRS. HOLMES,

LATE of Philadelphia, now at No. 8 Davis atreet, Boston, will hold seances every evening at 8 o'clock. Sept. 7.

Mrs. M. J. Folsom, MEDICAL MEDIUM. Many remarkable cures have been performed by the intelligences that operate through her. Office 329 Tremont street, Boston, Mass. July 13.

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Susie Nickerson-White.

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MRS. JENNIE POTTER. MEDIUM-Test, Modical and Business-136 Castle st. 13w - July 6.

MRS. V. M. CEORGE
WILL give Magnetic Treatment at her office Room 80, 8½ Montgomery Place, Boston. Sept. 7.

TLECTRO MAGNETIC PHYSICIAN, 6 Hamilton Place, opp. Park-st. Church. Electrical Vapor Baths. May 11.

MRS. M. A. PORTER will give Medical and tors answered for \$1,00, 28 Kneeland street, Boston, Aug. 10.—4w* MRS. J. C. EWELL, Inspirational and Healing, suite 2, Hotel Norwood, cor. of Oak and Washington six., Boston, (entrance on Ash st.) Hours 10 to 5, July 6.

MRS. JENNIE CROSSE, Test, Clairvoyant, Business and Healing Medium. Six questions by mail 50 cents and stamps. Whole life-reading, \$1,00 and 2 stamps. 37 Kendall street, Boston. RANCES M. REMICK, Trance Medium,
Spiritual and Physical Healing, 65 Clarendon street,
Aug. 21.-4w*

SAMUEL GROVER, HEALING MEDIUM, No. 40 Dwight st. Dr. G. will attend funerals if requested, Aug. 31.

CLARA A. FIELD, Magnetic Physician, Industry Research March 23.

MRS. LIZZIE HOPKINS, Trance, Business, Bept. 7.—12.

MRS. M. A. CARNES, Test, Business and Medical Sittings. 103 Shawmut avenue, Rotel Wind-sor, Room 2, Beston. 4n*-Aug. 31. THE CHRISTIAN INDEX.

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

Spiritual Notes.

A MONTHLY EPITOME of the TRANSACTIONS OF A SPIRITUAL AND PSYCHOLOGICAL SOCIETIES, and Auxiliary to the SPIRIT GIRCLE, the MEDIUM and the LECTURER, and containing Articles and Reviews by experienced writers, with coucles reports of proceedings, brief Notes of the month, programme of arrangements of societies and mediums, and other interesting information for reference purposes.

Published on the first of each month. Price twopence, Annual Subscription 2s. 6d., of E.W. ALLIEN, 11 Ave Maria Lane, London, E.C., England. Orders can also be sent through Messis. COLLBY & RICH, Banner of Light Office, Boston, Annual subscription, 75 cents, postage free, Aug. 24.—tf

English Spiritual Magazines.

We have on hand a quantity of back numbers of the LON-DON SPIRITUAL MAGAZINE and HUMAN NATURE, which we will send by mall to any address for 15 cents per copy-retail price 30 and 25 cents, respectively. COLBY & RICH, No. 9 Montgomery Place, corner of Province street (lower floor). Boston, Mass.

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CLAIRVOYANT and Magnetic Physician, also Test
whether present or at a distance, and the spirits Drs. Louin
and Quimby treat the case. Examination and Prescription, with stamp, \$1,00. Send lock of hair, age and sex.
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\$1200 SALARY. Permanent talesmen wanted to sell Staple Goods to dealers. No peddling. Expenses paid. Address S. A. GRANT & CO., 2 to 8 Home street, Cincinnati, O. Sept. 1.-52w

A NGIE MUNN-GLOVER, Test Medium and Soul Peader, with advice. Terms: By letter! handwriting, with \$1 and stan p d addressed envelope. 50 West State street, Springfield, Mass. 3w*-Aug. 24, HEALING MEDIUM.—Enclose postage stamp.
MRS. H. J. CURTISS, Bolivar, Allegany Co., N. Y.
June 15.—13.*

CONTAINING seven sections on Vital Magnetism and illustrated manipulations, by Dr. Stone. For sale at this office. Price \$1,25; cloth-bound copies, \$2,50. Sent by express only.

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The Principles, of Spiritist Doctrine

THE IMMORTALITY OF THE SOUL: THE NATURE OF SPIRITS AND THEIR RELATIONS WITH MEN: THE MORAL LAW: THE PRESENT LIFE, THE FUTURE LIFE, AND THE DESTINY OF THE HUMAN RACE,

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GUIDE FOR MEDIUMS AND INVOCATORS CONTAINING

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Many persons are so ignorant of the laws of psychometry and magnetism as to send me hair wrapped in paper money that has been handle d by multitudes. This should never be done, as it renders the hair interfy unreliable as an index of the physical condition of the person souding it.

