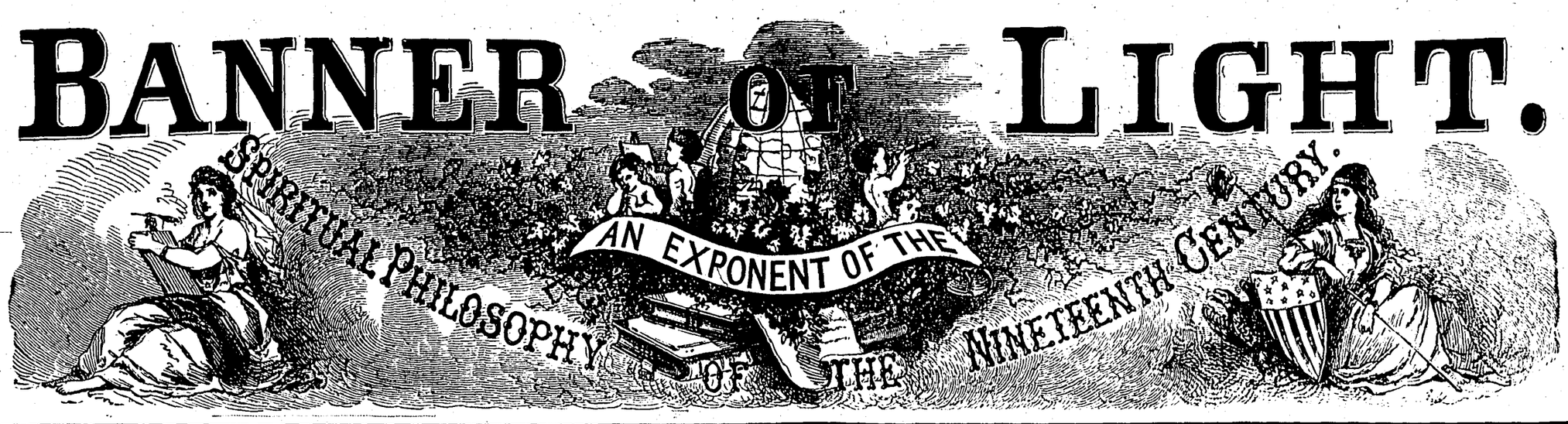
BANNER OF LIGHT.



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Banner Contents.

Spiritualism.

THE PROBLEM OF ORGANIZATION.

Spiritualism the Great Liberator—Its Individualizing Power—Union on a Higher Plane—The Universal Law of Organization—Illustrations from Nature—The Principle in our Institutions—Smashing Idols and Running After Jugglers—The Earnest Man's Motto is, Work—The Sluggard's Plea is, Wait—A Nebulous Spiritualism in the Head—Its Slow Movement toward the Pocket—Organized Action in Governments and in all Great Business Enterprises—A Lash is the Slave's Incentive—The Great Eclectic Religion.

Substance of an Interview with Prof. S. B. Brittan.

Inquirer.—"I notice that Spiritualists have not organized in any way that promises results at all commensurate with their estimated numbers, and the assumed importance of the movement. Can you explain the reason?"

Answer.—You are quite right in assuming that we have no general organization. Hitherto the separate individualities among men have been held in utter subordination to their institutions. The organic forces of sects and parties have ruled the world, and *man* has been well-nigh lost in the midst of his accidents. While the spiritual movement unsettles the platforms of politicians and the arbitrary claims of hierarchies, it also excites to preternatural activity all those faculties that serve to elevate men above the sphere of abject submission. The facts and principles of Spiritualism unfetter the mind, and they are destined to pulverize all systems and institutions that are at war with Nature, Reason and Science. The individual is thereby exalted to his true dignity, and the real manhood enthroned above the circumstances of its outward relations.

Perhaps I can suggest satisfactory reasons for the existing state of things. Wherever the power of the institution is supreme over the man, the lines of individual development are either obscurely drawn or invisible. All blend together in the same common background, like a crowd viewed from a distance, or through the vail of twilight. But in proportion as the individual is exalted, all arbitrary institutions lose their power of assimilation and the separate forms appear; the lines of individual character are more sharply defined, and man declares his independence. Necessarily, the first effect of this individualizing process is to *separate men,* and hence to create seeming antagonism. The hostilities occasioned by the development and recognition of individual rights and prerogatives, if not merely apparent, are, in the very nature of things, of short duration. We shall come together again in obedience to the common law of social attraction; we shall ultimately blend by the power of a moral cohesion, and the more subtile chemistry of our spiritual life. A more perfect union must come, on a higher plane, where the laws that govern our associated action will neither restrain the exercise of our noblest faculties, nor subvert the sacred principles of personal liberty.

Inquirer.—"If I am correct in my inference from the views you have occasionally expressed, you are not at all opposed to organization?"

Answer.—Certainly not. I could as soon antagonize life itself, for to our limited observation they not only coëxist, but are incapable of separation. *I am only opposed to the chronic habit of perverting such instrumentalities to sectarian and immoral purposes.* Organization, in its most vital and comprehensive sense, is a spiritual, natural and universal law, clearly illustrated in all visible forms of life. Indeed, I can conceive of no clear revelation of the life-principle, here or elsewhere, without an organic instrument as the medium of expression. The elements of earth, and air, and water, everywhere exhibit a disposition to assume organic forms and relations. The rays of light are organically arranged as we see them reflected in the bow that spans the summer cloud; and they are reörganized in the prismatic colors of the flowers. Indeed, this law of organization is at once universal, and indispensable to the normal development of all natures and institutions on the earth.

Inquirer.—"How do you explain the conspicuous failure of all the attempts at organization hitherto made in the interest of Spiritualism?"

Answer.—The disciples of the new faith and philosophy have thus far failed as practical interpreters of the natural law of organization. Individuals may have entertained very clear conceptions of the subject, but the people have not yet grasped the idea. They have, consciously or otherwise, followed the old examples, and attempted to unite on the basis of some general declaration of faith and statement of principles. The intense individualism, that everywhere shows itself, does not admit of the general acceptance of any such sharply defined doctrines and opinions. There is no real coälescence, because the true ground of unity is not recognized. The conventions would somewhat resemble the meeting of troubled waters, if there was any proper commingling of the elements that compose those bodies. As it is, however, the members rather remind us of the pebbles on the shore. The waves of human thought and passion bring them into collision; they roll over and under, rub against each other, and are only scratched or polished by the friction. Each seems to fear the loss of his own precious individuality by coherence. And so they rattle about like parched peas in a hot skillet, and not a few of them jump out into the fire. But the laws of attraction are not subverted, because the accidents of society and civilization, and the opening of a new era in human development, have temporarily placed us in false relations. We shall inevitably gravitate to our proper places at last. The work of organization will be simplified and rendered easy of accomplishment when once the true basis of union is generally perceived and its essential principles accepted.

Inquirer.—"But the organizations employed to propagate theological ideas and to fashion religious institutions have usually manifested an intolerant spirit, and exercised improper authority over the minds and consciences of men. Are we authorized to presume that any organization founded on our religious conceptions can exist without entailing the evils that have characterized all similar institutions?"

Answer.—I am sure that these evils are not inevitable, and that an organization may exist without limiting the rational liberty of the individual. The love of unrighteous authority and the base ambition that oppresses the weak are elements that exist in the people, and it is for this reason that they find various and forcible expression in their institutions. The conditions complained of do not necessarily belong to the organic structure, *per se,* any more than insanity and lockjaw belong to the mind and body. These and many other forms of disease are developed in the system; they are incidental evils, but they neither constitute a part of the human organization, nor are they in any way dependent on its normal action. The omnivorous worm may make its way to the root of a tree, and ultimately destroy its life; but no one makes any objection to trees on that account. The forest and the orchard have still their beautiful uses. We prize them none the less for their grateful shade and the precious fruits they bear, because of the possible evils incident to their growth and decay. Worms do not necessarily belong to trees; vital derangement is not an essential condition of human life; nor is it rational to presume that we can only organize our efforts at the sacrifice of our freedom.

The evils we deplore spring from a love of self, and a lust of power in the individual. In respect to nations, it is the great object of organization to restrain these dangerous forces. Abolish all such organizations and introduce the devil's last invention of absolute individual sovereignty, and General Anarchy would at once be master of the situation. Let me assure you that organization is neither to be viewed as a special convenience in the economy of the universe, nor as a mere accident among men. On the contrary, it is an essential law of all matter, operating wherever the forms of life exist. To doubt the propriety of applying this principle, in our efforts to advance the chief interests of society, is to relinquish our faith in the divine method as revealed in the natural world. It is only in the organic creation, material and spiritual, that we recognize the presence of the eternal Life. We may, if we are so disposed, defend the organized forms of plants, animals, and men, against the agents that impair vitality and destroy those forms; but our neglect to do this would never suggest the wisdom of abolishing the great kingdoms of Nature to which they respectively belong. In like manner—in human institutions—organization is necessary to a normal and permanent growth; and *it must exist* as a means to the great and beneficent ends of Infinite Wisdom and human destiny.

Inquirer.—"Are the views you express entertained by Spiritualists generally, or are they disposed to regard a comprehensive organization as either impossible or premature?"

Answer.—I cannot say that these views are generally entertained. Unfortunately too many of our people are so constantly occupied in sight-seeing; in listening to marvelous stories; in pursuing jugglers and working apparent miracles; in worshiping Mammon, and following the fashions of the world, that they have no time to give the subject a serious thought. We have too many ruthless iconoclasts who do a smashing business among the old idols, but they never build any new temples. And then we have an innumerable host of triflers, who never think; who can learn all the science they want to know from any Philander Doesticks, and would prefer for a teacher some new Baron von Münchausen to the profoundest spiritual philosopher of the age. What these people most need is a rational understanding of the sublime principles of our divine philosophy, and this, I apprehend, they may never possess in this world. Now while the popular ignorance and an intensely selfish individualism may render it difficult if not impossible to organize the incongruous masses, there is no good reason why the more enlightened and homogeneous elements in the great Spiritual Brotherhood may not assume an organic form. Such a movement ought not to be regarded as premature after we have waited nearly thirty years.

I am reminded that drones never do anything before the time, and the sluggard makes his chief effort in rising to a point of order when it is seriously proposed to go to work. But why should we delay? If any one has a present opportunity to do good, why lose the interest of a generous deed for years to come? Why wait for everybody else to move in the same direction, and for the same object? When that happens, there will be less need of our assistance. The farmer who goes West and sows a thousand acres of wheat, naturally expects to gather a harvest the same year, with no authority for so doing than that which warrants every man in reaping where and what he has sown. Now we have been plowing here and there, and scattering seed all over the world for more than a quarter of a century, and is it not time to begin to enjoy the fruit of our labors? When "the fields are white and ready for the harvest," the proper thing to be done—by the man with the strong arm—is to *thrust in the sharp sickle;* gather the golden sheaves, and rejoice in the harvest-home. The discoverers of new worlds and systems; the civilizing powers that conquer savage brutality and subdue the wilderness; the great inventors who revolutionize the industries of nations, never wait until everybody is educated before they go to work. They neither stop to memorialize Congress, nor the King, for permission to do what Nature and Humanity require and God ordains.

Inquirer.—"If Spiritualists are as numerous as represented, and their views really tend to render men more liberal than they were before accepting them, how do you account for the fact that as a people they do very little for education and the public charities of the country?"

Answer.—It is with a feeling of mortification that I acknowledge the fact implied in the inquiry. But there are several reasons for this which must be obvious on a moment's reflection. These reasons have weight, and should modify the public judgment of the people who thus appear to contradict their principles in actual life. Many of them have been recently converted from the popular systems of religious faith. The subject is only vaguely comprehended by the mind. It has not yet reached the diviner affections of human nature. Until it moves the deeper springs of the imperishable life within, we shall not witness its influence in a noble self-denial, and generous sacrifices for the common welfare. In our modern society the pocket is perhaps the last place that is deeply touched by a new conviction. Another reason why greater personal sacrifices have not been made is found in the fact that Spiritualists have not hitherto possessed the machinery necessary to secure united effort for any specific object. No comprehensive plans have been presented for their adoption; and we are without the proper data for estimating the real strength of the movement and the just measure of their liberality.

And here the demoralizing influence of this insane opposition to organization is most apparent. Every attempt to secure a generous coöperation for the general good is paralyzed; and yet without it no great work was ever accomplished. The world is full of the most convincing illustrations of its importance; whilst men with their eyes and ears open wait to be convinced. The proofs are everywhere to be found in the records of all human achievement and universal history. In every material interest and secular pursuit, all men recognize the fact that no great enterprise can be carried forward to ultimate and complete success without organized effort. By this means we unlock a golden treasury in the mines; we establish the currency and the far-reaching interests of universal commerce; we build up gigantic manufactories; we endow the institutions of learning and great public charities; and we connect the whole family of States and Empires, vast Continents and the distant Islands of the sea, by a grand *plexus* of sympathetic nerves through which we feel the pulses of all peoples. All this is accomplished by organized effort; and when the stock-books are opened no man cares to inquire whether those who take an interest with him are Jews, Christians, Mohammedans or Pagans.

Now no man outside of a lunatic asylum would ever think of accomplishing these stupendous results by individual effort. Nor can the vast and beneficent ends which Spiritualism ought to achieve in the world ever be realized without a grand organization, based upon its broad and universal principles, and fashioned in the full light of its sublime philosophy. And shall we never learn this most important lesson from the universal experience of the race? It is proclaimed through all the natural world. It finds expression in every living thing. Far as the winds fan the fainting germs of life, and the sun shines to glorify existence, the truth is revealed. It is illustrated in the first principles that govern our social life and relations, and from the fundamental laws of government we may learn the same lesson. For every great nationality is a grand organization, without which civilized society could not exist. The races of men would relapse into barbarism, and national disintegration and universal anarchy would follow.

Inquirer.—"The base instinct of fear and the selfish desire for personal safety, prompt ignorant men to great sacrifices for the support of sectarian institutions. Is it your opinion that the higher motives of enlightened reason and sincere love will yet accomplish as much for your cause?"

Answer.—I should discount the divine love and defame human nature if I did not entertain such an opinion. It should be remembered, that both the fear of punishment and the hope of reward are selfish incentives to action. They exert the greatest power over the meanest natures. The moral constitution is degraded and the soul dwarfed by their influence. There is no real merit in any work that is not cheerfully rendered from unselfish considerations and a love of the service. An obligation, reluctantly observed, is not respected at all, in any sense that reflects honor on human nature. Only the poor slave is scourged to his task. His fear of the lash is the measure of his obedience. The State still governs its subjects by appeals to such base motives; and even the Church waits to be emancipated from their unhallowed influence. But the human heart will yet recover from the momentum derived from its self-love, for God is mighty as we are weak. The world, at last, will get out of its old ruts, and feel the force of a celestial gravitation. In my judgment the strongest motives are those that have their ultimate springs in our spiritual relations and divine life, and that illustrate by example the true nobility of MAN. An intense self-love and real indifference to great public interests; the present mournful ignorance of all that is most important in a great subject; a love of the marvelous, not always guided by reason; and a reckless iconoclasm that stops at no moral consideration in its work of disintegration and ruin—these are great stumbling-blocks in the way of many honest inquirers. But with these and other obstacles in our way, the work goes on; and if those who profess to accept the truth will improve their great opportunity, Spiritualism may finish the temple of Science and become the eclectic RELIGION OF THE WORLD. I still rest in the conviction that it will yet be clothed with appropriate forms, and leave its sacred record in the most enduring memorials of the age.

DO SPIRITUALISTS NEED A SPIRITUAL HOME?

To the Editor of the Banner of Light:

Some weeks since, as I took up the Banner and read the call for a convention at Philadelphia, also the various arguments, *pro* and *con.*, relating thereto, I was impressed that order might grow out of chaos, that *fraternity* would begin to exert its influence over *individuality,* and Spiritualism become a power on earth, guided by the heavenly hosts of angels far advanced in the science of Heaven's first law.

Judging from the past, there was little to hope for, but I am not one of those who judge of the future wholly by the past. With full faith in the law of *progression,* past failures were to me but indices of future success.

The Convention met. Each member doubtless felt something of the divine fire of those who met in the same city one hundred years ago. The eyes of ten millions of Spiritualists were upon them. This small band were to erect a fraternal standard around which all could rally and say we are united. It has been said that there is a skeleton in every house, and the Convention was not without this suggestive representative of things departed. The ghost of Christianity reared its head for a brief moment, but soon found itself only an ancient shade, among things present and real. The labors of the Convention were brought to a close, and the result was doubtless satisfactory to a large majority of Spiritualists, who having become weary of the itinerancy of the past, desire a spiritual home where order and fraternity shall furnish a haven of rest for the soul.

As the members of that Convention bade each other adieu, "Organize," was supposed to be the watch word of the hour.

Since that time I have vainly scanned the pages of the Banner, and the secular press, hoping to see a call for local organization, but instead I see long, labored criticisms.

Now, Mr. Editor, why is this? Was that Convention a heartless skeleton, or was it clothed with flesh, encasing a warm, pulsating heart, electrified by the angel-world and throbbing for humanity? Is the fruit of the spiritual tree planted by the Convention to be "apples of ashes"? Criticism is well enough, accompanied by earnest labor for something better and more practically substantial. The rootlets of a newly planted tree need water fresh from the distilleries of heaven, and caustic can never be made an equivalent; applied to the excrescences of Christianity, it may check the disease, but it will not nourish the spiritual tree.

Though a stranger in the spiritual controversy, I am nevertheless a watchman upon the walls, and would gladly lend a helping hand to those who are qualified to lead in the work of organization.

With this view, I have watched for the moving of the waters in Boston, especially in the Highlands, for I believe a number of small societies, or fraternities—banding together the friends of each locality—much better than a head centre, so far away that few can attend, and so large that all shall be comparative strangers. A small body, with a warm, throbbing heart, is better than a huge and pulseless corpse. Music Hall, filled with strange faces, can never become an earnest, energetic organization.

The members of a working organization must not reside so far from each other that the magnetic cord of sympathy will become chilled by distance, nor strained by attenuation. Organizations of neighbors could meet at the homes of the members until strong enough to warrant other and larger accommodation.

For the present the financial question need not frighten even the timid financier. As for creeds, the golden rule will do, and I am persuaded few Spiritualists dare assert to-day what they will believe or disbelieve to morrow. The law of progress admits of no limitations. We are all *pupils,* and assume the *rôle* of *teacher* with modest misgivings. Who will take the first practical step toward organization? is the question of a

HIGHLANDER.

The Rostrum.

THE CROSS—THE TRIANGLE—THE SERPENT.

A Lecture Delivered in New Haven, Conn., Sunday Evening, June 11th, by Prof. R. G. Eccles.

[Reported for the Banner of Light.]

In this Centennial year, it has become fashionable to bring forth and put upon exhibition everything that has been preserved from Time's insatiate maw. Americans have all become antiquarians, and are hard at work burnishing, polishing, and mending the fragmentary relics of past generations. Old cast-away objects, which a short time ago lay neglected and despised, we can now see have a new value placed upon them, and once more are they called forth to the light of day. Old garrets, neglected rooms, and cupboards, cellars and out-of-the way places are rummaged in search of these specimens of the work of our fathers. Tenaciously cling the memories of sons to sires, and veneration of the past is thus proven to be woven into our very natures, as an heritage we must accept. Evolution sheds a new light on this tendency, and shows it to be the memory of Nature, our common mother, struggling for immortal continuance through the coming ages. Let us not frustrate her designs, but leave the chain of the past unbroken from age to age, and the future will bless us for the same. Religions, Creeds, Bibles, all conspire to this end, and are, indeed, themselves but links in the memory of the race. He who would obliterate every trace of these, would open a chasm between us and the past, over which no wisdom of the future could peer, and make of it the limits of eternity. Thus, in the name of enlightened reason, would he obliterate an infinite fountain of knowledge. From the misty mythologies of bygone ages our modern systems of induction and archeological research are gathering some rare gems of truth. The wildest notions of our fathers have but to be touched by the magic wand of scientific method, when lo! a gem is found there hidden amid the trash. Let us string these gems in a rosary, while prayers and praises ascend; open the gates of the past and let the light shine through! despise nothing because of age, nor be ruffled if children heap superstition upon things of value.

To-day we wandered together over Greece and Egypt, watching the ravages of time through a thousand generations. We invoked their slumbering millions from sarcophagus and urn, to recount to our wondering ears their tales of long-lost grandeur. Arabia, too, and Hindostan, told us a similar tale of civilizations that lived and died 6000 years ago. The stony lips of Pyramid and Sphynx were forced to speak after their long, long slumber, by aid of the Rosetta stone in the hands of a Young and Champollion. We find the cycles of progression alternate with days and nights, and now, after the intervening era of a dark, dark age, the sunlight of civilization beams again. Until these revelations burst upon us we had thought ours, the first and the only sunrise, and intellectual creation but just begun. Now is our pride humbled, and we compelled, like Solomon, to say, "That which hath been is now, and that which is to be hath already been."

Individuals, nations, races, civilizations and religions, ebb and flow, live and die, grow and decay. Into the seething whirlpool of these mutations sinks every form, only to reappear and react its part in the eternity of endless gyrations. All life, all form, all evolution is the same—an endless mass of changing vortices, no one of which can ever cease, but blend and interblend for aye with all around. Past thoughts have sunk to rest, like acorns, on the sward, sleeping while surly winds swept overhead, and frigid winter ruled. The sun once more has reached his zenith height, and waving his regal wand, invokes them now to growth. Those upon favored ground will yet make trees, growing in symmetry. Within those beds of frigid superstition they have slept. Sweet has been their slumber even in those icy receptacles of creeds. Now they awake, enchanted by the music of the Spring.