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You cared my husband of a distressing form of diseaso which every summer for years lad threatened his life.
Other members of my family you have raised from death's door. And strange to say I have never looked upon your face.
A lock of hair has been the simple attractive power that "I feel that I owe It to suffering humanity to relate what

face.
A lock of hair has been the simple attractive power that has brought into my household your aimest magic skill,
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It is a pleasant task to chronicle the events of each passing day at Lake Pleasant. The attendance is larger than ever before. The best of order prevails. For five years the best people of New England have made up seventy-five per cent, of the audiences, and the thousands who have attended the meetings will act as missionaries to counteract the influence of time-serving sectarians and disreputable Church' bigots, who are jealous of the victory which is crowning the movement, and who are determined to do all in their power to create a public sentiment antagonistic to the place and the doctrines there pre-

Daily the crowds come in, and the happy pienle parties make the streets lively, and the nappy pients parties make the streets lively, and the veteran campers to be with quiet satisfaction on the exhibitating scene. The Fitchburg Band is winning the laurels this year. Mr. Russell, the leader, is a modest man, but every one knows his worth. The members of the organization are affolic zentlemen, and they are great favorites with the "regulars" at the examp and with all the visitors.

TITUTION OF OFFICERS

On Monday, Aug 25th, the close in of others took place, resulting as follows: President, do soph Beats, Greenfield; ViscoPresidents, M. V. L. rodn, R. eston, E. W. D. kenson and Mrs. Harvey Lyman, Springfield. Secretary, John Har-vey Shith, Springfield, Treasurer, W. C. Bry-agt, Greenfield. The usual committees were

THE WORK OF THE UNITERES. On Triesday the writer said a few words

On Wednesday, Mrs. Nollie J. T. Bright in de hiered the regular address, which was prefixed by two songs from Mr. Van Iereook, of Mich. Lac lecturer then pronounced a scale felt invo-ation. The following is a digest of her cloquent

"Verily the letter killeth, but the spirit maketh at ye." We are standing in the presence of truth, which is a heavenly benediction to us. The great law of progress is before us for our serious contemplation and study. From the crude, the comparatively perfect is developed. Manho el is beautiful, so is wominh out; and is not childhood, too, beautiful? Flowers are fair to look upon, but but's procedo them. Nature proclaims development, not successue; she speaks of unfoldment, not of denunciation; she exhibits growth which touches a philosophical charity. When we turn to the religious life of man, we find that the old ideas were the best the Une could produce. You have heard the name; of Spritualism. To some it is a comforfer to others an inspiration, to others a mere icon class. Spritualism should to the our real life. The mere letter killeth, but the sprit maketh alone. Human nature is progressive, but coeds. evi staltify the mont. The creed must be else to also the mind will be one narrow in I warped. The demands of the time must be beeled. Look at the deferent churchs. In the Catholic Church, the Jowish Church, the Protestant Christian Church, oil fleas are passing away. If we happy we should be as Spiritualist! Spiritualism is a beautiful truth; it is the morning light from the music world. It is the diving spirit to us, Verily, the spiritualism explained to you, is seen to chave Spiritualism explained to you. No! You know that it is a seconce, a philoso-phy and a religion. It is iconoclastic only to make clear and clean a place for the white feet of truth. Spiritualism teaches us to spiritualize what men have considered sacred. It explains to us the fundamental similarity between another and modern mediumship. You are taught that you have the right to ask questions. All the Tables of religion have a glorious spirituality underlying the grotes per outward appearance. We are beginning to learn what constitutes the proper study of the Bible. The churches tell us of the communion of saints. Ah' do members of the churches believe in that doctrine? The early Christian Church was marked by most glorious manifestations of mediumistic unfoldment. Spiritualism leads us into science, philosophy

In conclusion the speaker made a most clo. quent appeal to the large congregation to adopt Spiritualism as a guide and comforter. The address made a most favorable impression, and the becturer was most cordially greeted by many

at the close of the service.

Mr. Baxter followed with an exhibition of his powers as a test medium.

O'r Thursday J. Frank Baxter spoke on "An Alm in Life." Mr. Bixter give his address with great power. His thought was clear, and linguage, emelso and pointed. Both his altresses his success as a public speaker. A few of the points made by him may be briefly summarized. It was a sad fact that men so often mistake the objects to which life should be devited. Our better mental parts were made too often to sub-serve the baser. Self-aggran lizement and private envy were too often the ruling principle of the age. Glitter and tinsel, diamonds and costly pearls, do not bring happiness. True happiness is found in self-abnegation.

Old creeds, systems, despotisms and doctrines of men, the old conceptions of God, are crumbling into chaos. The sun of wisdom is rising. Blinded eyes shall soon see this present constitution of things changed. Thomas Paine sald religion was justice, and absolute justice was indeed the true definition of religion. All people should desire to live fraternally; all are equal before God; all are facing the same way toward

a higher realm of life. [Here Mr. Baxter stopped in his discourse, and described a spirit.] I see the spirit of an old man. He led a quiet existence, yet in the last part of his life he was disturbed by some trouble in his church. Rev. Dr. Spring—whoever this man may be, it is some one who did not believe in this. He comes back to forgive and to be forgiven. Samuel Spring—he had no sympathy with and was strongly opposed to Spiritualism. He was from East Hartford, Ct., and the people there will say that it is a silly thing for him to come here. He stood for the truth when in life, and he comes back as near to his friends in Hartford as he can get, and does this with love to mankind. This man had a difficulty with some in his church. He was eighty-five years of He was a Congregational minister then. He believed in the old creed, and a younger minister wanted a more liberal creed. (Recog-

Mr. Baxter further said: I see the Pittsfield Sun instead of my manuscript. Below it I see Paineas Allen. He holds a package of letters, and another man a number of papers. Think

he was a publisher]
Continuing his lecture Mr. Baxter asked:
"What is the object of our living? I live for those who love me, for the work God has assigned me, for the good and true. This life right here is the only life that we really know much about. I know that Spiritualism is an established fact in the minds of a large proportion of earth's people. There are 7,500,000 Spiritualists in the United States. (See Johnson's Encyclope lia. Let us who know it prepare for the future life. Let us who know it prepare for the future life; labor for the bettering of humanity here, that we may be pure; keep ourselves pure, that the spirit communications may be pure, for it is true that 'like seeks like.' The Church people tell us to 'prepare to die.' We say, 'Prepare to live; then live for better conditions, which will make better people; then our life will be better, then we shall make the world a little better because we have lived in it.' Heaven is a condition; we can have a foretaste of it here. This life here demands our personal attention. Spiritualism is the grandest truth, the most glorious reality this world has ever seen. A. J. Davis was right when he said no man had a right to speak

casting our burdens on another, not even on Jesus. We should obey truth, as developed in nature. You are cowards at the post of duty, if you are turned aside by the remarks of Mrs. So all through the past ages people have believed

He did not believe in a holy day, but he did in holidays. The government should be secular wholly, and no form of religion or holy days should be recognized by the law. It should not favor Spiritualism, nor Ortholoxy. Religion should be set aside from everything else.

Let us work, be true men and women, and help to make true men and women. Now men think for themselves more. Twenty years ago the ministers did most of the thinking for people.

Let us labor to have obsolete laws dropped from the exatute Books; also such enactments as arrested Bradiaugh, in England, and in Massachusetts furnished the excuse for the arrest of Mr. Heywood. The Sunday question should be discussed, and all belief the property of the stress and all the contract of the second should be discussed, and all belief the property of the second should be discussed. holy days made holidays. Let us educate the masses to free speech, bring the people up out of ignorance. I believe we should criticise our faith, as no church member dare criticise his faith, as no church member dare criticise his faith. The spirit-world depends upon us in the form to convey the knowledge of spirit life and return to the people. Let us not hesitate and stumble. Got's voice bids us abandon selfishness! Fear not! Right shall come nopermost at last! [Baxter hears a spirit say: Way-Add not know that Spiritualists preached such doctors.] trine. Lean endorse some of it; some Leannot. Dea Simon Smith, who has come from some distance to hear what is said. (Dr. Comstock, one of the audience, said he was from East Lyme, Ct.) Yes, Baxter said, and passed on May 20th,

Charles W. Salliyan sung a very beautiful hymn at the close of the address, and then Mr. Bax'er gave the following descriptions of spirits: Col. George II. Hoyt, Athol, Mass.—I see a large flag American flag; over it is a banner—on it G. A. R. This is a man who is interested here. Attlea says how's about the age of my own; has not been long a spirit; time is in months-yes, a year and a few months. He is here this afternoon to know what is to be said. more this action on to know what is to be said, in more than is to be said by church people. This man presents me three pillars, then a ladder, then an eye, Square and compass and G. I think he was a Free Mason. I see a bust of the man exceed out of a bank of mist, as it looks to me. He has on a uniform —officer's uniform. I see a regalia. Col. Hovt—George H. Hoyt, Athol. Mass. (Recignized.)
I see the whole background before me grow

I see the whole background before me grow dark. Lightning flashes through the place. I see a man, wo nanyan I child—little child clasped close in her arms. T see a bed room, a chamber thus lighted. Attica says: Never can this man forget that evening when that severe storm can in Weston. Nor can I forget how the lightning struck so near. I see a woman disrobing a little child, and it is now bathing. She beck may her lips mave: "Come, Frank," I hear, "I want you to see." I see a young man; he comes there; he is enjoying the sight of the child bathing in a tub. I hear the stroke of a clock; I count nin)—eight or nine. The dash comes; the man drops. He is struck, The flash comes; the man drops. He is struck, but the stroke came after the storm had spent itself. He ventured into another room; is strick-en down. Frank Patch. I see Cambridgeport, Weston. There is a Lyceuen. I recognize it by banners and stan lards with the names of groups. Recognized wor Weston, Mass, and parents lived in Combridg port. The child was bathing, and the lightning struck the man in the next room, Bixter says: Trut was a long time ago. Eight-

con years ago, 4 h of August.