You ask me where these seeds are hid. Bible, Koran, Shaster and Veda alike are their receptacles, for God has given a monopoly of truth to none. Here you can find, in each and all, brightest, holiest thoughts, frozen in massive superstitions, cold and adamantine. It is summer now! These lovely flowers, in all their gaudy hues, whose rich and varied fragrances invoke within our souls sensations of delight, are but the children of the ages gone. The past cold winter cradled them as tiny seeds, and surly Boreas sung their lullabys. As with our physical perception so with our mental, the thoughts and fragments left us from the distant past are the seeds that stock our gardens of to-day. They, too, are springing forth fair, living germs, neglected though they were by all save Fate. Creeds have preserved them for us. Creeds are the ice and snow of those sad wintry times, the Dark Ages. Such fragment thoughts now prove to be the seeds of lovely forms that have perished long ago—the remnants and relics of lost and forgotten civilizations. Science breathes upon them like a soft and silent zephyr whispering to a bed of sleeping violets. Thus does it slowly and wisely thaw away the accumulations of intervening ages, doing no violence. Then they can germinate in primitive loveliness, unmarred and beautiful. Iconoclasm, like a devouring fire, sweeps with a feverish breath over their forms, and in mad frenzy leaves on its path death—desolation. Its devotees stand back,

laughing a maniac's laugh at the sad havoc it has wrought, seeing nothing but the thawed snow and ice, the melted, scattered creeds. Oh how mad and blind, to think that thus they can hasten the exodus of winter! They war with fate, and he but mocks their efforts; the melted water now coheres to harder ice, burying for the night of eternity the destroyed germs. While Science is followed by the rich breath of intellectual Spring, and the song of happy life, iconoclasm breathes but pestilence, dissolution and death. The former is merciful and undogmatic, the latter is merciless and bigoted. While howling the mad dog cry of "superstition" and "dogmatism" it is a worse form of both than that it would destroy. In the name of exalted humanity, then, let me adjure you to refrain from rejoicing at wanton destruction, and rather be happy at growth.

A row destroyed Chicago with iconoclastic skill, bringing pain and misery to thousands; but how much brains, wealth and muscle, think ye, it took to rear it from its ashes. Ponder and be wise. Leave iconoclasm to the uncultured; be ye men and women engaged in the erection of truth's holy fane. Build, and if building a palace in lieu of your present desert a hovel, you have advanced the race. Fearlessly assert what you believe, and do not believe, but never turn aside to deal a destructive blow. But, pardon me, we have wandered from our thesis and must return.

As others are gathering relics of their fathers, and as the archeologist has given us light in contemplating the dark and buried past, so we propose to night, proceeding as we began this afternoon, to determine, by the light of induction, aided by the researches in ancient Egypt, what the probable signification of the old, old story of the fall of man and expulsion from Eden could have meant when first penned. Every error has a soul of truth. Where is the life of this? Jesus is the centre of the Christian's hope—in Adam is his dread: "For as in Adam all die, even so in Christ shall all be made alive," is the language of Paul. What is this awful fall made by Adam? Layard has found in Nineveh the story of the flood, and Ampere in Egypt the fall in Eden. From a diligent study of both, I have concluded they are but grand old allegories containing secret lessons. Origen, the Christian father, asserts they are allegories. He attempted to explain them as such. Paul, in speaking of Abraham and Hagar, says to the Galatians that these are both allegorical characters. It appears to be a trait in human character, to add in this way mystery to the lessons we would inculcate. Morals, good and bad, are taught indirectly in novels, fables and parables. Jesus taught in parables. In the catacombs of ancient Egypt have been found pictures of Eden and its inhabitants. Closely associated therewith are to be seen the symbols of cross, equilateral triangle, and circle, faintly implying a relationship of some kind between them. The circle is usually a serpent coiled in that form. The origin of these symbols is somewhat remarkable. In those early civilizations, already referred to, the great defect was lack of numbers. The world was overrun with complete savages and barbarians, a comparatively small spot being occupied by the handful of intellectual men upon the earth. About the time that ancient Egypt had reached the apex of its glory, and they began to pause and look back satisfied upon what they had done in the way of progress, the fierce Tartar hordes came down like a deluge upon them. Superiority of numbers soon vanquished superiority of skill, and intellect was made the slave of barbarism.

While under their savage taskmasters it is related of these men that they formed a secret council for the purpose of preserving the religion and knowledge of their fathers. From this council developed the celebrated Eleusinian mysteries which in turn became the parent of all our modern secret societies. In seeking appropriate symbols to designate themselves, their uncultured countrymen and the barbarians by whom they were governed, they had recourse to the handwriting of Nature, our common mother. Stamped on the face of each of these classes was a sign easily seen and read. God had written it there.

In superficial comparison, no one can excel a semi-savage. Indians will see objects and compare them where white men would fail completely. They can tell in this way every inch of country they traverse and see every track and mark by the way. Their eyes are alive to everything. Who has not heard the tale of the howling dervish, one of a class of half-civilized religionists in Asia, much like the ancient Tartars? A merchant met him in the desert and inquired if he had seen anything of his lost camel. "Did he have a tooth missing?" said the dervish. "Yes," answered the merchant. "Was he lame of one leg?" "Yes." "Was he blind of one eye?" "Yes." "Was he loaded with wheat on one side and honey on the other?" "Oh yes," said the merchant; "and now as you have described him so accurately, please direct me to where I can find him." "I have not seen your camel," replied the dervish. The merchant, enraged, had him brought before the Mufti for theft, and when called upon to explain, the dervish said, "When traveling in the desert, this morning, I observed the tracks of a camel. I knew he must have strayed from his master because it appeared to have no settled way of going; I thought it must have lost a tooth, for, wherever it grazed, a tuft was left of the grass; I took it to be lame of one leg, as one track was invariably lighter than the others; I thought it must be blind of one eye, since it cropped the grass upon but one side, although there was better feed on the other; from the busy ants on one side and the swarms of bees on the other, I determined its load."

This character being so fully developed in this class of men is marked by an elevation of what phrenologists call the organ of comparison. Men of this stamp are excessively gullible, like young robins, opening their mouths and swallowing without question whatever comes along, and as to keeping a secret they positively could not. Drawing a line from comparison to their open mouths and crossing it with another, uniting the eyes, you unite every prominent feature of a savage face, while at the same time you draw the sign of the cross. This, then, was the sign which to these ancient *literati* meant gullibility, tyranny and prating imbecility, with the other characteristics of barbarians. Remove the mouth and join the two eyes by lines converging at the top of the forehead, in comparison, and you will have the symbol of those freshly initiated to their society, and who of course had, in a sense, discarded the use of the mouth. The equilateral triangle is therefore, to this day, the sign of secrecy, virtually meaning "hold your tongue." Originally there was an eye upon each corner, but these are now generally united into one all-seeing eye and placed in the centre of the figure.

We have but to refer you to the round full forehead of the philosopher to have you at once see the origin of the third symbol, the circle, which became from this on, the type of perfection and completeness. Perfect wisdom, love, truth, etc., were all so typified, so it became the symbol of God. But how did it change to a serpent? Simple enough. These ancient sages held, like us, the theory of immortal life; and how to add this with its apparent breaks of continuity at death, to the already formed symbol of a circle, was the query. It could not wait long without a solution. There is but one object in the universe can form such a type. That object is a snake which annually pictures death by shedding its slough. A snake formed into a complete ring thus becomes a type of all perfection and truth, with the eternal round of time and space. Here was laid the foundation of Python worship so prevalent in the East at one time. To-day we have these symbols of cross, triangle and circle, bequeathed us in our religious and secret societies, and I notice our friends of the Theosophical Society have, as might be expected, chosen them as their insignia.

Why Christians should lay claim to the first of these signs as belonging exclusively to them, has often been a wonder to me. There is overwhelming proof of its vast antiquity, and the New Testament itself shows its popularity before the crucifixion, as witness Jesus's statement to his disciples, "Take up your *cross* and follow me." Not having as yet been crucified, he could not have referred to that. He evidently meant that if they became his disciples, the bigoted, thoughtless, priest-ridden people, would be upon them—those typified by the symbol of the cross.

There are a few passages in the New Testament which, in all probability, point to the symbol of the serpent—wisdom or truth—as being understood in Palestine after the Egyptian method. Jesus says "be ye wise as serpents." The real serpent is not wise, and does not even possess the cunning of a fox. The allegorical serpent stood for all wisdom and in this sense, his charge to his disciples is appropriate. In the religious notions clustering around Jesus he is made to pronounce himself, "the first and last," "the endless," etc. Why should we then be surprised should he claim being the Egyptian symbolic serpent? This he undoubtedly does in the statement that, "As Moses lifted up the (allegorical) serpent in the wilderness, even so shall I (whom it typified) be lifted up." In the idea he held of his unity with God, this was nothing more than we might have expected.

For the purpose of seeing more fully that the Adamic account cannot be a historical verity, you have but to consider some of its features of improbability. First we have the injustice of God in punishing Adam and Eve for disobeying him, when the same account tells us they knew not the difference between good and evil. Not knowing good from evil, they could not know that it was wrong to disobey him, yet he was unjust enough to punish them for doing what they did not and could not know was wrong. Second, we are compelled to accept of a walking, talking, dust-eating snake. Third, we must believe that in those days knowledge could be had without mental labor, by the mere eating of fruit. Fourth, that there were many Gods who were afraid man would be wise. "Behold they have become *as one of us*, knowing good from evil." Fifth, if, when man was made he was in God's image, God must be blind, for Adam was before the fall. Considered as a piece of history, these objections appear to me insuperable, but in the light of an allegory, there is no difficulty in dealing with them. Let us then consider the serpent as God, or Wisdom, the tree of knowledge as science, (which is as much a growth as any tree,) Adam and Eve as the typical man and woman of the race, blindness as superstition, Jehovah as a typical priest, and the tree of life as the science of immortality. The priesthood, then, were to forbid the blindly superstitious of their followers from having aught to do with science, but woman's curiosity, prompted by the whisperings of wisdom, (the serpent) was to be overcome. When woman's curiosity is mentioned in this age, it brings a smile; many considering it a stigma of disgrace. No greater mistake than this could be made. I would that we had all more curiosity than we have. Scientific men are the most inquisitive set of beings in the world, and that very trait gives them a mastery of Nature that an imbecile lack of curiosity would withhold from them.

Ladies, henceforth consider the would-be slur of curiosity, when cast at your sex, an honor! Women like Hypatia, of Alexandria, are our typical Eves, but alas, she felt the power of priestly rule and became a martyr to science. "On the day thou eatest thereof thou shalt surely die." She ate, and having eaten, perished. Let us now consider the list of curses. The serpent having removed man from blind superstition and naked mentality, came in for the first denunciation. It must crawl. By priestly power wisdom has ever had to crawl, no vantage ground being given but what it has conquered. It is cursed above wily sophistry, typified by the other beasts of the field. "Dust shalt thou eat all the days of thy life." What can this mean? "Come to the rock of your salvation," says the priest. Nominally he refers to Christ, really to the church. The church is a fixed crystal or rock, devoid of all mobility of dogma. Examine some dust with a microscope, and you will find it entirely composed of abraded rocks. Who, then, follow in the paths of wisdom? Who listen to the calls for knowledge? Those abraded from the church! Those who are called the infidels of their age! These are the serpent's food.

"The seed of the woman shall bruise the serpent's head" is the next part of the decree. Who can say that this has not been fulfilled? The priesthood has put enmity between the seed of wisdom and their pitiless dupes. Think of Galileo, Bruno, Copernicus, and the host of stars sanctified by bitter trials, if you would doubt the execution of this decree. The bigoted seed of ignorant man has placed its heel on wisdom's head. But—

"Round and round we run,
And ever the right comes uppermost,
And ever is justice done."

Who was to be conqueror, do you suppose, in this battle—the serpent or the seed? The church says the seed, but the Bible tells me *the serpent*. Wisdom, not bigotry, was to triumph at last. In ancient times warriors went clad in armor to shield them from arrows, swords, and missiles and spears. One place—the heel—was left exposed, and running soldiers could here be pierced by poisoned lances. This was certain death. Achilles was said to be so clad, naturally, that he was invulnerable in every place but the heel. After the seed of the woman bruised the serpent's head, the serpent was to bruise him in his only vulnerable spot, the heel. If the seed is Jesus, and Jesus God, and if the serpent is the devil, then is the devil going to triumph at last, and subdue all things to himself? The reverse of this is true. Jesus and other followers of wisdom are guided by the serpent. The pain that comes at the birth of new thoughts will fulfill the woman's curse, and the false knowledge and false theories that arise in the mental garden when first let free from priestly rule will fulfill man's. The tree of life in the midst of the garden of Nature is the central truth of all science and a knowledge of immortality. Whoever eats this fruit gets all the immortality he can ever have. You may live on time without end, but can never get eternal life, since eternity never comes. When you get the knowledge that you shall never die, then have you got all the eternal life you can ever procure. The fruit of this central tree is the next intrenchment of the priestly power. An angel with a flaming sword to typify eternal death as distinct from temporal death must needs guard this. No longer daring to use gibbet and *auto-da-fé*, fagot nor rack, material science having gained a hearing from their votaries, theologians must needs forbid researches for the unseen universe, with spiritual instead of temporal threats. From this, their last bulwark, they will be driven, as the flaming sword is a lamp to the path of the brave who would eat and live forever, while it can but frighten cowards.

SPIRITUAL EVIDENCES NOT GOVERNED BY THE ARBITRARY LAWS OF SCIENCE.

BY ALEXANDER S. DAVIS.

[Read before the New York Spiritual Conference.]

It has been said by a well-known writer on the Harmonial Philosophy, that Spiritualism is always hitting where least expected. From this we are left to infer that the manifestations of spirits, constituting the evidences of spirit-communion, are usually occurring at times when not looked for, and in a way entirely inconsistent with the preconceived ideas of the recipients of these supermundane favors. This is not only true in regard to the manifestations of the past, but peculiarly illustrated in the advent of Modern Spiritualism.

The world of celestial intelligences had a work to do with the inhabitants of earth, and they went about it in their own good way. It is true they were governed by a law as to the time of commencing, as well as the manner of prosecuting the work; but in so doing it was no part of that law to consult the opinions of mortals as to the expediency or feasibility of undertaking the enterprise. Neither were they necessitated to consult with any of the learned ones of this planet at least as to the *modus operandi* of carrying on the work in order to make it successful.

In the process of evolution and the unfoldment of the intellect, the time arrived when the leading minds of the higher spheres could safely approach this sphere with the light of celestial truth, and assist mankind in solving the perplexed problem of immortality. And what conditions were required for the general dissemination of the facts and principles of Spiritualism? Intelligence had to be imparted to mortals, in order to give them the evidences of an after-life. It was to be effected by the influence of mind upon mind and spirit upon spirit, and spiritual force acting upon matter. This required passivity on the part of those to be acted upon, and positive and superlative mental action on the part of the supermundane forces. Without this no intercommunication could have been established between the two worlds. It was successfully begun at the advent of Modern Spiritualism, and thus was more fully and completely instituted than ever before the great law of mediumship, by the uses of which the spirit-world has been brought down to us, and we mortals carried up to it, while yet in the flesh. But this has not been an easy task to carry on, on the part of that intelligent army of workers who inaugurated this great reformatory movement. It took the world by surprise, and by virtue of the psychological power acquired it did not stop to ask permission, but captured the fort while its would-be enemies slept. With the dawn of this new light many of course frowned, others were obstinate, while many became curious, investigated closely, and ultimated as its adherents and ardent supporters.

Some, again, became over-anxious to receive the truth, and unwittingly retarded their own spiritual growth. How much this same element of ignorance manifested by the undeveloped in spirit-life, aided in thwarting the efforts of the wise and beneficent, it would be difficult to determine; but notwithstanding all opposition and hindering causes, Spiritualism, from the first, became a recognized power, and thousands rejoiced in the light of this New Dispensation. I purpose now (briefly of course) to consider some of the obstacles which Spiritualism has been compelled to encounter from its first appearance to the present time, and which are likely to continue by reason of a non-observance of the fundamental principles governing spirit control and the production of spirit phenomena. The first is on the part of the opponents of Spiritualism and pretended investigators of the subject. While assuming the appearance of candor, they hesitate not to place themselves in an antagonistic attitude in fact, by taking the matter into their own hands whilst in the presence of mediums, and dictating how the influence shall manifest itself to best suit their notions of propriety and self-gratification.

The complacency with which they do this is perfectly astounding. They deceive themselves, and then complain because they obtain no satisfaction in their partial and restricted modes of investigation. I see no remedy for this except for such to learn wisdom by experience and the follies of the past.

A still more dangerous class to the cause of Spiritualism comprises those who are its professed friends, but have become too intellectual and scientific to be relied upon as competent and impartial judges of spiritual truths. In their zeal to be exact, and able to demonstrate everything claiming to be of spiritual origin, they in utmost good faith seek to define the rules for the production of spiritual evidences, and thus reduce all spiritual phenomena to an exact science. Nothing could be more antagonistic to the basic principles upon which spirit communion is indebted for its existence and maintenance than this arbitrary and dogmatic dictation. I say this not without reservation. It is the extreme of the position that I deprecate—not the reasonable and judicious application of precautionary measures to prevent imposition, and to aid in the ascertainment of truth. The motives of these disciples of so-called spiritual science, I do not question. Neither do I believe but that ultimately the attitude they have taken will result favorably to the cause of Spiritualism.

There are reasons, perhaps, why they are carrying their investigations to extremes. Deception having been practiced in a few cases, in their over-desire to keep from being deceived in future, they, Young America fashion, assume to take charge of the institution and run it themselves.

The story of the hound in pursuit of the fox may serve as a simple illustration. The owner of the dog meeting a friend, inquired whether he had seen anything of the swift-footed quadrupeds in his travels, and being answered in the affirmative, he next inquired how they were making it, and received the very consoling information that he believed the dog was a little ahead.

Some of you, I think, will agree with me when I say that some of the investigators of Spiritualism are getting a little ahead of the spirits.

In Spiritualism we have no rules for the introduction of its evidences. Whatever convinces, is competent proof, though not always infallible. The act of placing a medium under test conditions, although apparently commendable, is assuming a positive attitude, more or less incompatible with the law of spirit-control which requires a passive or negative condition. This demanding that a medium shall submit to some extraordinary crucial test, in order to convert some over-incredulous person to a belief in the genuineness of the manifestations, is not within the province of legitimate investigation, and no part of the true mission of Spiritualism. To the earnest seeker after spiritual light it is not so much the magnitude of the manifestations, as it is the adaptation of the evidence to the status of the investigator, and the certainty of its working a conviction of its reality. Scientific tests belonging to the domain of intellectuality cannot of themselves inculcate spiritual truth, or establish the absolute certainty of the absence of deception in all cases. Hence the application of formal modes of proof to Spiritualism is a great mistake. You can only measure spiritual phenomena, whether mental or physical, by bringing into action the exercise of spiritual perception and spiritual discernment—reason and science of course being employed as auxiliaries. This is the manner the work has been carried on thus far, and its success in the future will be proportionate to its being conducted in conformity to the regulations of philosophers and scientists on the other side of the river, unobstructed by mundane influences and the interference of scientific pretenders.

Written for the Banner of Light.

UNSEEN HELPERS.

BY JOHN S. ADAMS.

Friends I have unknown by mortals,
Round my way,
Keeping watch and ward about me,
Night and day.
Clambering up Life's stony pathway,
Rock, and steep—
As I go their gaze is on me,
Calm and deep.

Dangers vast rise just before me,
Till, at length,
Worn and weary, weaker groweth
Faith and strength;
Darker clouds and greater trials
Round me throng;
Almost fainting—unseen helpers
Make me strong.

When the twilight shadow falleth
From above,
They upon my waiting spirit
Breathe their love.
Heaven is opened to my vision;
Note by note,
Their sweet melodies angelic,
To me float.

Inharmonious conditions
Roughly grate
On my spirit; I, complaining,
Mourn my fate.
Deep affliction's bitter waters
Drown my soul;
Overwhelming tides of sorrow
O'er me roll.

These and other seeming evils
Round me flow;
Yet within my inner spirit,
I do know
They like other brighter blessings,
As they should,
Live and move, and act upon me
For my good.

Blessings on my unseen teachers,
Throned in bliss,
Who descend to earth with lessons
Such as this.
God and all his holy angels
Come to me,
And they come, my sister, brother,
Unto thee.

Materialization Seances in Chicago.

To the Editor of the Banner of Light:

The numerous friends of the late H. Augusta White will be gratified to learn that during the past month she has repeatedly materialized with much and constantly increasing success, through the mediumship of Dr. Ernest J. Witheford, 217 West Madison street, this city.

In the light circle she materializes so perfectly as to be recognized by all her acquaintances, many of whom have been present on most of these occasions. She emerges from the cabinet, sometimes several feet, and bows to the assembled party, repeating this frequently; and she has on such occasions taken up a slate and pencil from a chair in front of the cabinet, written a short communication, and replaced them, or seated herself for sometime on the chair.

In the dark circle she makes herself known tangibly to many friends by acts of endearment, and among various messages purporting to be written by herself, and written during such circles, she has given the following to a brother in Michigan, in a handwriting which resembles her chirography while on earth, and the signature of which is a *fac simile* of her signature in a book of writing now in our possession:

"MY DEAR BROTHER JAMES—After clinging to my old worn-out body so long, I feel still overcome with astonishment at the glorious beauty of the sphere; but amid the enjoyment of the higher life I forget not you or Corby, Mr. Willcox, or my other fellow-workers and friends.

"Dear brother, I will be near you as often as I feel you need me, to bless, comfort and uphold you in your work. My soul will gain advancement, working as of yore, in the cause of humanity. I have seen our dear mother and so many friends! My love to all. Your loving sister, H. AUGUSTA WHITE.

"Do for the medium whatever you can. I *did* materialize."

As respects the trustworthiness of the medium, it is no exaggeration to say that he is universally considered by his acquaintances as morally incapable of deception. He has for years been a reliable medium. The materializations are with him of but recent origin. N. H. JORGENSEN.

Chicago, Aug. 10th, 1876.

Andrew Jackson Davis.

To the Editor of the Banner of Light:

Allow me to say that the report of the committee having charge of the Davis Testimonial is a great disappointment to me, as it doubtless is to you and many others. It invoked a series of most painful reflections. "Truly a prophet is not without honor save in his own country and his own times." And why? Because he is not known.

The name of the author of "Nature's Divine Revelations" is familiar to the whole civilized world, yet the man who bears it walks the earth a stranger and pilgrim, unknown to the mass of his fellows, unnoted by the crowds that jostle him on the street. Ah! forgotten by millions who have drank deep draughts of wisdom from the fountains of his matchless inspiration.

A distinguished European, on visiting this country, says: "One of the cherished objects of my visit was to see Andrew Jackson Davis; but, on inquiry, I found few Spiritualists, even, who seemed to know where he was to be found. Surely, we thought, he must be at the head of some great church, temple, or synagogue, some place where spiritually starved souls could feed upon the 'Divine Revelations of Nature,' as taught by one of her purest and truest interpreters! but no; the great alchemist who had transmuted the magic of early ages into the gold of spiritual science, the seer, philosopher, and greatest phenomenon of this or any age, had to be sought for in a little shop, in an obscure street, where, without followers, disciples, admirers, *stood the great seer, selling books for a living.*" The placid mien and gentle tones of the unassuming salesman betrayed none of the pangs of grief, indignation and humiliation which two foreigners felt for him, as they made their silent purchases with hearts too full for utterance.