A voice: The time is not right...

Buxter: No; I see now Aug. 1st, 1873. A voice: That is right. Baxter: I don't know why the first date was given, but I saw it.

A spirit says to Baxter: I can tell you why. presented Aug. 4th, 1860, as the date of my death, and gave it a little too soon—just before the last spirit had finished. I am Josiah Ayres, of Amberst College, who passed away 1860, Aug. 4th. He was a janitor of Amberst College. (Re-

he rather not divulge the secret. Attlea says he worders how he came here. He is a wanderer,

I see Francella L. Wells (Mrs. Henry Wells), Bernardston, Mass. I think of a little baby. I don't know whether the name belongs to the child or not, but I give you as the influences (Ranagaize L)

Mrs Beman. Here is a woman that comes, She was a Baptist. She got no relief from disease till she went to a clairvoyant. She there learned to be a Spiritualist. She died a happier death than had she passed away only through the Church. She was thankful to Dr. Sidney. Her name, Mrs. Beman; used to live in Fitch-She passed away from Sterling. Mrs. Etson Beman. (Recognized.)

A little child, very small, atters a name. Charlie Wells: Oh, well, this child has been some time in spirit life. He now looks to me like a boy eight or nine years old. He says, "George Wells, my father. Ently Wells, my mother.

I see the name Julia Page Reed (Mrs. Deacon John R. Rood). Boon in spirit-life since Dec. 1874. Asso Westfield, Ware, Mass.

Attica says, Tell the Gilmore woman if she does not feel the presence of her mother, still she is there. Polly withholds because she feels that others ought to have the privilege. "Polly Catter, Chicopee, Mass. (Recognize L)
Who is Solomon Flagg? Passed over three or

four years since. You must remember him. He was some way off from you. I can see a building at the turn of the road. I see Solomon Flagg J. M. PEEBLES.

Friday, Aug. 30th, Dr. Peebles opened his fine magnetic discourse by contrasting the scene before him with the audience at the Watkins Convention helped just addressed. He said the latter was the strangest mixture of people he had ever seen

Methodists, Shakers, Orthodox, Unitarians,
Spiritualists, Freethinkers. On that free platform there, clergymen were free to stand. The
discussion at that Convention was more pleasant than profitable, and did not conduce much to man's spiritual good. But this assembly is devoted to the study of the spirit in man. The spiritual is real. We handle matter and we think it, matter, is substantial. Physical matter is the shell. He proposed to talk of the soul to-day. Wherever you see motion, there is spirit. All power is spirit. All force is spirit is spirit. Ask the honest farmer what is substantial. He will tell you that a rock is substantial. Chemists will take that rock, and by heat will reduce it to a gas, and by still further heat will so dispel it that not a particle of the rock can be seen. So everything that is physical can be so made to disappear. All material things I say are shells. You do not see me. I brought my house down here this morning, but I have been here myself for a week past. My body is my house; I live in this body and do my work till I am sixty to eighty years of age; then death will come which the region out. come, which is moving out. The question of all questions is, What is the result? Is it to be annihilation? No! All force exists forever; nothing is lost. I do not hope but I know I shall live hereafter, because I have seen those who have gone before. Belief is lost in a great and glorious knowledge. I know this from facts that exist. I am so far raised in my mental perceptions as to come into a spiritual life that is real, when alone with Nature's grand and stupendous work, or in my house in the quiet night,

when I feel the touch of augel hands. I hear

So all through the past ages people have believed that the body was not the man. I have in my library all the world's Bibles. I have read them all. None give me a knowledge of a future life. All I know of any life beyond I know through the mediums of our day. I would to heaven that they could be above want and be at rest, and live divine, sweet, calm and holy lives. Through them and this divine intuition do I know of immortal life.

mortal life. The lecturer referred to the great advance made by Spiritualism since its modern advent, and spoke of the change in his own views which had resulted from his inquiries into its revealments. He also spoke of the efforts—organized and otherwise—which were being put forward for the cause in Australia, New Zealand, India, South Africa, England, and in Continental Europe, and urged similar energy of action on the part of Salatonitation in Augusta

part of Spiritualists in America.

As [Spiritualists we lack genuine concerted union on some great broad free platform.

We do not want a creed. We want a broad. catholic, general platform where we can all stand. We need more enthusiasm. We need a greater moral energy to take hold of life, so that we can daily walk and talk with God. We should make our halls beautiful, have first class music, and endeavor to cultivate those conditions which shall conduce to the bringing out of the best which may reside in the speakers employed. We should devote more time to construction. We should be kinder to those who cannot see the truth as we see it. Twenty years ago we were too fond of tearing down. What says Carlyle?

too fond of tearing down. What says Carlyle?
"He who carries a torch for burning should carry a hammer for building." Behold our temple! we must build it with the best materials. calling to our aid the helpful faculties of earnest lecturers and well-developed, pure mediums, and all will then move forward in processional success.

(The speaker here followed a line of argument akin to what has already been reported in these columns concerning his view of salvation, the relative meaning of the words Christ and Jesus, etc. } How I love zeal, [he then continued] devo-tion to the truth. Look at Theodore Parker. I saw the grave at Florence of that great reform-er. Yet when he lived, his Unitarian brothers would not open their desks to him. Now his grave is the Mecca of all Unitarians, and half the world beside. Noble man! friend of the slave! Peace to his ashes!

The Boston Globe has made many friends among the vast number of people who have at-

By and-bye you will all lay down the body and go over there. There are our fathers and mothers, our children. Oh, angels! glorious host! We thank you that you often come to us here, and care to help us in our darkened world! with the faith and love that come from the higher life; pour upon us a divine baptism; enlargeour souls, and help us, of that when the final hour with us draws nigh we may hear you say "Well done!" Mr. Peebles's address closed with great eloquence, and was enthusiastically applauded

In the afternoon, T. C. Buddington read an claborate essay on mediumship. Mr. Buddington has just entered the lecture field. He has prepared, under spirit control, several lectures, looking toward a more exact and scientific explanation of the relation of spirit to matter than is usually given on the platform. The lecture on this occasion was very cordially received, and was pronounced by Bro-Peebles to be one of unusual merit for so young a man. We learn that Mr. Buddington is ready to make engagements with scaleties for the appairer second We give with societies for the coming season. We give below a few extracts from one of his lectures:

*Let it never be said hereafter truthfully concerning the spirit world that they make no distinction between obedience to and violation of law in earthly life. The very ground-work of personal character is so founded upon eternal principles that any omission of one leads to infinite consequences to the individual. To build the edifice upon a false foundation is to do the work in valu. The personality never can develop har-moniously till it adopts as constituent elements all the principles entering into the structure of infinite being, and incorporates them into its own being. Life temporal then, emerges into Cognition.)

The is a man. I, or J. Erving Carpenter. If the term is a man. I, or J. Erving Carpenter. If the term is a little indignant. He had no thought of having his name projected. He had no sympathy with Spiritualism. He has been in spirit life but a little while, but knows it's a therefore the knowledge was a life to the safet. But he is so sorry to find that it is a fact, way. To that world we owe an infinite debt of the safet and display the sage of a fact, way. To that world we we have have he we have her the knowledge we have he we have gratitude for the knowledge we have by the law of control, and to that world must we ever be for he came from New Hampshire—Swanzea, N. indebted for their efforts to shed light upon the H. I feel that he was a man who had old-fash; pathway here. Let us repay that obligation by ionel notions on religion. Attica says he was a extending the facilities upon this side, so that stiff noc. e.t. Baptist. (Recognized by several) this world may secure the benefits, and the minds who knew him, but did not know that he is dead yet in darkness and despair be enlightened not by faith, but by scientific demonstration so absolute in its certainty, that no question can remain as to its reality. And then the wealth of a glorified eternity shall be at our disposal, because in blessing the world with knowledge, we have infinitely extended our own capacity for knowledge. Superstition cannot hold its power over minds imbued with wisdom, and intelligent appreciation of all the consequences involved in earthly conditions will of necessity compel a change of these conditions when they are found inimical to the welfare of the unfolding spirit. It seems to us a long, slow process to change the current of public opinion. But since the dis-covery of the law of spirit control the world has made giant strides in the pathway of intellectual development; because, despite the blindness of its leaders, it is being led more in the pathway of spiritual law. Humanity is regarded as of more consequence, since its needs have been impressed upon the minds of the best thinkers of

Another generation shall not pass before much of the remaining gloom of the dark ages shall also be dissipated by the light of science, and in this work all who have been instrumental in promoting material knowledge have their powers continued through this law of control. Till the fruits of scientific research are given to us in all their perfection we can work on, assured of the result, because the powers working with us and for us are as certain to succeed in this department of science as they were successful in the material realm."