"That man is nobler far, in the quiet dignity of his present humble position, than when he stood as the interpreter of angels, dictating 'Nature's Divine Revelations.'" Thus spake one of the deeply moved visitors. "The age is not worthy of him," rejoined the other. "Ay! but his works will live after him. The truths he reveals are eternal, and the prophet will become immortal," was the reply. "Even so. Time, the touchstone of truth, will do justice to him. And so Andrew Jackson Davis, farewell!"

Shall the millions of American Spiritualists reëcho the sad refrain of the noble foreigner, and thus, so far as we may, remand this grand soul and true prophet to obscurity and poverty, after he has broken the bread of life to the multitudes for more than thirty years, and made ample provision, in his works, for the unnumbered multitudes of all coming time? I cannot believe it. It cannot be that while Boston endows Garrison with a fortune of thirty thousand dollars, as a reward for his services in the cause of the slave; while Concord gives Emerson ten thousand, that he did not need; while the materialists are contributing freely to the support of Herbert Spencer; while monuments are being raised on every hand to the memory of soldiers, statesmen, sages and poets, surely ten thousand dollars can be readily raised for the noble purpose of slightly rewarding Andrew Jackson Davis for his great service to humanity, and thus secure him against absolute want during his declining years.

He would never ask for it. No; he would die of hunger, and make no sign, save to the angels. He has protested with his friends against any appeal in his behalf. But knowing him as we do, and knowing that while he has benefited others beyond all measure, he remains, as he began, poor in purse, though rich of soul, a few of us feel that we owe it to the Spiritualists of the country to lay the matter before them, and leave them to act as their hearts shall prompt.

I said the report disappoints me, and chiefly because there are so few contributors to the fund. Those whose names appear in the report have done nobly, have shown themselves generously appreciative of the great, ay, the inestimable service Andrew Jackson Davis has rendered to humanity. But instead of one hundred and thirty-five names there should have been ten thousand in this list of contributors.

Among the millions of Spiritualists, I am sure there are ten thousand who would gladly give an average of one dollar each to this fund. I therefore suggest that the committee having this matter in charge, extend the time one year, or until the sum named shall have been received, they reporting from time to time through the Banner of Light. T. A. BLAND.

Boston, Aug. 24th, 1876.

SOUL AND BODY; or, The Spiritual Science of Health and Disease. By W. F. Evans, author of "Mental Cure" and "Mental Medicine." "All diseases appertaining to man have correspondence with the Spiritual World; for whatever in the whole of nature has not correspondence with the Spiritual World, has no existence, having no cause from which it can exist.—(*Arcana Cœlestia*, 5711.) Boston: Colby & Rich, Publishers, 9 Montgomery Place.

"Soul and Body" is a thoughtful, well written book of one hundred and forty-eight pages, the central idea of which is that about everything has a spiritual origin. Disease originates in a spiritual disturbance; so must cure have its origin in spirit. The author, in his own peculiar style, accuses the medical fraternity generally of "healing the daughter of my people slightly" by striking wholly at external symptoms and ignoring the spiritual origin of disease. He compares a majority of materialistic physicians to a jeweler, who, in repairing a watch, confines himself to the hands instead of the hidden wheels and springs.

The radical meaning of such words as disease, health, etc., is traced, and it is found that even they imply the union of soul and body. *Disease*, without ease, signified a partial separation of the spiritual and physical man. The word *health*, wholeness, signifies a restoration of the perfect connection between soul and body. The author says:

"When the correspondence between any organ and the answering spiritual principle is loosened, or lost, the vital tone of the part will be lowered and its physiological function disturbed, altered or suspended. When any part of the body loses its vital connection or correspondence entirely with the soul, it mortifies, or is made dead, as the word implies."

This book argues that, whether Jesus is regarded as a man or God, his understanding of the connection between soul and body, and that disease is a partial severance of that connection, gave him more control over disease than any other has ever obtained. The history of great healers is traced to a considerable extent, and the fact is made to appear that persons have met with success in proportion as they have acknowledged and been guided by this principle.

It is true that doctors seldom look or treat back of the *symptoms*, but Dr. Evans argues that as symptoms are only external signs of some more inward disturbance, we should look back to the unseen spiritual *something* as the thing which needs attention. A pain in the body is an effect, and it will be found that it corresponds with and is produced by something in the inner self. This lays foundation for an argument on the necessity of the physician looking closer after the spiritual and moral condition of his patients. Indeed medicine is nothing compared with that. His illustrations are too numerous to be even hinted at in a short review. The subtle power in the hand to remove disease, by simply passing over it, is shown to pass out of the soul of the one who uses the hand. The good physician will always be found to be *en rapport* with a spiritual force; "the place where he stands will always be the place where the heavens touch the earth."

Even though the philosophy of this little volume were not good, the arguments for the spiritual man are ably put. The book should be thoroughly read. Few books are more deserving the time and attention it takes to become master of its contents.—*Hull's Crucible.*

Original Essay.

MODERN SPIRITUALISM AND CREEDAL RELIGIONS.

To the Editor of the Banner of Light:

Modern Spiritualism is a development differing so substantially from all previous growths of the spiritual idea of the human family, that many decline to term it a religion, preferring rather to consider it to be a science. Indeed, in recognizing the various conditions of the individual members of our race as simply more or less advanced, and in refusing to anathematize any human being whatever, it may be said to diverge materially from all the spiritual formations that have preceded it. Its catholicity is indeed "universal," for it extends its arms to embrace not only those who accept, but also those who reject its doctrines, for it maintains that its present opponents will assuredly, in the near future, soon be convinced of their errors, and become converts and supporters. At the same time its charity is so all-pervading that it declines to apply to mankind the terms "good" or "evil," regarding all of us as travelers on the same road, and only more or less distant from the goal of human perfection. As these views have never previously been promulgated, it is claimed that Modern Spiritualism has a right to assert its superiority, both as to its catholicity and its charity, over all creedal or self-styled revealed religions, which, resting on fixed bases, are unable to accept the law of progression, though, of necessity, they are compelled to submit to its decrees; which cannot admit divergence of belief on subjects connected with futurity or theology, and which depend for their existence and extension on the vain proffer-ings they make of special favors to be granted to those they set apart as "good," or the dread their equally vain fulminations of future punishment may awaken in the hearts of those they select to condemn as "evil."

It is true that an exact comparison cannot be instituted between Modern Spiritualism and any one of the various religions of the day. It is also admissible that creedal religions are the leaves of the plant of which Modern Spiritualism is the blossom. Both are growths, both are advances toward perfection. As with the physical, so with the spiritual order of nature. The mollusk, the fish and the reptile were needed to precede the mammal. As fairly as anything can be proved, that is a certain conclusion. The cell appears to be the first, and the mammal is, in the order of progression, the last step of animal life. Could we trace the spiritual creation, from the first prayer that ever entered into the heart of a savage, through the animal worship of remote antiquity, then the exaltation of deities in human forms, terminating (let us hope) in our time with the latest expression of "man-made-god" worship, in the deification of virginity and maternity by the Catholic Church, in the promulgation of the doctrine of the "immaculate conception" of Mary, we should find that all these steps were likewise necessary to precede the advent of the "spiritual mammal" of the present era.

History teaches us that all the above-mentioned advances were born of intense suffering. In order to develop the intellectual power of our race, war and slavery were necessary agents. If they are curses now, it is because man has outgrown the need of them; they formerly were blessings. In order to develop our spiritual power, superstitions and priesthoods were useful implements. They also have done their work, and now are not only needless but positively injurious to humanity. Costly as has been the growth of the intellectual, the development of the spiritual in man has been far costlier. The pages of all human histories are deeply stained with the blood-tracks it has left. Take that one of them, the Bible. Mark the entry of the Judaic male religion of force into the "promised land"; hear the orders of its Deity: "Kill every male among the little ones" and "hate the Moabites and Ammonites forever!" Trace its course in its barbaric wars with surrounding tribes. Following it further down the stream of time, behold the reflux of the wave of superstition in the institution of the "religion of love" by Jesus of Nazareth, which errs as much on the side of the affections as that of Moses did on the side of the intellect. See it entering pagan Rome and suffering ten martyrdoms. At length Jehovah conquers Jupiter, but did the sufferings that Christianity endured teach it mercy? No; behold the work of the Catholic Church in France and Spain; see the Greek Church divided in two parts which hate each other; lastly examine the cruelties practiced by Protestant Churches in Ireland, Scotland, and New England; all, all bloody, all cruel, down to the murders committed by the Danites of Mormondom, the last of the Christian manifestations!

In tracing the course of one creedal religion the tracks are followed that are made by all, though there are variations in minor details. If the atrocities of the past are not permitted in the present era, it is because the world has outgrown the ancient forms of faith, and is superior in its moderation and morality to the churches. The state has decreed religious liberty; any church, being in absolute power on the question, would annihilate it. It was the world and not the churches that overthrew slavery in this country; the soldiers converted the clergy on that subject. If the doctrines of the Catholic church be correct as regards future punishment, the *autos-da-fé* of Spain are logically justifiable. In refusing to permit such to be reënacted, civilization really condemns the teachings on which they were based, and from which they emanated. But, glancing at the past from the standpoint of the present, let us not unwisely condemn the previous usefulness of those modifications of the spiritual idea of man termed creedal or revealed religions. Each of them was necessary in its time of power; each had its birth and rejoiced in the strength of its manhood, though now each of them, without exception, appears to be burdened with ailments, and decrepit with age. Religions, like nations and races, have their rise and fall, and constant changes are constantly at work in the most conservative of them. The Roman branches off from the Greek church, and Protestantism falls away from the former. The Catholic of to-day is not the Catholic of the thirteenth century; if he were he would be sharpening his sword and making ready his gun, preparatory to marching on Rome to reseat *Pio Nono* as the monarch of that ancient city. The Protestant of to-day is not the Puritan of the sixteenth century; John Knox would hardly thrust his hand in a grab bag, or John Bunyan take a share in a lottery for a doll in order to benefit the heathen. Perceiving the laxity of the churches, many eminent clergymen have asserted that "lack of faith" is a prominent characteristic of the age. They are right; it is so. The world needs a spiritual motor as much as a watch a mainspring; if it has lost faith it is because the age demands fact instead. As regards futurity, human beings must either depend on belief or on assured knowledge; not having the former, of necessity the time has arrived for the institution of the latter.

Hence the need for the new development called Modern Spiritualism, the great requisite of the present age. "Charity and catholicity" are its watchwords, and under them it must conquer. The motto of the world is the same as that of John Hampden—it is, "no footsteps backward." Progress, eternal progress is the order of the day, and it is vain to say to the rolling billows of time, as they surge around and sweep away the ruins of the past, "Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed." The truth is, the world has outgrown its "man-made-gods," which have been the dolls and toys of its spiritual infancy; the worship of such idols will be discontinued, and with that the necessity for the existence of creedal religions will pass away. The priesthoods of the past which invented them, and the priesthoods of the present which conserve them, will be needed no more. To scientists generally and to the advanced minds of the age in all civilized countries, present religions are anomalies, and cold materialism would poison humanity, were it not for the grand change introduced by Modern Spiritualism. It is indeed a vast and mighty alteration, destined to affect for good the welfare of our race; and it is believed that none can fully estimate the benefits it will confer upon us. Going forth, as it has gone forth, speaking the truth in love, anathematizing none, calling all into its fold, absorbing and not combating its opponents, it is no wonder that in little more than a quarter of a century it has already firmly rooted itself, and is well represented by presses in almost all nations; presenting a progress more rapid and uniform than has ever before been witnessed; and surely our seers are right who instruct us that it is not possible to compute the blessings which will flow out to all the peoples of the earth from the introduction and establishment of the doctrines of Modern Spiritualism.

R. W. HUME.

P. O. Box 158, Long Island City, New York.

CENTENNIAL ANNIVERSARIES.

There are three great events which cover the most important part of our history—the battle of Lexington, which may justly be considered as the birth of national liberty; the battle of Bunker Hill, which may with propriety be denominated the baptism of liberty, and the declaration of independence, which was in fact the proclamation or announcement to foreign nations that a new power had been inaugurated among the nations of the earth, claiming the usual rights, powers and prerogatives.

THE THREE GREAT CENTENNIALS.

The seasons revolve, and the scenes of our story
Are brought in succession and spread at our feet;
Events big with interest, resplendent with glory,
And deeds with true daring and wisdom replete.

And first in the series the birth of the nation—
The primary event in Colonial reform;
Where sturdy old Middlesex, proud of her station,
Was first to present her bold breast to the storm.

She had firmly declared that no death was untimely,
Where life was surrendered in liberty's cause;
And this sacred doctrine was practiced sublimely,
Sustaining with firmness our freedom and laws.

The baptismal scene was both grand and imposing,
When freemen stood firm on the sea-beaten height;
With courage undaunted, their purpose disclosing,
To battle for freedom, for God, and the right.

Our statesmen indulging a year's meditations,
On deeds as heroic as any of yore,
Resolved to proclaim in the ears of the nations,
The truths that were acted a twelve-month before.

They knew they could lean with implicit reliance
On heroes enlightened with freedom's first rays;
And on the red field bid the tyrant defiance,
'Mid cannon a-booming and Charlestown ablaze.

CENTENNIAL AND OTHER JOTTINGS.

BY J. M. PEEBLES.

To the Editor of the Banner of Light:

Noticing the marble fronts, inviting parks and magnificent buildings the first time my feet paced the regularly-laid-out streets of the Quaker City, I was charmed—and, what is more, the charm lingers. Is it generally known that, considering the population, Philadelphia is the healthiest city in the Union? The correspondent of the London Times learns "that the average of mortality of Philadelphia is less than that of London and Paris, and considerably less 'than that of New York, Berlin, and Vienna.' In 1874 Philadelphia attained a degree of healthfulness almost unparalleled. With the then population of 775,000 the number of deaths was but 14,966, or 19 3-10 per thousand."

The New York Times's correspondent, examining the wonderful healthiness of Philadelphia, thinks it due "to the abundant and cheap water supply, and to the use made by the poorer classes of the Fairmount Park, an open space covering nearly three thousand acres. As an evidence of the popularity of this park, it is said that it was visited last year by eleven millions of persons. More than all, the healthfulness of Philadelphia is to be attributed to its abundant accommodation as the city of homes. It contains one hundred and forty-three thousand dwelling-houses, occupied by families, being forty thousand houses more than we have within the limits of the city of New York. Its population covers an area of one hundred and twenty-nine square miles, which are traversed by more than a thousand miles of streets and roads. We say, All honor to Philadelphia! When we think of what has been the misfortune of New York during the past heated spell, of the two thousand children dying from infantile diseases in twenty days; when we think of thousands of our honest, virtuous, noble-hearted working people confined to the dirty, narrow, crowded, nasty tenements of the lower part of the island, we emphasize the tribute paid to Philadelphia by the correspondent of the London Times, and honor it as the one city among American cities which deserves to be called the metropolis of homes."

CENTENNIAL PRICES.

Talk, tattling, grumbling, fault-finding, are all cheap commodities. The masses seek for the ill, rather than the good, along the journey of life. I have yet to learn of the first well-authenticated case of swindling or extortion practiced upon the Centennial grounds. That there are floating gamblers and human sharks here, is not denied; but other cities have contributed more to the number than Philadelphia.

If the city, as reported, contributed six million dollars to the enterprise, it is but justice that a portion of it be returned. And yet Philadelphians do not expect to become everlastingly rich out of the Exhibition. I see no difference in prices this year from last. This holds good in regard to carriages, street-cars, board and everything else. Every one, however, experiences the enlivening effect of the Exhibition. The markets show great thrift; trade is brisk; the banks are full of money, and there are no "forty thousand working-men out of employment," as in New York. Everybody that possibly can should visit this grand Centennial.

THE PRINCESS ISABEAU A SPIRITUALIST.

This lady, a descendant of Richard Cœur de Lion, is a great annoyance to respectable families, and more especially to her mother, the Princess de Beauveau-Craon. Lady Isabeau is a woman of great wealth, of great talent, and, withal, decidedly eccentric. She lives in a plain, simple manner, cares nothing for respectability, nor the conventional etiquette of French aristocracy. She does her own shopping, consults Spiritualist mediums, and is devotedly attached to a Mr. Stube, a wheelwright by trade, yet possessed of wonderful spiritual gifts. The mother, pretending a few years since that Isabeau was insane, brought her before the courts in Paris. Here she plead her own cause in such a masterly manner as to demonstrate her sanity. Though the ordeal was a fiery one, she came out victorious. The London Daily News says:

"She explained the facts which had made her life desolate, and caused her to shun ordinary society and the home of her mother. After a temperate speech, she, being then a woman in the prime of life, turned to the counsel of the opposite party and silenced him. 'I can understand, sir,' she said, 'that an honorable man, who knew nothing of myself or of my character, might adopt the cause of my mother. I do not understand how, after having seen me and heard my defence, you can persist in demanding a verdict against me.' And in point of fact the advocate did not succeed in proving his case. In the trial which has just ended, the Princess Isabeau seems to have been even more eloquent and not less successful than in that which took place eight years ago. In these eight years she had apparently added to her previously deep interest in what is called Spiritualism."

COLUMBUS AND HIS VISIONS.

All the great royal-souled men of the past were gifted with either conscious or unconscious mediumship. Spiritual intelligences have ever had more to do with this world than materialists dreamed of, or Christians knew. This Genoese navigator and re-discoverer of America was the subject of impressions, dreams and visions. Baron Humboldt, quoting from Columbus's letter in "Navarrete's Colcion de Viages," vol. I., p. 299, says:

"Nothing can be more tender or more pathetic than the sorrowful tone that pervades this letter of Columbus, written at Jamaica to Ferdinand and Isabella. I particularly recommend to all who wish to study the character of that excellent man, his narrative of the Nocturnal Vision. When in the midst of the tempest a celestial voice soothed and cheered him with these words: '*God made thy name to resound marvelously throughout the earth. The Indies, which are the richest portions of the earth, he has given unto thee for thine. Thou hast divided them as thou wouldst; and he gave thee power to so do. To the boundaries of the ocean that were closed with a mighty chain, he gave THEE the key.*'"

NEW HAVEN, CONNECTICUT.

Failing recently in a railway connection at this "City of Elms," I availed myself the pleasure of calling upon the Whitings, Ewells, and other substantial friends of Spiritualism. The greetings were most cordial. Mr. Hermance continues the same earnest worker, and Mr. Whiting's face is set as flint against "God in the Constitution," and every form of intolerance and bigotry. Masonically speaking, *these* gentlemen may be named "Jachin and Boaz." Mrs. Dr. Middlebrook is lecturing in New Haven the present month. O. B. Frothingham occupies their rostrum the first two Sundays of September, to be followed by Cephas B. Lynn the remainder of the month and all of October. Mr. Lynn, logical in thought and systematic in purpose, is naturally a constructionist—a builder upon the temple.

MRS. EWELL AND MRS. HAWKINS.

Getting a drink of water of a Mexican mother near the Orizaba Station, last February, I asked, How many children have you? "Two," was the prompt reply, "one here on earth, and one in heaven." Of Mrs. Ewell, and Mrs. Hawkins, the latter is in heaven; and yet she is the controlling spirit-intelligence of Mrs. Ewell, No. 19 Charles street, New Haven. Full twenty years since I knew this Mrs. Hawkins well, in White Pigeon, Michigan; knew her as a brave, noble-souled Spiritualist, standing alone among scoffers; knew her as a superior test and healing medium; knew her as a good, self-sacrificing woman. Some of the cures in the vicinity where she lived were as miraculous as those recorded in the New Testament. The neighbors called her a "witch." She loved her mission, and passing to the better-land some five years since, resolved to continue her chosen work on earth, and is so doing most effectually through the mediumistic organism of Mrs. Ewell, whose clairvoyant and healing gifts are truly wonderful.

THE COMPOUNCE POND MEETING.

Reaching Plainville, I was met at the station by Mr. George L. Smith, a thrifty manufacturer of this place. Weary and hungry, I was soon a guest at his pattern table—no coffee, no tea, no meat, no lard-soaked pastry; Graham gems, oatmeal, new milk, apple-sauce, blackberries, peaches, ripe apples, &c. Such well-spread tables requiring no "grace," are a *grace* of themselves. Mrs. Smith was at Dr. Jackson's water-cure at the time when Robert Dale Owen's health gave way in consequence of intense mental labor.

It is four miles from Plainville to the picnic-grounds. The day was fair, the grove beautiful, the rocky back-ground wild and grand, and the pond smooth as polished porphyry. The singing by the Bristol choir, the exhibition of the "gift of tongues," the neat speeches by Mr. Rogers, Mr. Whiting, of New Haven, and others, all conspired to make the season a most enjoyable one. Just previous to the afternoon speaking Mrs. Jennie S. Rudd was entranced, giving a beautiful address. The words of the controlling spirit, silvery and musical with persuasion, lifted the people for the time being into the Elysian-lands of the blest. There were over five hundred present, and all seemed happy. The same officers, with one or two exceptions, were reëlected for the ensuing year.

Last season I was written to by Mr. Buddington to attend the Lake Pleasant Camp-Meeting, but was previously engaged. Two of this season's New England Camp-Meetings have invited me to come and lecture, but my Sunday engagements in Philadelphia until September, prevented acceptance. Forests, groves, lakes, and the out door surroundings of Nature, certainly afford conditions for the highest inspirations, and therefore may be made eminently useful in the dissemination of the principles of the spiritual philosophy.

Hammonton, N. J.

Banner Correspondence.

Maine.

To the Editor of the Banner of Light:

There is no more lovely or delightful seaside resort in the country than the one denominated Old Orchard Beach, which now presents a lively appearance. The hotels are now crowded to overflowing with guests from all parts of the country, and, when the weather is fine, hundreds of people throng the beach, making it seem as if the city had transported itself to the water's side. The beach is above eight miles in length, and at low tide is hard and smooth as marble. Every afternoon it is covered with elegant turnouts, all the way from a four in-hand to the little English phaetons. Besides the hotels, there are many people living in cottages, and also many others living in tents.

Near us is a large encampment of Indians, who reside in Old Town, but pass the summer months here, living in small white tents. They weave baskets and other ornamental work which they sell to the visitors; in manners they are quiet and easy, and nearly all are able to read and write; their little children are intelligent and altogether pretty; they understand very little about religion, but are rarely seen on Sunday. Indeed there are but few points of resemblance between them and what we have been led to think were the characteristics of the traditional red man.