Saturday, lecture by Mrs. Abbie N. Burnham. The pleasant skies smiled on us again this day, and five hundred people came to hear our eloquent and spiritual size. and spiritual sister. After a song by Charles W. Sullivan and C. P. Longley, Mrs. Burnham delivered her address from a carefully prepared manuscript. It was filled with interior spiritual vision, couched in chaste yet ornate language, and glowed with the bright colors of a well-trained fancy, breathing the inspiration from pure upper spheres. Her effort was a marked success, and draw hearty applease at the close. Mrs. and drew hearty applause at the close. Mrs. Burnham is growing strong as a speaker, and with more experience will take a high rank among our lecturers. She gave some descriptions of spirits and readings of character at the close, which appeared to be well received by the parties interested

At the close of Mrs. Burnham's address Mr. Vandercook sung a very beautiful song entitled "Land of the Leal." HOW THE GROUND RENTS ARE FIXED

Every one who wishes to retain his ground another year must leave with Secretary John H. Smith, of Springfield, Mass., \$1.00 for each lot, before Jan. 1, 1879.

NOTES. On Friday a collection of \$29 was made for a

lame boy of Shutesbury.

Thursday, A. Hope Whipple, of Boston, gave a remarkable address on temperance. She treated it from the spiritual standpoint. Her lecture elicited the warm commendations of all who heard it.

Saturday, two sisters, the eighth descendants of the Sachem Massasoit, arrived on the grounds. They are of pure Indian blood, and well educated. Their home is in North Abington, Mass. Their names are Tewelema Mitchell and Wootonekanuske Mitchell. The former, dressed in Indian costume, attracted great attention.

Anna M. Middlebrook, M. D. Bridgeport, Conn., spent a few days at Lake Pleasant. She

when he said no man had a right to speak of God as his Father till he could call all men his brothers. We cannot shirk responsibility by old Paul. Socrates, at the bed of death, said to a call, friends.

Anna M. Middlebrook, M. D. Bridgeport, There is a Conn., spent a few days at Lake Pleasant. She is ready for work in the lecture field. Give her a call, friends.

opportunity to any a few words in behalf of the Banner of Light, which shows that Mr. B. is a man both of kindly disposition and good sense.

There was the usual amount of discussion, pro and con., over the genuineness of different medial manifestations at the Lake. Certain parties were quite bolsterous in their expression of opinion. Keep cool, gentlemen, and quietly in-

vestigate.

Troy, N. Y., sent a fine looking delegation to the camp. Their names are as follows—well, the list is too long to publish. That settles the

whole matter.

The conference on the Lyceum question, Tuesday evening, Aug. 27th, presided over by President Beals, was an interesting occasion. A member of the Willimantic Lyceum gave an excellent recitation, and parties from that place, Brooklyn, Boston and other localities made good

speeches.
The Fitchburg Band are engaged at Rocky
Point, Sept 6th. Go and hear some choice music, oh ye people who have the time to spare!
Chas. W. Sullivan gave two choice character entertainments on the grounds, assisted by distinguished amateur talent, which were eminently successful.

The following media for physical phenomena received many callers: Mrs. H. W. Cushman, Mrs. Blandy, Mrs. Huntoon, William Eddy and H. B.

Mr. Folsom, the caterer, made hosts of friends among the campers and transient visitors.

The "Zephyr" carried many passengers.
Captain Lyman and the engineer of the little craft were popular with those who sailed upon the beautiful lake.

Dr. M. A. Davis, clairvoyant and magnetic physician, of Bellows Falls, Vt., is meeting with fine success in his practice.

Willimantic, Ct., was represented by one hundred people in attendance at the camp on Au-

gust 29 h.

Mr. Parsons, of Ashlabula, Ohlo, a prominent citizen and well-known Spiritualist, visited Lake Pleasant for the first time this season.

James Wilson, of Bridgeport, Ct., and his estimable wife, veteran Spiritualists, (whose home has sheltered many weary itinerants) enjoyed

their sojourn at the camp.

There were many more young people as regu-

The Boston Globe has made many friends among the vast number of people who have attended spiritual camp-meetings this year, in consequence of the just reports of the proceedings printed in the columns of that bright journal. The editor is fortunate in having Mr. Geo. Penniman on the reportorial staff.

niman on the reportorial staff.
Willie Beals, son of the President of the Association, became a favorite with the people. He is an exceptionally exemplary young man, and is rich in promise of a glorious future in a developed manhood.

The writer desires to thank H.A. Buddington,

Esq., of Springfield, Mass., for his valuable assistance in making up the reports of the meeting. Dr. W. A. Towne, magnetic healer, has been successful in raising Harvey Lyman from a bed of sickness, and our dear old father of the camp

is well as ever.

Mrs. E. A. Cunningham has been tenting here, and gives much satisfaction, we learn, as a test

medium.

Mrs. Carrie E. S. Twing has been hardly able to give all the sittings demanded of her.

On returning home, friends, decide this question: How soon shall we start spiritual lectures n our own community? CEPHAS

[The report of the proceedings for Sunday, Sept. 2d, arrived at this office too late for insertion. The account will be printed in our next issue, -Ed. B. of L.

Onset Bay Camp-Meeting.

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

The fourth and last week of the camp services has been particularly characterized by the recognized presence and power of spirit influence. The Mediums' Meeting on Tuesday was pervaded by this controlling and harmonizing power, Dr. Storer, I. P. Greenleaf, Mrs. Brown and Mrs. Carnes being the speakers. The spirit guide of Mrs. Carnes (Dr. Armstrong) gave a thrillingly interesting descriptive history of her development as a medium, and of the cruel treatment to which she, as well as others, had been subjected by obtuse and heartless skeptics in their efforts to *test* the medium. Test conditions applied for purposes of scientific investigation were proper and necessary, if conducted so that the quality of mediumship itself was not destroyed and the medium injured, but the best results and the most perfect proof of spirit agency would be obtained when honesty and truthfulness pervaded the circle, and mutual confidence existed between its members and the medium. The spirit declared that this camping-ground had been chosen by the spirit-world, and those who had come lither as ploneers, and pur-chased it for the home of the great company who were here to enjoy both natural and spiritual privileges, had been directed by spirit agency. Let your councils be pervaded by the spirit of love and charity, seek each other's happiness while here, and ever uppermost in your minds keep the grand truth of spiritual communion, and you will find the spirit world very near you, ven in your midst.

Mrs. A. P. Brown, of St. Johnsbury, Vt., was tendered a complimentary benefit by her friends and the mediums upon the ground, in appreciaion of the harmonious influence she has diffused in the camp, and her devotion to the cause of Spiritualism. This occurred on Wednesday at the speaker's stand—a large company having assembled. Several of the mediums had left camp, but the addresses of Mrs. Brown, Mrs. S. A. Byrnes Snow, and the control of Mrs. Carnes, were inspired by the holy spirit of fraternal love and devotion to human progress.

The Experience Meeting on Thursday was per-

vaded by the same spirit, and the remarks of Dr Storer, Mrs. Brown, Mrs. Carnes under control. and the well-told narrative of David Brown's early development as a medium, illustrated the principles of mediumship in a very interesting manner.

The pretty and commodious cottage of Mrs. Ellen Thayer, of Easton, Mass., on Fourth street, was dedicated on Thursday afternoon, the exercises consisting of singing by the friends assembled within and around it, an invocation by Mrs. Brown, readings and an address by Mrs. Carnes, followed by impromptu remarks from Dr. Storer, I. P. Greenleaf and Mrs. Sarah Byrnes Snow.

Mrs. Snow gave the regular lecture on Friday upon the practical value of Spiritualism; and at the close of her discourse two Indian maidens, one of them in full costume, appeared upon the platform. They are lineal descendants of King Philip, and were upon this ground, once owned by their ancestors of the royal line, to tell the history of the early Indian tribes who greeted the pilgrims of the May Flower, and the pedigree of their own family. They sympathize with Spiritualism, and received through Mrs. Carnes convincing test of the presence of a sister now in spirit-life.

By courtesy of Capt. B. T. Gibbs, of Agawam, one of the directors and local agents of the Association—of whom this tract of land was purchased—a large party enjoyed a sall down the Bay on Thursday afternoon, in the splendid yacht Thistie, Capt. Palmer, of Wareham. The breeze was fair, and the sea just right to suit the ladies, as none were sick. The joility, wit and humor and garant good network developed in such humor, and general good nature developed in such excursions as this, make bright and joyous episodes in summer-life by the seaside. Fishing parties, sailing at 5 o'clock, to get on to the fishing ground by sunrise to catch tautog, and fishing parties for scup or bluefish at all hours—sail boats and row boats—give constant variety and pleasant diversion to the campers, who might tire of incessant talk at the platform.

A masquerade party was given at the Pavilion by Mr. Backus and his orchestra, on Friday night, and the people came from all around. Of course the building was uncomfortably crowded, but a crowd is always considered a success,

President Beals always improves every good and everybody wanted another. So it was had on Saturday night, and the prize offered for the most grotesque costume was divided between a gentleman and lady who in their "get up" summed up the extravagance of all their com. petitors in the most ludicrous and mirth-provoking style. Backus has conducted the dances with perfect satisfaction during the season, and the people like him and his assistants.