Prof. Carpenter has held several successful mesmeric séances here; the second of the series was given at the Old Orchard House, before a select audience composed largely of the guests in the house, which was very entertaining, the principal feature being the personation of W. H. H. Murray, by J. Wm. Fletcher, under psychological control, which was so finely done as to win the *condemnation* of many present, who declared it to be a prearranged affair, rather than the result of any influence. Therefore, at the next entertainment, and after the usual manifestations had taken place, Mr. Fletcher stepped to the platform and declared his willingness to submit to the influence, and that the subject should be given him by the audience, so as to preclude the possibility of deception. Carl Petersilea, the noted musician, being in the audience, proposed the subject of "Music," which Mr. Fletcher, in the character of Wendell Phillips, discoursed upon for nearly an half-hour, in a manner to elicit frequent applause, and established the *fact* of psychological control, the skeptics and opposers readily acknowledging the superiority of the manifestation.

I would not omit to speak of the wonderful readings of Mrs. Carpenter, who, blindfolded, read clearly and distinctly before the audience, or the many remarkable tests given though her mediumship in the private séances held. Mr. S. P. and Mrs. N. J. Morse, the magnetic healers, are here, and have a lovely situation overlooking the sea. They are as active and earnest as ever, and wherever they are make the good in their hearts manifest. I have found many who are not oblivious to the facts of Spiritualism, and with a spiritual camp-meeting as an offset to the annual Methodist meeting, much good might be accomplished. The people are waiting with anxious hearts the coming of the day when the good *results* of Spiritualism shall be manifest. To my friends I send greeting, and hope to meet them all again soon.

SUSIE W. FLETCHER.

Old Orchard Beach, Aug. 20th, 1876.

Michigan.

TWO SPIRITUAL FUNERALS.—The city of Port Huron, Michigan, is one of the few places where spiritual and progressive thought has taken firm root, and has the active continuance and support of leading and intelligent men and women. Having this element of social and moral strength, Spiritualism holds its identity and maintains a position of dignity and respectability.

Hence on the funeral occasions under notice, exercises were had consistent with the Spiritualistic belief and philosophy. Miss Belle Haslett, daughter of James H. and Mrs. Lavica Haslett, passed away in her nineteenth year, and her remains were buried on Monday, August 7th. The exercises of the funeral were conducted by Dr. A. B. Spinney, President of the Michigan State Association of Spiritualists, who chose for his text, "Oh death, where is thy sting? Oh grave, where is thy victory?" The theme was considered from the standpoint of the Spiritual Philosophy. A very large audience was in attendance, many of whom were members of orthodox congregations. Music was rendered by the choir of the Society at Port Huron, of which Miss Haslett was a member. The remains were enclosed in a beautiful white casket, and the floral decorations, woven into spiritual emblems, were rich, unique, and in great profusion, suggestive of the summer-land.

That persons just entering upon the threshold of active life, with powers and capacities to do and to enjoy, should be cut down, seems sad, and unreconcilable with the apparent law of nature, which is presumed to have ordained a destiny and its fruition to every created thing. But yet the buds wither and fall all around us, and human wisdom has not yet discovered the cause, or how to avert it.

Another case, quite different in its characteristics, was that of Mr. Delsey Benjamin, of the village of Fowlersville. Mr. Benjamin had battled with pioneer life, had acquired a fair competency, had reached the age of sixty-two years, and had established himself in a comfortable residence in the village, prepared to enjoy the legitmate comforts to be secured by the results of a life's labor. But on Thursday last his spirit passed to the other shore. Himself and friends being Spiritualists, the funeral exercises were held under those auspices, on last Saturday, Dr. Spinney, who had also been his physician, officiating at the burial. The funeral was attended by friends and acquaintances from far and near, making an audience of fully one thousand people.

One lesson that the spiritual funerals should impress, is the importance to our friends of harmonious coöperation in maintaining local societies. Aside from other obvious reasons favoring such action, we ought to be able to decently dispose of our own dead, and not be under the necessity of calling in the ministrations of those whose religious belief is so inconsistent with our own that the act seems little less than a burlesque. So long as we regard Spiritualism as fit to live by and die by, we ought to secure for ourselves the last privilege of being buried by it.

S. B. MCCRACKEN.

Detroit, Mich., Aug. 21st, 1876.

Louisiana.

SHREVEPORT.—Wm. D. Piggott writes: Why don't good test mediums travel oftener? As a general thing they accomplish more good by their convincing tests, than lecturers. The people are demanding the evidence of Spiritualism, not its theory, and the only way to reach them is by actual demonstration of its facts. Seeing, with them, is believing. We have many Spiritualists here, but lack organization. A good test medium would find living employment here this fall. Many are the anxious inquiries after truth, and his labors would result in infusing new life into some who have grown lukewarm for the want of an occasional sitting with a good medium. They have been brought to a belief through reading your excellent paper; now the demand is for evidence, practically demonstrated, and once thoroughly convinced (through a medium) there is no back-sliding, for knowledge would supersede faith.

California.

SAN FRANCISCO.—Mrs. Louie M. Kerns, Secretary of the Spiritualist Society, writes Aug. 14th as follows: While we cannot boast of a "spiritual revival" exactly, our society is in a good condition, not only spiritually but financially. Our mediums are many and good. In all my travels throughout America and in Europe, I have seen none (with the exception of Mrs. Guppy Volckman's marked phase) better than our San Francisco mediums. Our hall is filled every Sunday afternoon with intelligent audiences to witness the manifestations given through the different media. We are going soon to lose one of our most excellent mediums. Our sister, Mrs. Amanda Wiggin, who has been associated with the society here for many years, and has been an earnest worker, both as a speaker and a test medium, is soon to start on an extended trip throughout the Eastern States, where we believe she expects to take the rostrum. We hope the different societies in the East will extend the hand of fellowship to her, and give her all the encouragement and support due to a thoroughly honest and in every way most worthy medium. She attends at the hall here every Sunday, and describes spirits (giving very frequently full names) which are almost universally recognized, and I believe she has been recently developed to write. Morally, socially and spiritually she is indeed a lady—worthy of the kindest consideration of Spiritualists everywhere she may go.

Indiana.

MEDORA, JACKSON CO.—Cyrilda E. Wray writes: You may be glad to know that the people of this country are not all spiritually blind, for a goodly number of Spiritualists are scattered over it, and we are doing something toward spreading the glad tidings of the gospel of spirit communion. Mr. L. H. Nixon, a sound reasoner, and also well acquainted with the spiritual philosophy, is our regular lecturer. Mr. W. M. Davis, of Oregon, but formerly of this place, recently returned, and has been spending a few weeks here. When he went West he was a Baptist preacher, but he has come back a whole-souled Spiritualist. He has given us several lectures, which have awakened a good deal of thought and inquiry, as they were outspoken and to the point. People are discussing Spiritualism *pro* and *con.*, and the agitation will work good results. The opposers of Spiritualism do not know what they oppose, as they are entirely ignorant of the subject; therefore we should be lenient toward them, for the time will surely come when they too will see the light and become wiser. We would like to have any good lecturer or medium passing through our country lend us a helping hand.

A Veteran "Exposer" of Spiritualism Converted.

To the Editor of the Banner of Light:

Isaac L. Robbins, a resident of this place, has followed lecturing against, and "exposing" Spiritualism, in this and adjoining States, to the hearty approval and satisfaction of the "Orthodox" denominations, for about ten years. They claimed that "he could show the whole thing to be a transparent humbug," that he would free himself from the most complicated net-work of cords; cause bells to float over the heads of an audience in a dark room, apparently by superhuman agency; make the stoutest hearts quake with fear at the seeming proximity of "imps from pandemonium," etc., etc.; and then honestly repeat *everything* in the light, thus enabling all to see that he had no accomplices, either in or out of the body.

The Presbyterian preacher, located here a few years ago, after witnessing his feats, came out in the Mechanicsville Press with a general discourse over "the dead carcass of Spiritualism."

But a few weeks since, two gentlemen who had been to Mr. Mott's, at Memphis, Mo., and attended his materializing séances, offered to be bound to the tune of $3,000 for Mr. Robbins's benefit, on condition of his duplicating what takes place there! And as his Orthodox friends urged him on to the trial, assuring him of success, he had no alternative but to go and personally investigate the phenomena. The result is, to his own surprise and that of his numerous friends, his complete conviction of the truth of our glorious doctrine and he has published a statement in the Press to that effect, in which he recounts some of the principal phenomena upon which his conclusions are based, backing up the whole by his affidavit.

He declares that he saw and recognized his father and mother, whom he left in England twenty-five years ago, as unmistakably as he ever did while they were in their own natural bodies, and that they mentioned many incidents of his boyhood, which had passed from his mind until thus revived. One event, which he had always remembered with regret, his father thus referred to: "What made you leave me and your mother the way you did; did n't you think I would have given my consent?"

"This," says Mr. Robbins, "was a grand test to me that it was the spirit of my father, for I left my home and parents, never telling them where I was going, which caused them sorrow. There was no chance of any one's knowing this, for I had not mentioned it many times in my life, and when I did it was to my wife."

This event has made a profound impression on our community, and must subserve the cause of Spiritualism.

Of course the clergy, and those who can never accept a new fact, nor reject an old fiction, will impute the whole catalogue of unworthy motives to Mr. R., not forgetting his Satanic Majesty. But there is one thing patent to all, viz., that had Mr. Robbins been actuated solely by mercenary motives, he would never have incurred the hatred of the churches—they being his best patrons—*on the principle of self-preservation.*

He says he was aware that there were some things about Spiritualism which he could not account for, but never believed in their spiritual origin until he went to Memphis.

STEPHEN YOUNG.

Mechanicsville, Ia., Aug. 18, 1876.

Cora V. Randolph.

To the Editor of the Banner of Light:

I noticed a brief account in the Banner of Aug. 19th, copied from the Religio-Philosophical Journal, making mention of the hard circumstances and destitute condition of the daughter of the late Dr. P. B. Randolph. I know not what others may think, but to me it is a sad and painful fact that the daughter of one who devoted his whole life with such self-sacrificing heroism to the cause of humanity, should be "obliged to toil or starve," and a sadder commentary on us, as Spiritualists, if we allow her to remain in this condition.

It is mournful to see a person in a low physical and spiritual condition, who has no desire for anything higher and better, but it is pitiful to see one like her, probably inheriting her father's sensitive spirit, with soul attuned to the melodies of heaven, in physical bondage, chained down by the iron hand of conditions, aspiring and longing for something higher and nobler, some happy oasis in the desert of her life. Let us all, to the extent of our ability, be it large or small, lend her a helping hand. I believe Spiritualists and reformers generally will respond when they become aware of her circumstances.

WM. MAGOON.

Monson, Me., Aug. 20th, 1876.

Spiritual Phenomena.

[From The Spiritualist, (London, Eng.,) for Aug. 11th.]

A SITTING WITH DR. SLADE.

BY EDWARD W. COX, SERJEANT AT LAW, PRESIDENT OF THE PSYCHOLOGICAL SOCIETY OF GREAT BRITAIN.

Having undertaken to examine without prejudice or prepossession, and to report faithfully, without favor, in a purely judicial spirit, any alleged psychological phenomena that might be submitted to me as President of the Psychological Society of Great Britain, I narrate without comment what I witnessed at a sitting with Dr. Slade this afternoon.

I sat alone with him, at 3 o'clock, in a room at 8 Upper Bedford place, Russell square, into which the sun shone brightly, at a table about five feet by four, having four legs, no ledge below, and no cloth upon it. Dr. Slade sat at one side of this table, sideways, so that his legs and feet were not under the table, but his whole body fully in my view as he faced me. I sat at the side, the corner of the table being between us. As I sat I could see half-way below the table, and by moving my head slightly, I could see the whole space below, which was wholly exposed in full daylight. An ordinary drawing-room chair was about six inches from the table on the opposite side, six feet from Dr. Slade. A heavy arm chair was in the corner of the room, about the same distance from him and from the table. A slate of the ordinary school size and a piece of slate pencil were upon the table.

Instantly upon taking our seats very loud rapping came upon the floor. This was followed by a succession of furious blows upon the table, jarring my hands as they were laying upon it. These blows were repeated at any part of the table desired, by merely touching that spot with the finger, while the blows, as forcible as if given with a sledge hammer, were being made. Dr. Slade's hands were on the table upon my hands, and his whole body to his feet was fully before my eyes. I am certain that not a muscle moved. Then he took the slate, after I had carefully inspected it to be assured that no writing was upon it, and, placing there a piece of slate pencil, the size of a small grain of wheat, he pressed the slate tightly below but against the slab of the table. Presently I heard the sound as of writing on a slate. The slate was removed, and on it a zig-zag line was drawn from end to end.

At this moment the chair that I had described as standing by the table was lifted up to a level with the table, held in that position for several seconds, and then dropped to the floor. While the chair was so suspended in the air I carefully noted Dr. Slade. It was far beyond his reach. But his hands were under my hands, and his feet were fully in view near my own, on the side of the table opposite to that on which the chair had risen.

While I was taking note of his position at this moment, a hand rudely grasped my knee on the opposite side to where Dr. Slade was seated, and his hands were still in mine on the table.

Blows of a more gentle kind upon the table, attended with a remarkable quivering of it, announced, as he said, that his wife was present, and desired the slate. After the slate had been carefully cleaned, it was laid upon the top of the table, with a like piece of pencil under it. Upon the slate he placed his right hand, and I placed my left hand, and with my other hand I held his left hand as it lay upon the table. As my hand lay upon the slate, I could feel, and I did also distinctly hear, something writing upon it. The communication was evidently a long one; but before I report the result, I desire to note here a remarkable phenomenon, to my mind the most suggestive that attended this experiment.

It is necessary clearly to understand the position of the parties, therefore I repeat it.

Dr. Slade and myself sat face to face. One hand of each of us was laid upon the slate. The side of the slate that was being written upon was pressed by us against the table. Our second hands were linked together, and lay upon the table. While this position was preserved, the writing proceeded without pause. When Dr. Slade removed his hand from mine it ceased instantly, and as instantly was renewed when his hand and mine met. This experiment was repeated several times, and never failed.

Here, then, was a chain or circle formed by my arms and body, and Dr. Slade's arms and body, the slate being between us, my hand at one end of it, his hand at the other end, and between our hands, and upon the slate that connected them, the writing was. When the chain was broken forthwith the writing ceased. When the chain was re-formed the writing was at once resumed. The effect was instantaneous. In this curious fact we must seek the clue to this psychological mystery.

Some rapid rappings, indicating that the writing was finished, the slate was lifted, and in a clear and perfectly distinct writing the following was read. It filled the whole side of the slate:

"DEAR SIR,—You are now investigating a subject that is worthy of all the time you or any other man of mind can devote to its investigation. When man can believe in this truth, it will in most cases make him a better man. This is our object in coming to earth—to make man and woman better, wiser, and purer. I am truly,
A. W. SLADE."

While I was reading this a hand again grasped my knee furthest from Dr. Slade, whose hands were at that moment holding the slate that I might copy the writing. As I wrote, a hand, which I saw distinctly, came from under the table, seized my waistcoat and pulled it violently.

Seeing this, I took the pencil with which I was copying the words and laid it at the edge of the table furthest from Dr. Slade, and far beyond his reach, the end of the pencil projecting about two inches over the ledge. I asked if the hand would take the pencil. Forthwith a hand came from under the table, seized the pencil, and threw it upon the floor. I again asked that it would pick up the pencil and bring it to me. In a minute it was brought and put upon the table by my side. I saw the hand that brought it as distinctly as I could see my own. It was a small hand, seemingly that of a woman.

Again the slate was cleaned and laid upon the table as before, my hand upon it. In a few seconds the following sentence was written. Considerable power was used in this writing, and I could distinctly feel the pressure of the pencil upon the slate, and its motion as every word was written:

"I am Dr. John Forbes. I was the Queen's physician. God bless you! J. FORBES.

While I was reading this, the hand again came from under the table and seized the sleeve of my coat and tried to pull my arm down, but I resisted, and it disappeared. Then it came up again, as if from my legs, and caught the eye glass that was hanging from my neck, and opened it. During all these phenomena Dr. Slade's hands were before me on the table, and his feet full in my view upon the floor. The hand on each occasion came from the side of the table opposite to where Dr. Slade was sitting. He was seated on my left, and the hand came and seized me on my right leg, in a position impossible to him. The hand I saw was not half the size of Dr. Slade's hand. It touched my hand three times, and I could feel that it was warm, soft, and moist, and as solid and fleshly as my own.

Again the slate was cleaned and held under the table tight against the wood, one-half of it projecting beyond the edge, so that I might be assured that it was tightly pressed against the wood; but the slate was seized, and with great force drawn away and rapidly raised above me and placed upon my head. In this position the sound of writing upon it was distinctly heard by me. On removing it, I found written upon it the following words:

Man must not doubt any more, when we can come in this way. J. F., M.D.

Then the large arm-chair rushed forward from the corner of the room in which it had been placed, to the table.

Again the slate was placed under the table, and projecting from it. A hand twice seized and shook my leg, both of the hands of Dr. Slade being at the moment before me, and his whole person visible.

Thus ended this experiment. All that I have reported was *done*, that is certain. How it was done, and by what agency, is a problem for psychology to solve. For my own part I can say only that I was in the full possession of my senses; that I was wide awake; that it was in broad daylight; that Dr. Slade was under my observation the whole time, and could not have moved hand or foot without being detected by me.

That it was not a self delusion is shown by this, that any person who chooses to go may see almost the same phenomena. I offer no opinion upon their causes, for I have formed none. If they be genuine, it is impossible to exaggerate their interest and importance. If they be an imposture, it is equally important that the trick should be exposed in the only way in which trickery can be explained, by doing the same thing, and showing how it is done.

August 8th, 1876.

To Book-Purchasers.

We respectfully call the attention of the reading public to the large stock of Spiritual, Reformatory and Miscellaneous Works which we keep on sale at the BANNER OF LIGHT BOOK-STORE, ground floor of building No. 9 Montgomery Place, corner of Province street, Boston, Mass.

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☞ In quoting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought; but we cannot undertake to endorse the varied shades of opinion to which our correspondents give utterance.

Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 2, 1876.

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☞ Letters and communications appertaining to the Editorial Department of this paper should be addressed to LUTHER COLBY; and all BUSINESS LETTERS to ISAAC B. RICH, BANNER OF LIGHT PUBLISHING HOUSE, BOSTON, MASS.

"While we recognize no man as master, and take no book as an unerring authority, we most cordially accept all great men as lights of the world. The generations of men come and go, and he alone is wise who walks in the light, reverent and thankful before God, but self-centered in his own individuality."—*Prof. S. B. Brittan.*

Outrage at Mrs. Markee's Scances.

At Rochester, N. Y., August 16th, one Mr. Crum, a reporter, attempted to seize a materialized form that came out at one of Mrs. Markee's séances. The following account of the affair is from the Rochester Democrat and Chronicle of August 17th:

"Mrs. Markee, a Spiritualist medium, extended invitations to representatives from the newspapers of this city to attend a séance given by her last evening. W. C. Crum of the Express, and several other reporters, found themselves in the apartment rented by Mr. Markee, in company with ten or fifteen ladies and gentlemen, all devout Spiritualists. The room has no other furniture save the chairs and table used by the circle and medium, and the mysterious cabinet. On the outside of the cabinet were hung placards with the following significant inscriptions: 'In God we trust,' 'The pure in spirit shall see God,' 'Thrice welcome, noble and faithful band,' 'There is no death,' 'The monster has lost his terrors,' 'The angels of love bid us welcome above.'

After the newspaper men had fully satisfied themselves in regard to the cabinet, a 'circle' was formed. Representatives from the Union and Advertiser, and Democrat and Chronicle, were then appointed a committee to bind the medium in the cabinet. The lady was at once seated in the narrow inclosure and the hem of her dress carefully nailed to the floor. Her hands were then filled with flour and tied together with white brittle thread to the chair a number of times, so that it seemed utterly impossible for her to rise or even to change her position without some of the threads giving way. Thus secured, the door was closed, and she was left to her own meditations.

The door of the cabinet was opened, and the figure of a woman dressed entirely in white partially came through the opening. Her voice was rather weak, but very distinct, and perfectly audible in every part of the room. Her name was Lizzie, and she seemed to be recognized by some one at the other end of the circle; but before any questions could be asked she retired and closed the door. The door was again opened and the form at once appeared. This time she advanced a step outside of the cabinet, and those in the third circle had a chance of examining her more minutely. She appeared to be a woman of medium height, rather inclined to *embonpoint*, dressed entirely in white, with a long veil covering her face, bare arms, and apparently a girdle of some kind around her waist. The dress skirt came within about two inches of the floor, and beneath it, as she stepped forward, her bare feet could be plainly distinguished. What further investigations might have disclosed it is impossible to say, for just at this moment, as the form was about to move forward, a man sprang from the lower end of the circle and endeavored to grasp the spirit in his arms. As his hand touched her body she gave a loud and very feminine scream, and skillfully slipped from his grasp, disappearing within the cabinet. In an instant the whole circle was in an uproar, and in the confusion Mr. Markee, the husband of the medium, sprang forward, and, with 'You d——d rascal' upon his lips, struck Crum over the head with a chair, for W. C. Crum the intruder proved to be. 'I appeal to you gentlemen for protection,' shouted Crum, as he held up his arm to ward off another expected blow, but before it could fall others had interposed.

The voice of Daniel Webster directed that the two gentlemen who had bound Mrs. Markee in the chair should come forward with the light and examine her, but cautioning them to make the examination as brief as possible. The two named went promptly forward, and, opening the door of the cabinet found Mrs. Markee precisely in the same position they had left her, but with face and hands covered with blood. The thread was unbroken, though a little disarranged, the dress was nailed to the floor, and the flour was undisturbed in her hands. After some time had elapsed, she was gradually restored to consciousness, but apparently exhausted and worn out. Mr. Crum states that the form he grasped was that of a live, flesh and blood woman. If he had only held on for a moment longer the matter would have been settled beyond a doubt as fully in the minds of others as it is now in his own. As it is, nothing was proved or disproved to the minds of the public. The whole affair is more deeply enveloped in mystery than ever."

Mr. Crum, who seems to have been very much intimidated by Mr. Markee's show of resentment, had him up before the police court the following Saturday, and there one Justice Wheeler pronounced the accused guilty of assault and battery, and sentenced him to a fine of $25, or three months' imprisonment in Monroe County Penitentiary. The fine was paid, and then the obsequious justice, anxious to manifest his zeal in opposition to Spiritualism, compelled Mr. Markee to pay $100 for a permission to go on with the scientific experiments in the case of Mrs. Markee. We have commented elsewhere on this act.