A meeting of the stock-holders, duly notified, was held at the Pavilion on Saturday, to decide upon the question of issuing more stock, many persons having expressed a desire to become identified with the conduct and success of this external conduct and success of this enterprise. Opinion differed as to the advisa-bility of such an issue, and after free and earnest discussion the subject was indefinitely postponed. The rapid sale of land to actual occupants and the genuine and spontaneous interest in the place render it certain that needed improvements in render it certain that needed improvements in street grading, public buildings, &c., will be made as they are wanted. Not alone an interest in the great spiritual movement, to which this place is dedicated, calls liberal minds together in the camping season, but the preëminently natural advantages of the locality are and must ever be a powerful magnet to induce settlement here.

A pleasant visit at the Bunner of Light headquarters from the genial sportsman and gentleman, C. H. Murdock, Esq., of Wareham, whose contributions to "Forest and Stream" under the nom de plume of "Cyrus Liscom" afford such bright and instructive reading, enables me to give you the estimate of an expert as to this lo-cality. He writes under date of July 30th;

bright and instructive reading, enables me to give you the estimate of an expert as to this locality. He writes under date of July 30th:

"The present is really a jubilee of fishes in the headwaters of Buzzard's Fay, embracing Wareham. I feel it an important duty to herald the fact to the untistide barbarians of the universe, that they too may participate in these bountful gilts of Dame Nature. There is not aday in the year that fish of some variety cannot be procured in our waters. Our oysters are of the chofeest; que hogs, clams and scallops abound on our scores of miles of shores, rivers, creeks, lagoons and coves. Of our scale fish the white perch, Morone americana, a resident clitzen, is taken every month in the year, in winter by netting through the ice. In early March as the weather becomes warm, he takes the weatmen med shiring mutil the waters are childed with the frosts of winter. Favorite grounds for this choice fish are on the Agawam and Weweatht Rivers. The former, the most successful and convenient, as a walk of from three-four ths to one and quirter miles from our village will take one to the marshes, on the shores of which the angier takes his stand, or by an accumulation of dry seawed he makes a comfort the stiffing.

In March last I indulged in a tide (last of an ebb and first of a flood we call a tide) of this rare sport, and on the point where fishing; men, women and children using every conceivable rude stick which bore the slightest resemblance to a rod or pice, and all got more or less fish. About this season our welcome legal tender alewife puts in his appearance. He is placed in sait for a few hours, and then removed to the stove-oven, where he is roasted or baked, and when done he is served on the table as the cholecast of all itbits of one's home. Following next in season is the tautog (in New York, blackhish), scup (in New York, porches), strip-d bass and black or rock hass, all of which remain until late in antuna except scup. Early in July the most welcome bluefish makes his annual

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Sunday, Sept. 1st, closed the public exercises of the Camp. The rain, as upon the two previous Sundays, kept the crowd away, but a holy and invigorating baptism of spirit power pervaded the camp. Dr. Isaac P. Greenleaf never delivered a better lecture than this opening discourse before the thickly packed audience in the Pavilion. He spoke upon "Human Character and Responsibility as Determined and Limited by Human Paletting to the Physical and Spirital University. man Relations to the Physical and Spiritual Universe." There was a grand and comprehensive sweep of thought—not too abstract to be unintelligible, but clear and vigorous in the presentation of fundamental principles, and practical in their application. Many of his golden sentences were caught by the reporter's pencil, but space forbids even an abstract of the many excellent addresses given at the meeting. The truth will keep, and find fit expression from many tongues in the time to come.

A thrilling episode occurred at the close of this address and just as the choir were about to sing

the closing hymn. Dr. Storer, seated on the platform, was suddenly caught up, entranced by the spirit of Henry C. Wright, and, according to the unanimous testimony of many who knew that noble laborer in the cause of reform, made himself known in manner, thought, and form of expression so perfectly that doubt of his identity seemed impossible to any. The audience were stirred as by the mighty power of a commanding spirit presence, and this spontaneous test of the actual participation in our meeting of one whom all love and revere was the theme of grateful comment and appreciation.

In the afternoon the sun shone out for a time, and the sents in the grove were filled by an attentive audience. The exercises, as noticed by the reporter of the *Herald*, were as follows: 'Mrs. Sarah Byrnes Snow, of Chicopee, lectured on 'The Practical Tendency of Spiritualism." She was followed by Dr. H. B. Storer. He was again eloquent, speaking wholly under inspira-tion, and giving one of the finest discourses of the meeting. It was an appropriate closing of a season that has been replete with able efforts. His text was, 'I come that ye may have life, and ye may have it more abundantly.' It treated the character of Christ as an illustration of what would be the outcome of pure Spiritualism."
President Williams spoke briefly of the efforts

of the officers of the Association to give satisfac-tion, and not doubting that some errors might have been made, assured the audience that all criticism which had come to their ears would be candidly considered, and every effort be made to improve upon the successful meeting of the present year. He then declared the Camp-Meeting of 1878 closed.

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