As for Mr. Crum, much as we deprecate physical violence, we cannot be surprised that, under the circumstances, Mr. Markee should have been roused to extreme indignation. Mr. Crum was there under the express understanding that certain conditions should be complied with. Those conditions were violated, and Mr. Markee believing that the violation was fraught with utmost danger to his wife, was naturally prompted to an act which probably in his cooler moments he regretted: he broke a chair over Mr. Crum's head.

Mr. Crum's exclamation, as the spirit form eluded his grasp, was: "It is a fraud, gentlemen! That was a genuine flesh and blood woman, and it was the medium herself." But here Mr. Crum reckoned without his host. It is well-known to all experienced investigators that these materialized forms may often be quite as solid as the medium herself; that they have literally shown that they were composed temporarily of "flesh and blood," as Mr. Crum says. But the weight of testimony is in favor of the fact that Mrs. Markee had not moved from her seat. The affair has not impaired Mrs. Markee's reputation as a medium; but it has shown what certain bigots would do, if they durst, to put down Spiritualism. The attempt to check the séances by imposing heavy fines on Mr. Markee is every way contemptible. If our opponents think it is by such persecution that Spiritualists can be put down, they will soon learn their mistake.

Mediums Turned Exposers.

If any proof were needed that the preter-human phenomena testified to by Spiritualists are genuine effects of spirit power, it would be found in the utter inability of such mediums as pretend to turn "exposers" to duplicate one of the higher manifestations in a way to show that they could be produced by any trick or gymnastic effort. Of Baldwin, one of these unhappy impostors, the San Francisco Chronicle of a recent date remarks:

"Baldwin has lately visited our city and State. He announced that he could teach his audience all the 'tricks' of mediums. He had good audiences of church members, but at the close of his performances, when he was to explain fully to them, he was always too 'tired,' 'it was too late,' 'would explain next night,' etc., etc. Those audiences are still waiting for Baldwin's 'explanations,' and some pious individuals begin to see the facts, and acknowledge that the 'trick' was in getting them out to see real spiritual phenomena under the pretence of an 'exposure.'"

All this corresponds exactly with the account which Dr. Noyes, who had interviewed Baldwin, wrote in the recent letter to Mr. Epes Sargent, which has been published in the Banner. According to the Santa Barbara (Cal.) Index, Baldwin has drawn large audiences by his pretended exposures, having sometimes taken in several hundred dollars a night.

The prospect of making money has tempted another genuine medium, W. F. Peck, to join the renegades, and impose on public credulity by pretending that the phenomena of Spiritualism are tricks, and that he can show it. According to the Journal last named: "Those persons who, under favorable circumstances, have closely, thoroughly and patiently investigated the phenomena that take place in Mr. Peck's presence, know that it is absolutely impossible for him to perform them without the aid of some occult power. He will play a few shallow tricks and then *expose* them to the admiring multitude, and gather in money."

Unfortunately where ten persons will go to see the phenomena of Spiritualism proved to be true, a hundred will go to see them exposed as false. So an unscrupulous medium is encouraged to forswear himself, and to humbug the public by setting up false claims, and bringing charges against such mediums as Dr. Slade, Mr. Home, and Mrs. Andrews, which he knows to be slanderous. This is what young Bishop has been doing in New York, and means to continue doing next winter. The classes who hate and fear Spiritualism are swift to fall into the trap, and are very reluctant to be undeceived.

We have already explained the *modus operandi* of the medium turned exposer. He will claim that the tyings and untyings are done by his own skill and celerity; that the effect of the floating guitar is produced by holding it in his disengaged hand, and swinging it about, &c., &c. Then he will give a few exhibitions in the light, but nothing that is intrinsically difficult or marvelous. His hearers will take his word for it, then, that *all* the phenomena are frauds; and he will elude explanation by resorting to such devices as we have already recorded of Baldwin. And thus are the many fooled and confirmed in their ignorance.

Brutal Injustice.

We learn from the Rochester (N. Y.) papers that at the recent trial of Elijah Markee, in the police court of that city, for an assault on Mr. W. C. Crum, the particulars of which will be found elsewhere, a charge was trumped up against Markee for "violating the law in giving entertainments for money without a license," and he was made to pay fifty dollars, while an additional fifty dollars was charged him for the privilege of continuing his spiritual séances.

The English of this is, that "the entertainment" referred to was simply a sitting for the development of certain spiritual phenomena, or for the appearance of materialized forms, believed to be projected by spirit-force. If Mr. Markee had advertised a lecture on chemistry, and had, for the "entertainment" of his audience, exhibited the combustion of certain gases, or got up a little pyrotechnic display, it would all have been set down as a purely scientific affair, and no license would have been demanded. A sitting for the purpose of evolving certain wonderful psychological or spiritual phenomena, showing, as many believe, that man survives the dissolution of his physical body, and can manifest his objective reality to surviving friends, is set down as an "entertainment," to be paid for like a circus or a juggler's programme.

Religious and scientific bigotry is at the bottom of all this persecution. The judge and his upholders undertake to pronounce upon these phenomena: assuming that they are either diabolical or fraudulent; and hoping thus to manifest their contempt for the hundreds of thousands of intelligent persons, here and in Europe and Australia, who have convinced themselves that such phenomena as are to be witnessed at Mrs. Markee's séances are of the utmost scientific importance, touching questions in anthropology and psychology of the profoundest interest, and intimately involving the welfare, present and future, of the human race.

If the Spiritualists of Rochester and of the country at large do not look into this matter, and call to account Mr. Police-Justice Wheeler and his abettors, for their brutal intolerance, their ignorance, and their bigotry, then we shall think our friends more apathetic than we had believed possible.

But this is not a question that touches Spiritualists alone. The outrage committed on them affects indirectly every true man who would be free from the fetters of an intolerant social or judicial animosity. To-day it is the Spiritualists who are struck at; to-morrow it may be the Secularists, or the Ritualists, or the Shakers, or any sect whose "entertainments" are not after the Orthodox pattern. If Mr. Markee has really paid anything, we hope he has paid it under protest; for the time is not far distant when there will be such a state of public opinion on this subject, that the city government will be forced to pay him back, principal and interest, all that they have now plundered him of under the inspiration of Police-Justice Wheeler and the other anti-Spiritualists of Rochester. Shame on such infamous bigotry in this land of equal rights, of religious toleration, of the protection of minorities, and of constitutional law! We are amazed that such an outrage should be tolerated even in Rochester. Let there be a remonstrance at once addressed to the city government.

[Reported for the Banner of Light.]

CONSIDER THE LILIES.

Given impromptu through Mrs. Cora L. V. Tappan, at the close of a lecture in Brooklyn, N. Y., July 30th, 1876.

"Consider the lilies, how they grow!"
Within the ground the darkened root
No ray of sun, no light can know,
No tender bursting of the shoot,
But only darkness, only the low,
Deep bed which none can ever know.

Long time, within the shaded groves,
The violets upon the bank
Have blossomed; and the flowering loves
Of myrtle 'mong the odors dank
Have whispered; the narcissus moves
Toward the stream, possessed of inward loves.

"Consider the lilies, how they grow!"
The robin's mating-time is past,
The young birds into warblers grow,
And all their flakes of song are cast
Upon the air. The streamlets flow
Responsive to the life that none can know.

The roses are o'erspent in blossoming;
The garden walk with perfume-death is strewn;
And all the insects thither loitering,
Seek now another chalice for their throne;
Why are the lilies late? Why still below
Must they in silence slumber soft and low?

"Consider the lilies, how they grow!"
Waiting long time—the vernal showers,
The sunlight, and the tides that flow
Sustaining life, have given their powers;
Why are the lilies slumbering still?
Who wakens them with magic will?

What time the harvesters go forth,
Who 've waited all the summer through
For ripening of the seed, whose worth
They only who had planted knew—
But the lilies had not blown the while—
When lo! even where the ripened sheaf
Expanded, there the flower and leaf,
The lily chalice seemed to smile.

In Palestine, where the Master's feet
Trod paths unknown of earth,
The lilies bloomed around his feet
After the spring's slow birth,
And scattered germs of future time,
When the snowy bells should make their chime.

For fullness of the life that lives
Ye wait the coming harvest time;
Whatever spring may give she gives,
The violet, the birds' sweet chime,
But for the lilies you must wait,
That in their coming are so slow.
The lilies of life are over-late,
What time they come no man can know!
"Consider the lilies, how they grow!"

Coming Events.

The answer of the controlling intelligence to a question relative to the changes in the ecclesiastical and political institutions of the United States for the next twenty-five years, which was reported in a late issue of the Banner, is one that has doubtless awakened wide interest among readers, as it must likewise lead to universal speculation. Not only is the curiosity a common one that seeks to know of the future by lifting even a corner of the curtain by which it is concealed, but at this present era there is a visible multitude of symptoms of great and important changes that almost unconsciously make such curiosity supreme. Every one who is capable both of observation and reflection realizes that something is in the air which was not once to be seen, and out of which new and strange results are to flow.

People who are willing to admit that these turns and revolutions in human progress do actually occur, and always must occur in obedience to the law of advancement, are incredulous about any special changes taking place in their own day. They assign them either to the past or the future, but the present cannot possibly contain them. It is much like the prevalent belief that everybody is liable to die but ourselves. Now if events do occur at all, they must do so somewhere in the line of time, and why not at this time as well as at any past or some future time. The single condition of a religious, social, or political change—call it revolution, if preferable—is that everything shall be ripe for it. Just when it may occur is something about which it cares nothing, and, in fact, has nothing to do. Enough that all events are embroidered on this ground of Time, in which we are actors. That gives us all sufficient warrant for speculating about them.

We are told by the spirit-intelligence referred to, that twenty-five years hence Spiritualism will have a stronger and deeper hold in every church than it has to-day. We are quite prepared to credit it, judging only from what has occurred already. Although the church rulers and managers are vigorously contesting the progress of Spiritualism in their midst, and scouring the lanes and alleys for prestidigitateurs and professional wizards to come forward and try to show that spirit-communion is no more than a mechanical trick, the belief nevertheless continues to grow all around them that the heavens and the earth are very near to each other, and never so near as they are in this our own time.

So, too, in public affairs: the changes that are impending are many, and of the largest importance. The spirit declares that a grand revolution will take place. We can all see underneath the swift currents of party strife are working new forces, which are to lift up our political discussions and the people along with them. A different class of questions is to be argued; or at least old and permanent questions in a new way. And in consequence a new class of men is to be engaged in public affairs. All this introduces no miracle, but is to be accomplished naturally and according to laws that are always operating. Who could have foreseen, at the time of the Rochester knockings, what tremendous events would make forever memorable the coming twenty-five years? And who can foretell what their very occurrence is to make necessary, if only in accordance with the law of sequence, for twenty-five years to come? Harrowing and breaking up the soil must be followed by the work of seeding; and it is not the old seed that is to be sown in this country for the remainder of the century.

Decease of Mrs. Paulina Wright Davis.

This earnest advocate of woman suffrage passed on from her home in North Providence, R. I., August 24th, aged sixty-three. The news of her transition will be received with feelings of sadness in the circles in which she labored as an honored member. She was a woman of distinguished attainments and fine intellectual qualities, and through her long life gave freely of her talents and wealth to elevate and advance the better interests of her sex. She spoke and wrote frequently upon the subject dear to her, and much of her public and private work has had powerful influence in the cause. She had a refined, sympathizing nature, a heart warm with good impulses, and a sweetness of disposition which made her society very delightful. Her marriage to the Hon. Thomas Davis of Providence, gave her ample wealth and rendered her more capable of aiding, practically, organizations and attempts constantly making in behalf of woman's progress. In her elegant home most of the leading woman suffragists were entertained and encouraged, and its charming hospitality was well known throughout the country. On her sick bed she was patient and resigned. Confined to her chamber for three years with a distressing malady, yet her fine spirits never deserted her, and her efforts to do good never relaxed. Mrs. Davis filled official positions in woman suffrage organizations, lectured upon the subject, published at one time a paper called The Una, devoted to the advocacy of woman's rights, and with voice and pen accomplished a great deal of work. Her passage from the scenes of time will be deeply regretted, and her earnestness, faith and inspiration will be greatly missed in the woman's movement.

Her remains were interred at Swan Point Cemetery on the 28th; funeral services by Rev. Augustus Woodbury, assisted by Mrs. Elizabeth Cady Stanton and Miss Susan B. Anthony. Among the large concourse in attendance were Theodore Tilton, Miss Kate Stanton, and many other prominent persons.

Mrs. Davis was a firm believer in Spiritualism, and Mrs. Hardy, of Boston, and others, have frequently visited her during her last illness that she might receive messages from her spirit-friends. She was a regular reader of the Banner of Light, and often spoke kindly of its efforts to do justice by all. As evidence in proof of her fearlessness in regard to her belief, we republish her last testimony to it, as it appeared in our issue for May 20th, 1876:

To the Editor of the Banner of Light:

Will you permit me to narrate a few facts that recently occurred in my sick room, which, account I will make as brief as possible?

Quite late in March, while Mrs. Hardy was visiting me, a séance was held by my bedside which was unusually satisfactory. I pass over the tests given, only stating that on the slate was written this message: "We will not give any molds to night. You must be here on next Wednesday morning" (this was Friday). Mrs. Hardy demurred a little, and said she "thought she could not come so soon again." The reply to this was, "You *must* do this for us who do so much for you." She then said, "I do n't see any reason for it." The reply came on the slate, "You always want the reasons for everything; we will, at that time, give the mold of a face, in full day light, which shall be recognized." The persons who were to be present were then named.

At the appointed time the little company gathered round my bed. The paraffine was brought by one of the household, and prepared *in my presence*, before Mrs. Hardy entered the room. This was about eleven o'clock, the noontide sun pouring into the windows with unwonted brilliancy. The small table under which the paraffine was placed was set by my bedside, so that I rested my hand upon it. Two ladies and one gentleman occupied the upper end and one side of the table. Mrs. Hardy took her seat at the lower end of the table, where, as I said to her, she would be fully in my sight. She was busy with a bit of fancy work. We sat talking in this position for fifteen minutes, when I asked her to lay aside her work and place her hands on the table. To this, with her sweet good nature, she readily acceded.

It was not many minutes before there was a splashing sound under the table, and in ten minutes it was announced that the work was finished. The shawl was lifted, and there was found, lying on the tabouret, a most wonderful face. After a little examination I recognized it as that of a very dear friend, long gone before. The gray hair was tossed off the forehead in his own peculiar style. The nose and mouth were perfection. No sculptor ever molded such a nose. On comparison with a water-color miniature in my possession, of the existence of which till that moment Mrs. Hardy was ignorant, every line and curve of the classic features was found to be correct. The whole thing was evidently as much a surprise and delight to Mrs. Hardy as to any of us: this being the first face that had come to her which had been recognized.

Now, knowing as I do by practical experience the difficulties of modeling a face or hand, Mrs. Hardy must be accredited with *divine power* to be able to accomplish such results *with her toes*. But as Mrs. Hardy's feet were encased in a neatly fitting pair of laced boots, it would have been impossible for her to have made her toes available. Each person present at this séance is willing to make his or her affidavit to the above statement, and I, who hope soon to join the spirit-throng, wish to give my last testimony to spirit-phenomena.

I have said that all present were willing to make their affidavit, but if they would not speak the exact truth when in the presence of God and "just men made perfect," no oath before a magistrate would impel them to do so. The hour was profoundly solemn, and each and all felt it so. This would have been sent you much earlier but for my illness. Yours with sincerest respect,

PAULINA W. DAVIS,
KATE HINDS,
GEORGE DAVIS.

Providence, R. I., May 10th, 1876.

Andrew Jackson Davis.

Mrs. Cora L. V. Tappan, who is at present in Chicago, Ill., as the pioneer speaker for the current lecture season, has a card in another column, concerning Mr. Davis, to which we earnestly call the attention of Spiritualist societies throughout the United States, as embodying an excellent project and one worthy of the united coöperation of all.

Dr. T. A. Bland also speaks words full of feeling concerning The Seer, on our second page.

The efforts of Mr. J. N. T. Martheze, of 20 Palmeira square, Brighton, have resulted in the formation of a committee in England, to act in conjunction with that in America, in raising subscriptions toward the testimonial to Andrew Jackson Davis, the committee, as at present constituted, being Mr. Charles Blackburn, Mr. B. Coleman, Dr. G. Sexton, Mr. A. Calder, Mr. W Tebb, Sir Chas. Isham, Bart., Mr. H. D. Jencken, Mr. H. Collen, Mr. W. H. Harrison, Mr. A. Glendinning, Mr. J. N. T. Martheze.

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PAULINA W. DAVIS,
KATE HINDS,
GEORGE DAVIS.
376.

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Spiritualist societies
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H. Harrison, Mr. A.
Martheze.

The Banner of Light Public Free-Circle Meetings.

The Banner Circle-Room Meetings will be resumed September 5th, and continued regularly from week to week, as in the past, Mrs. Jennie S. Rudd being the medium. These meetings were established by us at the earnest solicitation of a powerful band of spirits, whose words of wisdom given to us through the lips of *their* medium, Mrs. Conant, twenty years ago, have been signally verified. When, but a year and a half since, we were impressed with the fact that the devoted mouthpiece of the angels would remain with us in the physical but a brief season, her casket of flesh being nearly worn out in the service, we asked Mr. Parker what we should do for a medium for the circle-room at her demise. He replied: "It is time enough to think about that emergency when it occurs. We shall furnish you with an instrument, though not precisely like that I am now using; we however hope to find one as nearly resembling the good lady as we possibly can." How well the band have succeeded we leave our readers themselves to judge.

Parties from out of town intending to be present at this initial service on the 5th, will do well to come early. Charles W. Sullivan will add to the harmony of the occasion by singing. The doors will be open to the friends at 2 o'clock P. M., and the meeting will be called to order at 3, precisely.

Spirit-Art.

M. Milleson lectured on this subject on Sunday evening, Aug. 27th, at Templars' Hall, 488 Washington street, Boston, his presence calling together an audience which crowded the place of assembly. His line of argument was similar in nature to that embodied in the report of his recent discourse at the Highland Lake Camp-Meeting, printed in our issue for Aug. 12th.

As a result of this preliminary gathering, arrangements have been made with Mr. Milleson, whereby he will commence a course of lectures on his specialty, at New Era Hall, 176 Tremont street, Boston, Sunday evening, Sept. 3d. A small fee (ten cents) will be required at the door. Mr. Milleson is ready to accept calls to lecture on this subject in any part of New England where his services may be required. His method of inculcating his ideas is clear, his delivery pleasant to listen to, and he deserves a hearing on the part of the friends everywhere.

"Song of America."

Hanscom & Co., New York City, have recently published, and Colby & Rich, No. 9 Montgomery Place, Boston, Mass., have on sale, a finely executed volume of over 200 pages, entitled "A SONG OF AMERICA, AND MINOR LYRICS, BY VENIER VOLDO." The poetic dedication of this volume is instinct with true sublimity, and gives utterance to a prayer to "the Life and Love of things" which is worthy of being offered on every hand. The main poem of the volume, the Song of America, is replete with purest imagery, adorned with quaint conceptions, and studded with passages of striking power; and in the miscellaneous lyrics the humorous and affectional are happily and harmoniously blended. We shall transfer to our columns from time to time extracts from the volume, but meanwhile we advise the reader of this announcement to purchase the work, and peruse its entire contents thoughtfully and connectedly.

Matters in Portland.

It is alleged by various members of the secular press fraternity, that Mrs. Robert I. Hull, of Portland, Me., has been detected in deceptive practices at one of her materialization circles in that city. The words put into her mouth by the reporters, as spoken at the close of the séance in question, would seem to indicate that she may have yielded for once to a grievous temptation which frequently assails the modern media, through the avenue of pecuniary need. In the absence of any information from Mrs. H. or her friends, we can rightly express no opinion regarding this case—experience having taught us that a wide margin must be allowed for accounts appearing in the secular papers against mediums—but we have had the strongest reasons for believing in her genuineness in the past.

Challenge by J. J. Hartman.

Jay J. Hartman, spirit-photographer, 831 Vine street, Philadelphia, in a letter to us bearing date of August 26th, respectfully offers to any person or persons who may desire to test his powers a full opportunity to do so. He wishes them to prepare a new dark room, with a small light—say six by seven inches—to furnish the glasses and all the chemical appliances therein, except his camera, which may be fully examined. With such an investigator he is willing to enter into an agreement to place fifteen hundred dollars in a bank, the other party to deposit the same amount. If he does not succeed, in two meetings, in getting an extra face beside the sitter upon the glass, he will forfeit his money, but if he does thus succeed the other party is to forfeit his. He will be glad to correspond with any one in regard to this.

Spiritualist Grove Meetings.

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

The Spiritualists of Northern Iowa will hold a three days' meeting in a grove near the railroad dépôt, Waverly, Iowa, September 15th, 16th and 17th.

The Spiritualists of Rockford, Kent Co., Mich., will hold their Quarterly Meeting in Rockford, commencing Sept. 9th, and lasting over Sunday.

☞ We are in receipt of a letter of thanks from Frank Riddle, and Tobey, his wife, (Wi-ne-ma, the Modoc woman-chief,) for the sum of $20, which we recently forwarded to them at Ogden, Utah Territory. They also return their thanks to Prof. J. Jay Watson, of New York City, for his efficient efforts, by which they have been so much aided pecuniarily in their time of need. Persons who desire to assist these worthy people, can forward such amounts as they feel willing to give, to this office, where the sums will be acknowledged and at once forwarded to the proper destination.

☞ Mr. J. M. Cosad, residing near Wolcott, Wayne Co., New York, has erected a building near that village, in the upper portion of which he has finished off a beautiful hall, which was duly dedicated to Free Speech, Truth, Liberty, Justice and Humanity, on Saturday and Sunday, Aug. 18th and 19th.

Sunday Grove-Meetings.

Drs. H. F. Gardner and A. H. Richardson will hold a meeting at Shawsheene-River Grove, on the line of the Boston and Maine Railroad, Sunday, September 3d, which promises to be an occasion of marked interest—not the least point in the case being the expected debate on the New Movement, in which Drs. Storer and Bruce, Miss Lizzie Doten and others will participate.

The Children's Progressive Lyceum No. 1, of Boston, will hold a meeting September 3d, at Highland-Lake Grove, New York and New England Railroad. Mr. Linton, of England, Mrs. Hattie Wilson and others will furnish the speaking, and Masters's First-Regiment Band will give a sacred concert.

Dr. Gardner announces on our fifth page that he has made arrangements for an out-door gathering and clam-bake at Lovell's Grove, opposite Quincy Point, Sunday, September 10th. The regular Sunday train over the Boston and Maine Railroad will convey excursionists to the city in time to take the 10:30 boat for the Grove; and efforts are making for a special boat from Salem to the Grove and return, to accommodate the Spiritualists (and others) of that city and vicinity, who are in a measure shut out, by want of railroad accommodations, from participating in these meetings generally.

Spiritualism in Terre Haute, Ind.

Anna Stewart, the celebrated materializing medium, is reported as being in good health, and giving public and private séances regularly with increased power. The mediumistic work of Laura Morgan is also highly spoken of.

☞ The concluding paper (No. 12) of the popular series on Spiritual Gifts, contributed to these columns by Mrs. Emma Hardinge Britten, will appear in our next issue. We hope to make arrangements for the securing of yet other articles from this talented lady, in future.

☞ Col. H. S. Olcott announces that he will soon reply to Mrs. Tappan's explanation of the relation of Occultism to Spiritualism, in the course of which he hopes to make clear what Occultists really do claim upon this point.

☞ The original poem, "Then Cometh the End," contained in our issue for August 26th, was written for these columns by J. T. Clarkson, (not "S." as printed) postmaster at Amesbury, Mass.

☞ A. E. Newton, writing us from Ancora, N. J., under date of August 25th, informs us that the venerable Dr. Haskell has been at last released from physical suffering, and has entered into the freedom of the spirit.

☞ We shall commence in a short time the publication of a series of poems on Joan of Arc, the same being from the pen of the well-known writer, Fannie Green MacDougal.

☞ Prof. S. B. Brittan, after six weeks of prostration by sickness, has at last recovered sufficiently to be at his office. Read the "interview" on our first page.

☞ A correspondent—"Highlander"—makes a strong appeal for local organization, on our first page.

☞ Charles H. Foster, the celebrated test medium, has returned to New York for the season.

☞ Read "Show Drop's" message, on our sixth page.

Card from Col. Olcott.

To the Editor of the Banner of Light:

In April last, I remitted to the Hon. J. L. O'Sullivan, ex-Minister of the United States to Portugal, and now resident in Paris, the sum of four hundred and twenty-five francs, subscribed by members of the Theosophical Society for the relief of that martyr of Spiritualism, P. G. Leymarie. There were three remittances—two by postal order, and one by draft through the house of John Munroe & Co. I selected Mr. O'Sullivan as our intermediary, as I feared that the bigots and tyrants who sent Leymarie to prison on perjured testimony, might stop all letters to his wife, and steal the money. Mr. O'Sullivan was not only one of our well-known public men, but at the same time a devoted champion of Leymarie, and the only influential Spiritist in Paris whom I personally knew. My letters were sent to the addresses given in the Report of the Leymarie trial and the London Spiritualist. Until the present moment, however, I have received no acknowledgment whatever from Mr. O'Sullivan, either public or private, of his receipt of the money, although I and a London member of the society have written to him several times. Seeing a statement in a newspaper that he is about to return to America, and fearing that my letters and the money may have miscarried, I beg you, in behalf of my fellow subscribers to the fund, and of the devoted prisoner of Mazas, to insert this card. Possibly it may come to the notice of Mr. O'Sullivan or one of his friends, and lead to our being satisfied that the morsel of bread we intended for Leymarie is not floating about on the watery waste of the "Unclaimed Letters" department of the post-office.

HENRY S. OLCOTT.

No. 71 Broadway, New York, Aug. 26, 1876.

NEW MUSIC.—We have received from F. W. Helmick, publisher, 50 West Fourth street, Cincinnati, O., a new song (with lithographic title page) entitled "Angels Hover o'er our Darling," by Geo. Hastings.

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

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

RATES OF ADVERTISING.

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

SPECIAL NOTICES.—Forty cents per line, Minion, each insertion.

BUSINESS CARDS.—Thirty cents per line, Agate, each insertion.

Payments in all cases in advance.

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

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

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIRVOYANT!—For Diagnosis send lock of hair and $1,00. Give age and sex. Address MRS. C. M. MORRISON, P. O. Box 2519, Boston, Mass. Au.19.12w*

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

☞ DR. J. T. GILMAN PIKE, Eclectic Physician, No. 57 Tremont street, Boston, Mass.

North Searsmont, Me., Sept. 9, 1870.

Dear Sir—It gives me very great pleasure to inform you of the benefit received from the use of PERUVIAN SYRUP in my own family. My wife, for the past ten years, has been in feeble health—very much debilitated generally. Last spring she concluded to try a bottle of PERUVIAN SYRUP, and was so well pleased with the result, she continued its use until three or four bottles had been used, and she is now in better health than at any time for ten years, and has increased in weight from 110 pounds to 126½. I have employed physicians, and used a great variety of patent medicines, to the extent of hundreds of dollars, and I know she received more benefit from the PERUVIAN SYRUP than all the rest together.

My sales on the Syrup are very large and constantly increasing, and I do not hesitate to recommend and even warrant it to give satisfaction. If you desire, you are at liberty to use this communication as you see fit, as it gives me pleasure to recommend so good an article to suffering humanity. Yours truly,

ITHIEL PEASE.

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

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

THE MAGNETIC HEALER, DR. J. E. BRIGGS, is also a Practical Physician. Office 24 East Fourth st. Address Box 82, Station D, New York City. J.1.

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

BUSINESS CARDS.

FIT FOR A PRINCE—even for one of republican tendencies—is Campbell's Royal Food, the new diet for infants and invalids. Sold everywhere.
Sept. 2.—2w

DR. E. D. SPEAR.

So much celebrated for his remarkable cures, (office and residence, 897 Washington street, Boston, Mass.,) may be consulted on ALL diseases free of charge, or by letter, with stamp. References—The many in New England and elsewhere who have been treated by him at different times during the past 30 years. Medical Hand Book free, sent by mail on receipt of 10 cents. 26teow—Nov. 27.

ANNIE EVA FAY.

The celebrated Materializing Musical Medium from London, England, has permanently located at 82 East Genesee street, Shirley Block, Syracuse, New York. Séances every evening except Mondays and Thursdays; also every Tuesday, Friday and Sunday afternoon, at 2 P. M. Spirit friends are seen and recognized in the light. Seats can be secured by mail or telegraph of MRS. FAY, 82 East Genesee street, Syracuse, New York. 2w*—Sept. 2.

NOTICE TO OUR ENGLISH PATRONS.

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

PHILADELPHIA BOOK DEPOT.

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

ROCHESTER (N. Y.) BOOK DEPOT.

WILLIAMSON & HIGBEE, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the **Spiritual and Reform Works** published at the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

ROCHESTER, N. Y., BOOK DEPOT.

D. M. DEWEY, Bookseller, Arcade Hall, Rochester, N. Y., keeps for sale the **Spiritual and Reform Works** published by Colby & Rich. Give him a call.

CLEVELAND, O., BOOK DEPOT.

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

SAN FRANCISCO, CAL., BOOK DEPOT.

At No. 319 Kearney street (up stairs) may be found on sale the BANNER OF LIGHT, and a general variety of **Spiritualist and Reform Books**, at Eastern prices. Also Adams & Co.'s **Golden Pens, Planchettes, Spence's Positive and Negative Powders, Orton's Anti-Tobacco Preparations, Dr. Storer's Nutritive Compound**, etc. Catalogues and Circulars mailed free. ☞ Remittances in U. S. currency and postage stamps received at par. Address, HERMAN SNOW, P. O. box 117, San Francisco, Cal.

ST. LOUIS, MO., BOOK DEPOT.

B. T. C. MORGAN, 609 Pine street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a supply of **Liberal and Reformatory Works.** tf

ST. LOUIS, MO., BOOK DEPOT.

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

WASHINGTON BOOK DEPOT.

RICHARD ROBERTS, Bookseller, No. 1010 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the **Spiritual and Reform Works** published by Colby & Rich.

HARTFORD, CONN., BOOK DEPOT.

A. ROSE, 56 Trumbull street, Hartford, Conn., keeps constantly for sale the **Banner of Light** and a full supply of the **Spiritual and Reform Works** published by Colby & Rich.

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No. 9 MONTGOMERY PLACE,
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KEEP A COMPLETE ASSORTMENT OF
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MISCELLANEOUS BOOKS.
AT WHOLESALE AND RETAIL.

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☞ Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order.

Any Book published in England or America, not out of print, will be sent by mail or express.

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

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Latest and Nicest Thing Out.

50 ASSORTED CARDS, (33 different kinds, including Snowflake, Marble, Italian Marble, Embossed, Repp, Double Repp, Damask, Plaids, Tinted Bristols, &c.,) with your name on them, for 25 cents. Can give you the same assortment of common square cards if you prefer. Address **S. J. SPEAR, Medfield, Mass.** Samples for 3-cent stamp. No postals. 3teow—Sept. 2.

THE CLAIRVOYANT AND
MAGNETIC MEDICAL INSTITUTE,
26 Warrenton street, Boston, Mass., DR. G. T. CRANDALL, President.

WHERE can be found the most powerful Magnetic and Electro-Magnetic Healers and Clairvoyant Physicians, both male and female, for the cure of all Chronic Complaints, Rheumatism, Neuralgia, Nervous Prostration, Kidney Disease, Female Complaints, Diseased Spine, Catarrh, &c., renovating the whole system. Examinations by lock of hair by giving sex, $1,00. Magnetized Paper, $1,00. Patients cured at a distance. Address DR. G. T. CRANDALL, 26 Warrenton street, Boston, Mass. Sept. 2.—1w*

J. WM. FLETCHER
AND
SUSIE WILLIS FLETCHER,
Sept. 2. 7 Montgomery Place, Boston, Mass.

MRS. JEANNIE W. DANFORTH,

CLAIRVOYANT and Magnetic Physician. Magnetizes and cures all Chronic Diseases in the trance state. Will examine by lock of hair or visit persons at their residences. No. 100 West 56th st., cor. 6th avenue, New York City. 13w*—Sept. 2.

LIZZIE NEWELL, 14 Tremont st., Magnetic Healing Medium, Test and Business Clairvoyant. Sept. 2.—4w*

Complete Works of A. J. Davis,

Comprising Twenty-Nine Uniform Volumes, all Neatly Bound in Cloth.

Principles of Nature: Her Divine Revelations, and a Voice to Mankind. This work (in three parts), the first and most comprehensive volume by this author, gives the basis and an ample outline of that Harmonial Philosophy of which he was the pioneer. 34th edition.......3,50
Postage 24 cents.
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Magic Staff: An Autobiography of Andrew Jackson Davis. This is a well-authenticated history of the domestic, social, physical and literary career of the author, with his remarkable experiences as a clairvoyant and seer. This work, very attractive to children and young minds, is respectfully recommended to the consideration of the officers of the Progressive Lyceums as a book eminently fitted to do good work in the libraries of their respective institutions.......1,75
Postage 11 cents.

Arabula: or, The Divine Guest. This book, while to some extent a continuation of the author's biography, is also a record of deeply interesting experiences, and gives a collection of Living Gospels from Ancient and Modern Saints.......1,50
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Approaching Crisis: or, Truth vs. Theology. Dr. Bushnell's Sermons on the Bible, Nature, Religion, Skepticism and the Supernatural, here find a keen and searching critic, the errors of the church dogmas upheld by the clergy being clearly proven. This review also contains a convincing essay on the "Origin of Evil." New edition, from new stereotype plates.......1,00
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A Stellar Key to the Summer-Land. This remarkable book which is illustrated with diagrams of celestial scenery aims to direct the mind and thoughts into channels hitherto wholly unexplored, and to furnish scientific and philosophical evidences of the existence of an inhabitable sphere or zone among the suns and planets of space. Revised edition, uniform with the companion volume, "Death and the After-Life." Cloth binding.......75
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Morning Lectures. Twenty-four discourses on a wide range of subjects are here given, and many anxious minds will find therein the consolation and instruction so earnestly sought for from day to day, but which is unattainable in more superficial works. Several of the last lectures are of peculiar interest to Spiritualists. Cloth.......1,50
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The Diakka, and their Earthly Victims. Being an explanation of much that is false and repulsive in Spiritualism, embodying a most important recent interview with James Victor Wilson, who has been for the past twenty-five years a resident of the Summer-Land. Cloth.......50
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Children's Progressive Lyceum. This manual, containing directions regarding the formation and management of a system of Sunday schools for the young, which shall be best adapted to both the bodies and minds of the pupils in attendance, has accomplished a great work among the members of our Spiritualist societies. To the end that Children's Progressive Lyceums may multiply all over the land, we offer the latest editions at the following reduced prices: Tenth unabridged edition, single copy.......60
Postage 3 cents.
Twelve copies.......6,50
Fifty copies.......27,00
One hundred copies.......40,00

Harbinger of Health. From these pages is sought to be evolved a plain and simple guide to health; and the knowledge is imparted whereby the individual availing himself of it may be greatly assisted in resisting and overcoming the assaults of disease. More than three hundred prescriptions, for the cure of over one hundred forms of disease, are given. As a book of family reference, it is adapted to universal use. The three volumes, "PHYSICIAN," "HARBINGER," and "MENTAL DISORDERS," by Mr. Davis, would make a reliable medical library for a family, or for a student of philosophy and the science of life and health.......1,50
Postage 10 cents.

Death and the After-Life. The following table of contents presented by this book will serve to give the reader some insight as to why so many editions of it have been sold. Its patrons are not confined to Spiritualists, but it has obtained a strong hold upon the liberal thinking public outside as well: 1 Death and the After-Life; 2 Scenes in the Summer-Land; 3 Society in the Summer-Land; 4 Social Centres in the Summer-Land; 5 Winter-Land and Summer-Land; 6 Language and Life in Summer-Land; 7 Material Work for Spiritual Workers; 8 Ultimates in the Summer-Land; 9 Voice from James Victor Wilson. This enlarged edition contains more than double the amount of matter in former editions, and is enriched by a beautiful frontispiece, illustrating the "Formation of the Spiritual Body." Paper.......50
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THE SECOND AND LAST
GRAND MASS MEETING
Of SPIRITUALISTS and LIBERALS for 1876, will be held at SHAWSHEENE GROVE, ANDOVER, MASS., on SUNDAY, SEPTEMBER 3d.

THE SPIRITUALISTS, LIBERALS, and all orderly people of BOSTON, LOWELL, LAWRENCE, EXETER, GREAT FALLS, NEWBURYPORT, HAVERHILL, and all Stations on the BOSTON AND MAINE RAILROAD and its branches, and of the TOWNS in that section of the State, are cordially invited to attend. At 10:30 o'clock A. M. Rev. J. E. Bruce, of Newburyport, will address the people. Subject: "The New Departure in Spiritualism." At one o'clock a conference meeting, and at 2:30 Dr. H. B. Storer, of Boston, the eloquent inspirational speaker, will lecture. Mrs. Suydam, the wonderful "fire test medium," will be present, and, if possible, give an example of the power of spirits to resist the action of FIRE upon human flesh. Strict order and decorum will be preserved upon the grounds. EXCURSION tickets, at greatly reduced rates of fare, may be obtained at the principal Railroad Stations. For particulars, time-table, fares, etc., see posters in all the Stations. Fare from Boston for the round trip, 75 cents. Special trains leave Boston at 8 and 9:15 A. M. and at 1 o'clock P. M.

There being no established Restaurant at this Grove, excursionists should bring their lunch-baskets. In addition thereto there will be a large supply of Clam Chowder, Sandwiches, Pies and Cakes at usual prices.

H. F. GARDNER, } *Managers.*
Aug. 26. A. H. RICHARDSON, }

A Grand Sabbath Gathering
At HIGHLAND LAKE GROVE, Norfolk, on the Line of the N. Y. and N. E. Railroad, Sunday, Sept. 3d.

ENGLAND AND AMERICA JOIN HANDS.

SPIRITUALISTS, LIBERALISTS, and all seekers of truth are invited to attend the Grove Gathering to be held at Highland Lake Grove on Sunday, Sept. 3d, it being a Supplementary Meeting of the Children's Progressive Lyceum prior to their opening in Boston. Arrangements have been made with Mr. R. Linton, of London, Eng., and Mrs. Hattie Wilson, of Boston, to be present and address the people. Mr. Linton comes to us highly complimented by the European press, and is considered to be one of the best advocates of Spiritualism of the day. Mrs. Wilson's abilities as a public speaker are too well known to require any comments on our part. In order to make this the Grandest Sunday Gathering ever held in this vicinity, the First Regiment Band (15 pieces) has been engaged, and will discourse beautiful music during the day. Through the kindness of the officers of the N. Y. and N. E. R. R., a special car will be furnished for the children of the Lyceum, transporting them to and from the Grove free of expense. Vocal Music will be rendered by Miss Hattie Harrington and others. Order of exercises for the day—Upon the arrival of the train from Boston, Lyceum movements by the children, consisting of Recitations, Singing, Marches, &c. At 2 P. M., addresses by R. Linton and Hattie Wilson. At the close of the Lecture, until the train leaves for Boston, a Grand Sacred Concert will be held under the Mammoth Pavilion by the First Regiment Band, E. W. Masters, Conductor.

Tickets for the round trip have been placed at the low price of 75 cents.

Cars leave the dépôt, foot of Summer street, as follows: At 8:15 A. M., stopping at all way stations between Boston and Norwood Central; at 9:15 A. M., special express, stopping only at Hyde Park, Norwood Central, Winslow's, Tilton's and Walpole; and 12:15 P. M. Returning, leave Grove at 5:15 P. M. The undersigned feels confident that the programme arranged for the benefit of the people will be appreciated by them and meet with their approval.

No expense has been spared to make this an occasion worthy of your patronage. **J. B. HATCH, Manager.**
Aug. 26.—2wis

LAST GRAND
SUNDAY GROVE MEETING
OF THE SEASON.

THE Spiritualists and Liberalists will hold a meeting at **LOVELL'S GROVE, opposite Quincy Point, on Sunday, Sept. 10th.** All orderly people are cordially invited to join. Arrangements have been completed which will make this the most pleasant and satisfactory gathering of the season. Addresses will be delivered by DR. H. B. STORER and MISS LIZZIE DOTEN, of Boston. Music by a fine instrumental band. MRS. SUYDAM, the celebrated Fire Test Medium, is expected to be present, and will, if conditions allow, give one of her marvelous exhibitions of the power of spirits to quench the violence of fire, placing her hands and face in the flame and handling fire without physical injury. A CLAM-BAKE DINNER, with the usual accompaniments, will be served at noon.

The sail down the harbor, and the beautiful location of the Grove, with its numerous facilities for recreation, refreshment and quiet enjoyment, present attractions which cannot be easily surpassed, and a grand time may be confidently expected. Come one, come all.

Steamers will leave Lewis wharf, Boston, for the grove at 9:30, 10:30 A. M., and at 1 and 2:30 P. M. Excursion tickets from Boston, including admission to the grove, sixty cents. The regular Sunday train over the Boston & Maine Railroad will bring excursionists in time for the boat which leaves at 10:30 A. M. for the grove. A special boat from Salem and return, for the accommodation of persons there residing, is under contemplation. Full particulars concerning Salem boat, railroad arrangements, etc., by posters, circulars or daily papers.

Sept. 2. **H. F. GARDNER, Manager.**

VITAL MAGNETISM.

☞ A restoration of equilibrium in the circulation of the spiritual principle (vital force) throughout your physical organization, by

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

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☞ The most confirmed and obstinate diseases sometimes yield to this treatment before the reply letter is received. *Conditions are everything.*

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BY V. VOLDO.

A fresh, bold, and one of the most highly imaginative collections of lyrics that has made its appearance during the Centennial year. The title poem is in five cantos: (I.) The Unwritten, (II.) Silence, (III.) The Red-Race, (IV.) Columbia, and (V.) To-morrow! It takes a broad and comprehensive view of our Republic, and triumphantly points to *Nature* as the one light and power able to afford it perpetuity and greatness. The lyrics entitled "Immortalia," "The Changes of the Shell," "Break! Break! O Soul!" "God Speed to Men," &c., are passionately poetical, and most emphatic proclamations of the immortality of the soul.

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SPACIOUS ROOMS in the BANNER OF LIGHT Building, 9 Montgomery Place, corner of Province street, newly fitted up, heated by steam, set bowls, finely ventilated, &c. Apply at the Bookstore of COLBY & RICH, on first floor. tf—July 8.

PROF. LISTER, ASTROLOGER, 319 Sixth avenue, 44 years' practice, 27 in Boston. Send for a Circular. Address all letters P. O. Box 4829, New York. July 15.

MINERAL RODS.

IMPORTANT to treasure seekers. For valuable information, price, &c., address E. A. COFFIN, 45 Bristol street, Boston, Mass. 1w*—Sept. 2.

"THE MILLER STRICKLAND DEFENCE," under the Indictment for Cohabitation without Marriage. Argued in person by Leo Miller. Pamphlet. Price 20 cents, postpaid. (Address) LEO MILLER, Castle Rock, Minn. 2wis—Sept. 2.

ENGINEERS and Engine Owners should all understand the Allen Governor. Send for circular. S. B. ALLEN, 5 Tremont street, Boston. 3w—Sept. 2.

JAY J. HARTMAN, Spirit Photographer, has a suite of splendid Parlors at 831 Vine street, one door below Ninth, Philadelphia, Pa. Sept. 2.

MISS A. THAYER, Clairvoyant and Healer for Women and Children. 139 West Newton street, Boston. Hours 9 to 4. Sept. 2.

CLARA A. FIELD, Clairvoyant and Business Medium, 55 La Grange street, Boston. *—Sept. 2.

Message Department.

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

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

MESSAGES FROM THE SPIRIT-WORLD

THROUGH THE MEDIUMSHIP OF

MRS. SARAH A. DANSKIN,

(Wife of Colonel Washington A. Danskin, of Baltimore.)

During the last twenty years hundreds of spirits have conversed with their friends on earth through the mediumship of Mrs. Danskin, while she was in the entranced condition—totally unconscious.

Mrs. Danskin's Mediumistic Experiences.

(Part Thirty-Five.)

BY WASH. A. DANSKIN.

There is a very strong under-current of belief in the truths of Spiritualism which only occasionally makes its appearance upon the surface. Men and women who would repel the insinuation that they were believers will, when in conversation with Spiritualists, relate some personal experience or ask for the solution of some question which reveals the fact that they seek both comfort and knowledge from interior sources.

Some dozen years ago the most popular physician that ever practiced in Baltimore, passed from his earthly labors. While possessing extraordinary talent, with great mental vigor and activity, he was the gentlest and kindest of men. His entrance into the sick room always shed a genial influence throughout its atmosphere. He was beloved as well as respected and admired by his patients.

A few evenings after his transition his spirit controlled Mrs. Danskin, and held free converse with myself for half-an-hour. At the close, he said the demands of his profession deprived him of opportunity for giving thoughts to the world that would have been beneficial to humanity, and requested me to submit to his impressional influence for a time. I did so, and the result was an article upon the marriage relation—*as it would be in the future*—when the higher development of the race had been accomplished by intercourse with the advanced minds of the spirit world. The article was published in the Banner at the time, and met the approval of many thinkers.

Some few evenings later, he came again and said he wished to send a communication to a member of his family. He expressed a fear that, knowing their expressed repugnance to Spiritualism, I would be reluctant to transmit his message; but he assured me *it would be kindly received*. I told him I would deliver it with pleasure—as a gratification to himself, an old friend and former physician—without reference to the character of its reception.

The message was given through Mrs. Danskin, carefully written out, and sent to his eldest daughter, who called on me, a few days after, to express her thanks, and in a long conversation, admitted that it contained *the very last words* he ever spoke on earth, but closed by saying, "I do not wish you to think, Mr. Danskin, that I believe in Spiritualism."

They admit its facts, do not hesitate to say how much consolation they derive from them, and then add they do not believe in Spiritualism. *They do believe.*

Elizabeth Wright.

My name was Elizabeth Wright. I was in my forty-ninth year. The wife of William Wright, and daughter of the late Sellers, of Pittsburg, Pa. With a gladsome heart and a joyous voice I return, friends of earth, to make known the good tidings of the beautiful resurrection of the new-born spirit.

This to me is a new revelation, and with it comes light, wisdom and knowledge. I return through the channel of one who was a stranger to me, to make known the beautiful home into which my spirit has entered. Neither sorrow nor grieve for me, for I am far happier in this land of beauty and wisdom than I could have been in the one which I left, for there vexations would come, cares would gather, affections sometimes be lost, and memory ofttimes would lose its balance. Friends, this is I, and none other, who speaks to you; be glad and rejoice, for she that was dead is alive.

Mary White.

Is it a truth, is it a fact, or is this only bewilderment, that spirits after death have power to see, and to hear, and to speak? I'm not deluded, am I? If I am committing a wrong, some one had better speak and let me close myself up in a mantle, so that I shall never hear, nor see, nor speak again.

My thoughts run in bewilderment, I cannot classify them. I lived on Ensor street, Baltimore. It was on the 16th or 17th day of May I died, but in that death I have found life and the use of all my faculties. For what purpose I cannot say, unless it be to come back and mother five children that I have left behind me.

Mary White was my name—the wife of John White. And the house is lonely, for the mother has gone out and left her little ones without a shepherd. Father may come and go, he may feed them and clothe them, but he can never nestle them nor love them like a mother. It was God's will, my children, and I, your mother still, must not repine over this seeming misfortune.

Give me wisdom, Father, to bear this trial. Make me know thy ways and become more reconciled to the separation from my darlings.

Oh, children, if you ever read these few lines from your dear departed mother, do not cast them aside as brain-work that has no truth in it; but in your believing, let the heart feel it, and then you will make mother become more content and more happy.

I dare not speak to my husband, for the time has not come yet for him to realize the fact that death cannot exist in a universe where there is eternal life; but his time will come and I will wait with patience.

Hattie Demose.

In my seeming weakness I am in hopes of finding strength to accomplish a work of such vital importance as to make known that the dead live, and in that life they have qualifications to perform acts of kindness and offer words of consolation.

My name was Hattie Demose. I was the wife of Willard Demose, and the daughter of Eliza West, of Florence, Michigan. Only twenty-one years of age, when the messenger called me to depart from earth and take up my abode with the celestials. Hard was it to part from those I loved, but the grand assurance was mine that I should meet with others who would love me and care for me. I have not been disappointed. I was a welcome visitor on the other side of life. There were no blots to be wiped out from that book of mine, for, as I entered the door, a sheet of white paper was handed me, and it was said to me: "Thou art stainless—without a blemish—enter in and sup with the angels." I drank from the cup which was handed me, and strength, force, and vivacity were mine; it carried away the sting of death; it conquered the terror of the grave; it revealed to me that I had a Father in heaven upon whom I could lean for safety and comfort. And, oh, how beautifully have I realized all these things of which I have spoken.

Now, friends, you who are weepers and mourners, what more consolation can you ask than to know that she who has passed under the law may return and make known to you her condition.

[To the chairman.] Place this where my sorrow-stricken husband may read it and draw comfort therefrom.

Francisco Gill.

My name was Francisco Gill, of Spain. I was fifty-one years old. My late residence was East Thirty-second street, New York. I take it for granted that it is all well, and I presume those whom I have left behind will be much of my opinion, as they have comprehension and understanding. Know that death comes to every one. The grave awaits the body. The spirit goes in search of its birthright. Ofttimes it is found without difficulty; at other times there is much to overcome—much work to do to throw off deformities and take on beauties. Who gave life and wings to the little birds with which to fly? Was it not our Creator? Was it not he that gave man powers of speech, of sight and of hearing? Was it not he who placed all the faculties of sensibility in the human brain? I answer, as a spirit, yes. Then to the human creature of the planet earth let me say: Never place before God, your Father, any ill-feeling or wickedness toward his children, for he, in his mercy and omnipotent power, smiles alike upon each. His kingdom is their kingdom, his sunshine is their sunshine. He is what he was in the beginning, merciful, kind and tender.

Now I am not speaking from speculation, with the hope of gaining favor; I am speaking from the standpoint of truth, as it is presented to my understanding as a spirit.

The magnetic chords of thoughtfulness bring me in the midst of earthly children, to tell them of the kindness, of the beneficence and the wonderful mercy which God hath shown, not singly, but collectively.

Farewell, and when the winds blow and the beautiful sunshine comes, be prepared, you whom I have left behind, for then the Angel of Death will come and bear you to a home of eternal rest.

It is not so much what I have said, it is my name and my residence that will place the truth upon what I given.

James Knotts.

In Richmond, Virginia, in the forty-seventh year of my age, of that dire disease, consumption; James Knotts, formerly of Centreville.

When disease was tramping through the physical, ofttimes causing much pain and suffering, and the body went down in weakness, the brain becoming strong, my thoughts would go forth into the universes, trying, if possible, to solve the mysteries which the spirit world was always wrapt in.

I sought communion with the invisibles; they spoke to me, not loudly, but softly and sympathetically. They made me know, ere death came, that there was an eternal life beyond the river. And now meditation comes. Why is it that priests and preachers robe God's universe in so much mystery? Why not speak honestly and truthfully of the man Jesus? He that "doeth all things well" does not overlook anything. Here I will give a warning to the teachers: Your task on the other side will be heavy, for misleading the ignorant and making them *fear* God instead of loving him.

When first entering the spirit-world, you are filled with wonder and amazement, for all things stand in such grand perfection—not a flaw. The gentle voices of the angels, who dwell in this realm of life, will whisper consolation to the new comer, and for a time the wearied footsteps are stayed, and you slumber in sweet repose, whereby the energies may grow stronger for the next travel. On and on you go, gaining knowledge and spirituality, with power to ascend and descend; never losing in memory the loved ones you have left behind, for that faculty is renewed with youth, strength and force; it is one of the germs that link us to the brain and the heart of the Over-Ruling Soul. In this little alcove of pleasurable delight I stay for the time, awaiting to be further educated, that I may educate others. No darkness around the brain or the heart, for all through my physical disease they have been purified.

John Maybury.

John Maybury, an old citizen, highly respected by the community in which I lived, Georgetown. In the eighty-sixth year of my age the signal came; the flesh being weak and the spirit strong, it gave up its earthly tenement for one that stands ever substantial. I am not feeding fancies, nor speaking romance, but I am giving profound, substantial fact. The grave holds not the spirit, which goes into the realms of light, seeking knowledge, and in that seeking gains it.

My knowledge, as regards the profound facts of immortality, was limited in earthly life, but after I made one step into the realms of the unseen, and found everything so clear and so beautiful, I became an accepter of the possibility of a return to earth to mingle in spirit with the kindred left behind. To me, as knowledge stands now, it should be one of the grandest delights of the human race. It takes from man all horror of death and the grave; it gives him superior advantages; it brings him back to his youthful days and pleasant associations; it gives him a broad field to work in—unfolding powers that make him like unto God, not in attributes, but approximating in capability.

Now friends, when you read this sketch you will probably say, "After death the old man has become a fanatic." But not so, for I am wise unto that day that carried off ignorance and gave me knowledge of God and his mercy. He is divine, he is omnipotent, he is all-in-all; seek him and the light will shine upon you, and in that beautiful light you, like I, will find a haven of rest.

BANNER OF LIGHT CIRCLE-ROOM.

The following Spirit-Messages were given through the mediumship of

MRS. JENNIE S. RUDD,

At our Public Free Circle-Room, July 22d, and reported *verbatim* expressly for the Message Department of the Banner.

Eunice Robinson.

I come at the request of my brothers, and at the mental request of my father. I have been able to come to-day, as these people know my father, and as he has asked that I should come, I have the privilege of controlling.

I was not a Spiritualist, although sometimes, when I was alive, I thought it was strange. Just before I passed away, I was not expecting to go so soon.

Father is a Spiritualist; the rest of the family are not. I would like to say to him I have found it to be true; his way of thinking is right. And to the rest of them I would say, I'd like to have them take more of an interest in the matter.

I shall do what I can to make the home pleasant. I'd like to give my love to them, and I will try to make their lives as happy as I can. It is n't long—only a short time—before we shall meet again. You can direct my letter to Capt. A. T. Robinson. I am his daughter Eunice. I won't say any more, because I shall see him soon. I came on his thought.

Dr. Pixley Curtis.

I passed away from earth some years ago. I was a believer in Spiritualism and a practical worker in it, I trust. I went through some stirring scenes. I died in Taunton, Mass. Before I passed away, I promised Brother Seaver that I would report to him some time through the Banner of Light. I never found an opportunity until this morning. I am most happy to come, most happy to stand in your circle-room, for I am with you in the glorious cause of Spiritualism; ready to work for it and to fight for it. I died with my harness on. Some years ago, and some time before my death, I was sun-struck, and I did not get over the effects of it. Readily taking on the magnetism of diseased persons, I suppose, hurried me out. I considered myself a healing medium, and with my wife practiced medicine for some time. Seeing the good faces present, and meeting a physician whom I used to talk to through a medium a long time ago, I felt as though I'd like to report myself.

Tell Brother Seaver that although he calls himself a good healing and rapping medium, yet I want him to develop for a better one; that I am alive just as sure as he lives, and that I am on duty still. Before I go let me leave my thanks to William Presbrey for kindness which he showed to my wife at the time I passed away. For his many repeated acts of kindness I have tried to recompense him spiritually, and I know of no better way than to thank him publicly. I also thank all my other friends, for we were among strangers.

I am a New York State man. I have lived in Madison and Utica. My name, Dr. Pixley Curtis. I always bring a strong force with me, for I not only believed in spirit-communion, but I knew it to be true. You remember a disturbance years ago in Utica. I was a worker then. I am a worker now. I will try to hold my banner alongside of yours.

James Shepherd.

It seems to me, Mr. Chairman, you don't know what you're talking about in your paper, or else—well, I might as well tell you what I think. There's either knavery or foolery going on. The fact is, these Indians are a mess of drinking, savage butchers, that should be exterminated, the same as you would exterminate any vermin, yet you hold them up in your paper, and don't seem to care whether our western frontier people get their heads chopped off or not. Maybe if they lived the next door to you, and camped on this public place, close by, and you had some experience with 'em, you'd begin to think differently, and maybe if your government should raise some troops and draft a lot of you and send you out to exterminate 'em, you'd be ready to do about the right thing.

[The Indians would do right if they were treated rightly.] Treated rightly! You go out there and see how they steal; go out there and talk with 'em a little while; go into their camp and offer them your hand, and very likely you'll leave your scalp.

If the public lands are for the benefit of all mankind, why, in the name of common-sense and reason, should they be wasted by Injuns. Let them have a reservation that aint so valuable.

I don't suppose I've any business here, to interfere. I don't run this paper, but I've got a right to express my opinion, so you've got it. My name was James Shepherd. I lived in Omaha, or rather that was the last place I started from.

You keep a few of these redskins round, I see, (referring to Indian spirits on the platform.) They're before a feller even here in your circle-room.

Snow Drop.

Room for Injun? [Yes.] Me be Snow Drop; me go to happy hunting-ground when me be eight snows old. Me be Cherokee. We be peaceful tribe, no trouble pale face. We have one talking sheet like yours. We have blankets like pale face squaws. We cultivated our ground like white braves—but our hunting-ground must go to pale face! it make corner wrong in pale face settlement! so red man must move! The Big Chief of the pale faces talk to the Big Chief Ross, and Injun must move toward setting sun. Snink you how you like it? You get one nice settlement, fix you wigwams all nice, draw paposes all round you, make the big council-fire all bright, see the old braves, and squaws, and braves, go to the Great-Spirit hunting-ground, and bury them in our hunting-ground; then some big braves come, say "You too happy, old brave; we want you settlement; we want you wigwam; take you papooses, you chiefs, you shoot-irons, and go to hunting-grounds way out toward setting sun, that good nuff for you!" Me sninks you mad a heap. Me sninks you no go. Me sninks fight as well as red man. Me no likes shoot-iron. Me no like to see pale face blood; but me do know if the Big Father in the Washington settlement would have minded the big thoughts that came to him, he no have to feel bad over the Big Chiefs the Injun shoot out. Red man lie, me know, but pale face show him how! Red man steal, Snow Drop know, but pale face teach him, first thing, when he come across the big waters. They small tribe then, now much big. Injun know they come 'fore he see 'um. Medicine brave tell red man—Great Spirit whisper to red man—he "would fade like the flower when the sun be high."

Me do n't see why pale face no be contented. Few Injun in hunting-ground this sun. This be big, big hunting-ground. Can you no find spot for red man, and let him rest? When he try put him moccasin down, he find no place to put it, but pale face want it! Pale face have much wampum; Indian wampum-bag empty. The bones of the red man lie on you hills, but the Injun has no place sacred to him people. Snow Drop know pale face much mad. Me know red man much mad too. Me know Injun clasp hands, make much big word to Great Spirit to hold hunting-ground to the last. Me sorry for pale face squaw. She much lonely. Me sorry for the Big Chief at the White Wigwam, but me wonder what he say if some brave put him hand in his pocket and take ticker out, say "too bright for you, me want it. You go find 'nother 'way off setting sun." Me guess old Chief feel for him shoot-iron much quick. That what they do for red man. Little gold shine in hunting-ground, so too bright for Injun!

Now me say, get one big sieve, sift the pale face council, and find some braves with white hearts to take care of red man, and you no have so much bad Injun. Why you no mind Great Spirit? *You* say he all love. Why you no try it? Snow Drop no bad Injun, she bring no hate, she bring love from the happy hunting-ground, but she say, pale faces look sharp, or your wampum-bags may be emptied, like the red man's. Good-moon.

MESSAGES TO BE PUBLISHED.

THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN.

Hannah Downing; Merlton Yale; Mary Ellen Terry, Catherine Kavagan; William Martine Harding; Ann Augusta Tice; Caroline Burkley; Helena Burt; Eliza Onderdonk; Albert Eastman; Rachel D. Waggener; Fanny Willis; Alice A. F. Weaver; Rufus Wardwell; Thomas A. Hardy.

William Ludlow; — Holbrook; Mary Augusta Kerney; Jane Ingraham; Fannie Ramsay; John Grubb; Harriet Sheldon; James Skidmore Baldwin; Nancy Meech.

THROUGH THE MEDIUMSHIP OF MRS. JENNIE S. RUDD.

Harry N. Howard; Piper; Mary Maria Harris.

What is Death?

A communication from a spirit, given through the mediumship of the late Mrs. Juliette T. Burton.

We wish to speak of what you call death. This thing, death, is the decay of corporeal substances, the transmutation of the material into the elements of its origin.

When death came to me, as you call it, I found *life* holding the light in reality to show *death* out, and I saw the shroud thrown as a curtain to hold from the human sight the back scenes of the grandest drama it is possible for the economies of the Universe to realize.

Life is the attendant of death, for as the forces of animal matter decay, the soul springs up from its ashes and plays in tune to a stronger pulsation than ever throbbed to music of arteries, vein or cerebellum. When the rottenness of decay, the effluvia from the surface of matter, arise in the nostrils of friends waiting around the corpse, there is an aromatic body gathered, out of which is shaped another order of body. The substance only being removed, the shadow comes, *some* say, but *we* say the shadow is laid, and the substance which is exuded is the real body, the *interpretation*. The corona being laid low, out of it arises a corolla of beauty, that stretches its aroma until it reaches immortal height, breadth, depth, and is eternal.

When I died, and as I grew stronger, I saw the forms of spirits about me; gradually I saw more clearly not only forms, but the *meaning* of those forms, their correspondencies; and not *only* their correspondencies, but their origin; not only their origin, but their causation and their attributes, consequences and results. This happened in the third quarter of thirty-six hours, and I was also aware of the matter lying in stiff state, and saw tears, and heard sighs, and groans, and moans, and prayers, and text; and I witnessed the gradual decomposition, and saw the fine effluvia in fibrous shreds exuded from the body, mixing with the air, breathed into the lungs of human friends, and for all that I was mystified, and could not *exactly* solve what had happened to me, and not until the full thirty-six hours had *passed* did I realize that I had passed the transition state, that the butterfly had left the chrysalis and was free, light, and varied from its old body only by its elasticity, all aching, and pain, and heaving secretions gone.

I was emptied of corruption, was everlasting. My joints seemed to sit in sockets that were as free to move as motes in the sunbeam. I was uplifted from the *corpus materia* and placed in *spiritu* untrammeled, and now I am *exhaustless*; but maybe to my medium *exhaustive* nevertheless. Now I go, because the current will not hold me longer. JUDGE INCREASE SUMNER.

Warren Chase to Horatio N. Spooner.

Dear Sir—Your note in the Banner of August 9th requires a brief reply, although I wholly discard wordy controversy, preferring to let every one give his or her thoughts on any subject; for "Not by disputatious wranglings" are the mysteries of God or Nature revealed. I do not in my theory or belief leave God *out* of Nature or law, but include all I believe of God *in* Nature and law, and recognize no power or force outside or beyond it, or them. You say, "I believe that the laws in question were established by Infinite Wisdom, the divine and all-pervading soul of the Universe, not by blind chance." I *believe* they never were *established*, and as for chance, I do not believe in it at all, nor anywhere, and if I did should have no evidence that it was blind. If I believed in a power, person, or force that *established* these laws, I should believe it, too, had a creator to establish it, and should be confused by the idea of this "all-pervading Soul of the Universe," in infinite chaos, pervading nothing before there was any Universe, and waiting an eternity to end, that it might create one, and a law to govern it. To my mind and thought the Universe, and law, and order, are *eternal*, which implies as much no beginning as no future ending, and to my mind and observation all there is of God, power, force, energy, wisdom, etc., is *in* and not out of Nature and matter. You say of these laws, "they were not made to be altered." I have no evidence that they were made, never having been able to reach outside them with any powers I possess; and consequently never having found anything or any existence or condition outside, and have no evidence there is any outside. I am as badly situated as J. Russell Lowell says Emerson is—having found the Universe so full and complete, I have no place to put a God in, and hence some people think I have none; and distinct from Nature and law I have none. The idea I intended to convey in my original article was that science was leading to the same conclusions, and hence rejecting the gods of theology—especially of Christianity. The *design* in the laws of Nature and the Univere is *in* them and not outside, creating them, at least so far as human research has gone yet it is found to be so, as in the germs of organic life.

Passed to Spirit-Life:

March 8th, 1876, Elizabeth Tyhurst, of Bellair, Crawford Co., Ill., aged 69 years 6 months and 27 days.

Thus has gone to her reward and to the enjoyment of a glorious future, one who beautifully exemplified her faith in the doctrines of our beloved Spiritualism. The good old Banner of Light has been a weekly visitant to her house for more than sixteen years, and been a source of very great comfort and consolation, especially through the past eleven years of her lonely and afflicted life.

Mound City, Kansas. JAMES E. TYHURST.

From Jefferson, Ohio, June 2d, after a few hours' illness, of heart disease, Mr. Ebenezer Wood, aged 85 years and 10 months.

His mind was firm and clear to the last, notwithstanding his intense suffering, and his affectionate farewells were only a type of his loving heart. Born near Boston, Mass., he came to this place from Troy, N. Y., in 1835, in which place he has since resided. His strong belief and hope in the New Dispensation has for many years been his great solace, and his pure, spiritual nature drank deep at this living fountain. A deep thinker, also well versed in scientific, political, as spiritual matters, he was ever instructive, genial, and companionable. But as Nature gave him to us, to Nature we return him, and though mourning our loss we rejoice in his gain. COM.

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

PUBLIC MEETINGS, ETC.

Grove Meeting.

There will be a Spiritualists' Picnic and Grove Meeting at Binghamton, N. Y., Sunday, Sept. 3d, in Leonard's Hall and Grove, on Oak street, commencing 10½ A. M. 2½ P. M. Hon. J. M. Peebles is engaged for the occasion, and others are expected to be present. The friends are invited; fill your baskets with eatables. There is a cook-room with stove, and a large dining hall attached with tables, for all to be accommodated, rain or shine.

Spiritual Grove Meeting.

The Spiritualists of Northern Iowa will hold a three days' meeting in G. W. Le Valey's beautifully cultivated grove, near R. R. Depot, Waverley, Iowa, on Friday, Saturday, and Sunday, September 15th, 16th, and 17th. J. M. Peebles and other eminent speakers are expected. Let all true Spiritualists come to our annual feast. The friends here will do all in their power to accommodate those that come from a distance. A. J. CASE, *for the Com.*

Grove Meeting.

The Spiritualists and Liberalists of Denver, Bremer Co., Iowa, and vicinity, will hold a three days' meeting in Denver on the 22d, 23d and 24th of September next. The services of the world-renowned J. M. Peebles are secured for the occasion. All are cordially invited to attend.

GUY FARNSWORTH, } *For the*
W. C. CLARK, } *Committee.*

Quarterly Meeting.

The Spiritualists of Rockford, Kent Co., Mich., will hold their Quarterly Meeting in Rockford, commencing Sept. 9th, at 1 o'clock P. M., and lasting over Sunday. Good speakers will be in attendance. A cordial invitation is extended to all. WM. WHITNEY, *President.*

E. R. KEECH, *Secretary.*
Rockford, Aug. 22d, 1876.

Advertisements.

BALTIMORE ADVERTISEMENT.

SARAH A. DANSKIN,

Physician of the "New School,"

WIFE OF WASH. A. DANSKIN, OF BALTIMORE, MD.,

Pupil of Dr. Benjamin Rush.

DURING fifteen years past MRS. DANSKIN has been the pupil of and medium for the spirit of Dr. Benj. Rush. Many cases pronounced hopeless have been permanently cured through her instrumentality.

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NEURALGIA.—A positive cure for this painful disease sent by mail on receipt of $1,00 and two postage stamps.

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July 29.—3m

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INCREASE YOUR VITALITY.

"The Blood is the Life."

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Great Vitalizer,

THE

Nutritive Compound,

SHOULD now be used by weak-nerved and poor-blooded people everywhere, as the best restorative of nerve-cells and blood-globules ever discovered.

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Belt, small size	1,00

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✱✱✱The Principals may be consulted at the school-house on Wednesdays in August, and *daily* on and after Wednesday, Sept. 6, from 9 to 1 o'clock. Examinations for classification will take place Sept. 11 and 12. Catalogues may be had at the bookstore of A. WILLIAMS & CO., 273 Washington street, at THOS. GROOM & CO., 82 State street, or by mail.

Aug. 12.—6w **CUSHINGS & LADD.**

Dr. Fred. L. H. Willis

May be Addressed till further notice:

Clenora, Yates Co., N. Y.

DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease by hair and handwriting. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching Clairvoyance.

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Send for Circulars and References. July 1.

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Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those in entering marriage; and hints to the inharmoniously married. Full delineation, $2,00, and four 3-cent stamps.

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April 22.—tf

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Feb. 5.—1y

THE PSYCHIC STAND AND DETECTOR, invented by Francis J. Lippitt. The object of the Psychic Stand is simply to refute the popular belief that the communications spelled out through the movements of tables and other objects always emanate from the mind of the medium. This object is accomplished by the use of an alphabet which the medium cannot see, and the location of which may be changed at the pleasure of the observer. The medium places his hand on the top of the Stand, and in a shorter or longer time, according to the degree of mediumistic development, the observer sees a letter shown through a small metallic window out of the medium's sight. The Stand will operate through tipping mediums with a success corresponding to their mediumistic power.

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THE well-known Healer, DUMONT C. DAKE, M. D., can be consulted at the Matteson House, Chicago, Ill., 1st, 8th, 17th and 24th of each month; Joliet, Ill., 5th and 6th; Rockford, Ill., 12th, 13th and 14th; Beloit, Wis., 15th. Patients also successfully treated at a distance.

June 17.

AGENTS double their money selling "Dr. Chase's Improved (82) Receipt Book." Address Dr. Chase's Printing House, Ann Arbor, Mich.

July 29.—1y*

A. S. HAYWARD, Magnetic Physician, of Boston, 523 No. 11th st., Philadelphia, Pa. Magnetized Paper sent by mail, 50c. Consultations free. Aug. 26.

MRS. S. A. ANTHONY, Test and Business Medium, 722 Fairmount ave., Philadelphia, Pa.

July 15.—13w*

Mediums in Boston.

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MRS. JENNIE POTTER,

TEST MEDIUM, also Medical Examinations. Send lock of patient's hair, state age and sex, and enclose $2,00. No. 11 Oak street, 3 doors from 872 Washington st. Hours 9 to 9. Sundays 2 to 9. Sept. 2.

MR. HENRY C. LULL, Business and Medical Clairvoyant, Rooms 1229 Washington street, (near Dover). Office hours from 9 A. M. to 12 M., 2 to 5 P. M. General sittings, One Dollar. N. B.—Having closed my Séances, I am now open for Lecture engagements.

April 8.—26w**

AUGUSTIA DWINELLS, Clairvoyant, Trance and Test Medium, Nassau Hall, cor. of Washington and Common streets, Boston. Up one flight. Terms $1.

April 27.—20w

MRS. F. C. DEXTER, 476 Tremont street, Boston, Clairvoyant, Test and Developing Medium. Examines by lock of hair. Test and Developing Circles Wednesdays and Saturdays, at 3 P. M. 13w*—July 1.

Susie Nickerson-White,

TRANCE MEDIUM, 139 West Brookline street, St. Elmo, Suite 1, Boston. Hours 9 to 4. June 24.

DR. E. P. GOODSELL,

Magnetic Electric Physician, No. 18 East Springfield st. Aug. 26.—3w*

MRS. J. C. EWELL, Inspirational and Healing, suite 2, Hotel Norwood, cor. of Oak and Washington sts., Boston, (entrance on Ash st.) Hours 10 to 5. July 1.

SADIE JOHNSON, Medical and Business Clairvoyant. Tells all affairs of life. Magnetic treatment. Cures Rheumatism. 14 Hanover street, Boston. Aug. 26.—4w*

MRS. HARDY,

TRANCE MEDIUM, No. 4 Concord Square, Boston. Office hours from 9 to 1 and 2 to 3. 13w*—June 24.

MRS. FRANK CAMPBELL, Physician and Medium, No. 14 Indiana street, suite 5, leading from Washington street to Harrison av., Boston. July 29.

MRS. CHAS. H. WILDES, No. 8 Eaton street, Boston. Mondays, Tuesdays, Wednesdays and Thursdays. Hours 9 to 4. 4w*—Aug. 19.

SAMUEL GROVER, HEALING MEDIUM, No. 40 Dwight st. Dr. G. will attend funerals if requested. Sept. 2.

MRS. JENNIE CROSSE, Test Clairvoyant. Six questions by mail 50 cents and stamp. Whole life-reading, $1,00. 75 Dover street, Boston. 1w*—Sept. 2.

FANNIE REMICK,

Trance Medium, 362 Tremont street, Boston. Sept. 2.—2w*

MRS. M. C. BAGLEY, Test and Business Medium, has returned to the city, and for a short time can be found at 36 Lincoln street, Boston. 2w*—Aug. 26.

MRS. M. A. PORTER, Clairvoyant, 28 Kneeland street, Boston. 4w*—Aug. 26.

PROF. C. D. JENKINS,

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For answering questions	$2,00
Life-Reading, with advice for Future Direction	5,00
Written Judgment for a Youth as to what Business he should follow, Success, Marriage, &c.	10,00
For a full Nativity from Birth	20,00

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The most sensitive need not hesitate to seek information, his aim being to caution and advise with sincerity, and with the most scrupulous regard to the feelings and interests of all.

Treatment given to the following diseases: Nervous Debility, Weakness of any kind, Epilepsy, Asthma, Catarrh, &c., his system being to help nature throw off the disease, and not to weaken her efforts, as is usually done by ordinary practitioners. Patients treated in any part of the world. Charges low.

22 Tremont Row, Boston, Mass.

Aug. 26.

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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 envelope.

JOHN M. SPEAR, 2210 Mt. Vernon st., Philadelphia.

Jan. 17.—†

PHYSIO-ECLECTIC MEDICAL COLLEGE. All who want Diplomas from a Medical College that are good everywhere, adress W. NICELY, M. D., 99 W. Main street, Springfield, O. 3w*—Aug. 26.

DR. STONE'S "NEW GOSPEL OF HEALTH," for sale at this office. Price $1.25. July 1.

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BY

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Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 2, 1876.

Lake Pleasant Camp-Meeting.

Specially reported for the Banner of Light.

Clear skies above, and merry hearts to enjoy them, have been conditions eminently favorable during the past week for the successful gathering at Lake Pleasant. These, combined with the rich intellectual treats from the rostrum, have thrown around this year's ruralizing an ever increasing interest. Day by day every heart has felt more aglow than before, as some new field of thought was opened, or as some truth was newly illustrated, or as some spiritual certainties were reached. Herein lies the use of these assemblies. Ideas are exchanged, friends elbow each other, mind rubs against mind, and rusteth not, and above all, spirit communes with spirit, terrestrials and celestials visit and revisit away from the din of busy life under the purer influences of Nature's presentations.

To continue the diary of the camp proceedings, which were reported in our last issue down to Monday, August 21st: On the morning of that day the annual meeting of the Association was held, at which the question of legal organization was discussed, and a new constitution and by-laws were decided upon. Henceforth the Association will appear under the title of the New England Spiritualists' Association. It will be under the control of an effective organization of officers, with various working committees to give efficiency to the objects aimed at.

On Tuesday afternoon, Mrs. N. J. Willis, of Cambridgeport, gave a very interesting address on the "Philosophy of Spirit life and Communion." Miss Bailey charmed the audience with her singing, and Prof. Milleson dilated on "Magnetism, Psychology, and Mesmerism" as a dangerous and unjustifiable invasion of individuality when exercised by one human being upon another, the ulterior effects of which must be deplorable on mental integrity, a position which Dr. Carpenter declared untenable. Later in the week Dr. Carpenter had an opportunity of demonstrating the possible elevating character of psychological influence, in the instance of a young lady of an extremely frail and spirituelle organization, whose visions of spirit-life when under this power were transcendently sublime.

Wednesday forenoon, Mrs. Burnham lectured on "Psychic Influence and Psychometry, and their Connection with Spirit Manifestations," illustrating her positions by very telling tests. On the same day Rev. E. F. Strickland, of Chelsea, recited his experience, and also gave some interesting tests.

The appearance of Mrs. A. Hope Whipple on the platform, on Thursday morning, was the signal for a rich intellectual feast, that lady's previous lecture having won for her a high reputation among the advanced thinkers of the time. Her subject was entitled "A Tremendous Joke," being a running satire on the prevailing anomalies of society.

Mr. B. F. Underwood, of Chicopee Falls, spoke the same day upon "Liberalism and Free Thought." Among the various points ably dealt with were, the contrast of 1776 with 1876; the taxation of church property; the fallacy of supposing that Church and State were disconnected, and the immoral investment of church funds.

The platform was occupied on Friday morning by Dr. T. B. Taylor on "Evolution as applied to Mind and Matter." Reversing the terms, he considered the evolution of matter first, and gave a succinct and running geological history of the planet, as taught by Lyell, Miller, Hitchcock and other distinguished geological writers.

The next point treated was the same law as applied to what is termed Natural Generation, in which he noticed two important periods connected with the law of reproduction, to wit: The Ante natal and early Post-natal, and averred that the world would never be redeemed from sin and wretchedness till man, the highest and noblest form of animal existence, took as much pains in the reproduction of his race as is done in raising pigs and chickens. The final point made was that the law of development in the process of evolution applies to mind as well as matter, as illustrated by the fact, recognized at least by Spiritualists, that children who die in infancy continued to grow not only

"In lovelines and love,"

but also in bodily stature unto perfection, and also in power of thought and will.

Mrs. Maud E. Lord followed with observations on phenomenal Spiritualism, which she corroborated by giving some of those remarkable tests for which she has become so famous.

In the afternoon, Mr. Lyman C. Howe, of Fredonia, N. Y., spoke with great impressiveness on "Mediumship." Mediumship, said the speaker, instead of being an exceptional feature, was in the constitution of things universal. Education, culture, science could effect nothing without media. The astronomer must have his telescope and spectroscope, and the histologist his microscope. All religions had been dependent upon mediumship. The Christian religion recognized its mediator, Jesus. So from lowest to highest is one succession of mediation up to the Infinite. Personal mediumship was due to original constitutional qualities of the individual, subject to improvement and modification by culture. Through a long train of reasoning, Mr. Howe showed how in the combination of atoms into molecular compounds they retain the history of their experiences, and this right up to mind itself. Each atom and each molecule has its spiritual atmosphere, as distinct as the atmosphere of the world. Through the vibratory movements of these atmospheres they are united, and that is what, in common language, is called attraction. In like manner every individual, as a totality, is surrounded by an atmosphere that sympathizes with and is impressed by whatever is harmonious with itself, or repelling the inharmonious. It is thus mediums were open to those mental, moral, and spiritual forces that were in tune with their special life and nature, hence the diverse phases of mediumship. That man, however, who lived within the limits of his own physical circumference, was indeed a spiritual pauper. It is otherwise with the man whose soul goes forth out of himself, as it were. With such a man the personal influence is extensive. As the sun makes all its family of worlds aglow with its influence, so such a man rules in a vast sphere. Each faculty of the mind also has its special sphere or emanation. The coronal region of the brain thus throws out its atmosphere by aspiration toward the spiritual spheres, and, in well-balanced minds, constantly holds out an invitation to the spirit world that brings down the communing of angels. The atmosphere of the body being under the impress of the higher brain, the spirit-world can effect contact with us and thereby can impart motion to physical objects, gain entrance into receptive substances, produce what are called spiritual manifestations, and endow the will with executive power. It is thus through mediumship the great world of humanity is now opened to the higher influences. Mediumship is the motor power of the age, directing and controlling all great humanitarian movements on the globe. No revelation or communication, even from God himself, was possible without the conditions of mediumship. And if such seemed to partake of the characteristics of the medium, it provided no more argument against their genuineness or their spiritual source than could be alleged against the integrity of the solar rays because they can only be experienced after passing through the medium of the world's atmosphere. A divine revelation must come down to our capacities to be comprehended. A revelation to an order of beings infinitely transcending us in our terrestrial condition as to grasp of intellect and spiritual intuition, would be no revelation to mortals. Hence all such communications must be, as it were, humanized to reach us. Mediumship is the school of the ages; but as yet only the primary classes had been passed through, if even those. Mediums should be regarded as a peculiar race, requiring judicious education and tender culture. If such training were in harmony with the inner voices, a mighty band of world-teachers and holy men would appear, whose office it would be to promote the exaltation of humanity and the spiritual progress of the planet.

When Friday's sun had sunk behind the distant hills, rows of gaily-dressed campers could be seen meandering through the trees, all converging to the dancing saloon, where a most enjoyable masquerade and dress-ball was kept up to a late hour.

In a quieter quarter of the camp Prof. Milleson addressed a good audience on the correspondence between the spiritual and natural body, showing how necessary an accurate knowledge thereof was to a healthy maternity, sound education, and true healing power.

The sounds of music at the grand stand carried by the refreshing breezes to every tent on the heights above, awakened the campers to the fact that the Saturday's exercises were about to commence. Rev. Dr. Bruce, of Newburyport had been announced to give an address on the New Departure initiated at the Philadelphia Conference. He commenced his remarks by saying that this new attempt at organization in America had sprung out of the felt want of a few hearts. Assuming that other hearts and experiences were similar to his own, he proceeded to read a lengthy lecture on his autobiography, carrying his hearers back to his great-grandfather, then onward to his own post-natal struggles in matters spiritual, an abstract of which lecture appeared in a recent issue of the Banner of Light, and need not therefore be here repeated. Beyond briefly referring to the absence of the Christ-principle as the cause of failure in similar organizations, little light was thrown upon the new movement. No explanation or details were given to expectant minds. If one man's life-experience, however marvelous, is to be taken as representative of such a movement as that contemplated by the Philadelphia Conference, it is to be feared that very erroneous views will be acquired of its fundamental principles. What is the real nature of this new movement? was a question as much asked throughout the camp after Dr. Bruce's address as before it. Nevertheless, Dr. Bruce took up a collection for the advocacy of the cause.

In the afternoon Col. Meacham spoke on the "Indian Question." He gave a narrative of the Modoc War, the thrilling details of which aroused the interest of the hearers.

After sunset a conference numerously attended was held. Dr. Beals, president, announced the subject of "Materialization," and called upon Mr. R. Linton, of England, to address the meeting. He gave a description of that class of manifestation in England, which roused the interest of the audience to its highest tension. Again and again he had to rise to gratify inquiries that grew out of his remarks. The facts adduced and views propounded seemed to fall upon his hearers as fresh voices from wonder-land. Dr. Storer, Mr. Lincoln, Dr. Carpenter, Dr. Beals, Mr. Howe, Dr. Taylor and others took part in the meeting. It was universally acknowledged that the conference greatly surpassed in interest any that had been held on the grounds. Mr. Linton subsequently showed some beautiful specimens of spirit-photography that he happened to have in his pocket, which seemed to act on many minds as spells, assuring them more than ever of the great hereafter.

As the long hours grew on toward midnight, sweet strains of music floated from afar on the stilly air. As they gently stole nearer and nearer, the early sleepers in the tents were gratefully aroused to the melody of the serenading band. There upon the bluff, and conspicuously in front of Dr. Beals's tent, where by his kindness we were located, rose upward in sweetest harmony such music as that set to "Nearer, my God, to Thee." The echoing hills took up the strain "Nearer to Thee," and thus the early hour of the Sabbath was ushered in.

Sunday morning came at length, bright and clear. The eyes of expectant campers were toward the dépôt as the first railway whistle announced the advent of friends. A great day had dawned. From early morning, train after train disgorged its crowding occupants, till there could not have been fewer than eight thousand (some say many more) upon the grounds. "What came they out for to see?" It tells a pleasing tale that the great majority of them made at once for the seats at the grand stand, and long before the hour announced for the day's exercises, thousands sat patiently awaiting that which they had come out to see and hear. It was a grand sight of upturned human faces that met the gaze of Mr. Frank Baxter as he rose to address the multitude, of many shades of opinion perhaps, on the "Philosophy of Mesmerism and Spiritualism." The lecture was a truly scientific and philosophic treatise, yet so delivered as to entrance the vast audience. The ignorant had the scales taken from their eyes. The doubters were transferred to a higher plane, and believers were confirmed in their faith. Especially was this so when, at the close of the lecture, Mr. Baxter gave some of his all convincing tests. The expression of utter wonderment on some faces spoke volumes. "Is this man a demi god, that he knows the secrets of my life?" could be read in the face of the lawyer, as he said, "Let a certain lawyer beware how he manages a certain estate." Not a test was given but was recognized, and oftentimes not by one only, but by many, simultaneously, among the audience. If skeptics were there they must have lost their skepticism before that morning's meeting broke up.

For a brief interval the great mass of humanity became disintegrated into small groups beneath the trees or by the border of the lake, and the spread-out viands supplied the needs of the outer man.

Before a vast audience in the afternoon Prof. Denton rose, in the first place, to urge the claims of the Belvidere Seminary, nearly the only school in the country, he said, at which a broad, unsectarian education could be obtained, and for which a collection was taken.

The lecture proper by the Professor was on "The Science of Religion, and the Relation of Spiritualism to Religion." He expatiated upon the higher organization of man as essentially constituting him a religious being. Reviewing the development of life upon this globe, from the Cambrian rocks up to the newer tertiary or quaternary deposits, he explained how, by evolution, the brain of man is the product of the ages. The phrenological constitution of that brain was dwelt upon at some length, in elucidation of man's mental nature. Religion, said the Professor, grows out of man's nature. It is not priest-made. It was the religious nature of man that had created the priest. He did not make war against religion. He knew of nothing that man more needed than religion as the guide of life. But the religious faculties of man required education. The God makers of the world needed guidance and development. Spiritualism, though not in itself a religion, feeds the most important religious faculties of man, and is the one centre around which those organs cluster. It gave the finishing stroke to God's upper story of man's brain; for while Christianity only predicated a hereafter, Spiritualism proved it. Moreover, it had supplied to veneration a legitimate object of worship. God is to me, said the Professor, the Infinite, the Eternal, the Intelligent, the Ever-active Spirit of the Universe. God is absolutely the all-in-all.

The great audience was spell-bound by the enunciation of these truths, and as the people dispersed there was a unanimous feeling that the Spiritual Philosophy was rational and true, and Spiritualists themselves felt joyful that the words which that day had fallen from Prof. Denton's lips had placed Spiritualism before the people in its truest and highest light.

The vast multitude was loth to quit the seats, for it had been announced that the "Fire Queen" would exhibit her experiments with fire. Mrs. Suydam did so with great success. Dr. Severance, of Greenfield, examined the arm and hand before and after the process, and pronounced that not a hair had been singed. Mrs. Suydam is, we believe, now in Boston, and will give a few sittings before going West. She may be heard of on application to Dr. Storer.

Singing voices among the trees, and happy couples penetrating the thickets, and the rush for admission to this or that medium's circle, showed the people in the enjoyment of pleasures natural and spiritual.

And thus the day wears on. What is that hateful sound? It is the railway whistle! and like magic the quiet nooks are deserted, circles are broken up in the midst of splendid controls, hasty farewells pass all around, the thousands scamper to the trains—they are off—and all is still and quiet again in camp.

Yet awhile, and music issues from the grand stand. Miss Bailey, Frank Baxter, Charles Sullivan and C. Heath are winding up the day with a concert that proves refreshing and enchanting, interspersed by a recitation by Miss Hancock. With this closed the happiest and most useful day of this year's gathering.

Monday morning's sunrise broke upon many a dismantling tent; and the early trains conveyed away numerous campers, who gave a lingering look as if they were leaving joy behind.

Mr. Lyman C. Howe gave an address on "Spiritual Dynamics" to an appreciative audience, who meant to see the last of this year's camp. Thus up to within a few hours of the close of this year's outing, unprecedented success had attended it, and a grateful harmony had prevailed, not a little due to the prompt exertions of the committee, and to the warm geniality and wise administration of the President, Dr. Beals.

The praiseworthy efforts of the choir to provide refined entertainments, filling up many an hour otherwise void, and the liberality with which Mr. Frank Baxter dispensed his tests day after day at the public meetings, won the respect and gratitude of all the campers.

English Notes.

Mr. D. D. Home's present address is Pension Mury-Monney, Clarens, Switzerland.

Letters have just been received from Mrs. E. Corner (*née* Florence Cook) from Shanghai. Her voyage from England was of unusual length, the vessel having met with calms and contrary winds, and touched at one time on the edge of a cyclone, in the Indian seas. Mrs. Corner was in good health and spirits.

Mrs. Kate Fox-Jencken has recently held several successful séances at the residence of Mr. Martheze, of Brighton, who says concerning them: "The principal fact is that we received a communication by direct writing, signed 'B. Franklin,' on private matters. It was written with pen and ink, while all present were holding each other's hands."

Dr. William Hitchman, the President of the Liverpool Psychological Society, is doing good work, as a speaker, at Meyerbeer Hall, that city.

Mrs. Guppy-Volckman is announced as seriously ill.

Miss Lottie Fowler's success in the English metropolis continues unabated.

Mr. W. H. Harrison, editor of The Spiritualist, is on a tour through Scotland and the North of England.

At the fifth quarterly Conference of the Lancashire District Spiritualists, held August 6th in the new hall used by the Rochdale Spiritualists, a committee of newspaper correspondents was appointed "to watch over the attitude of the newspapers, reply to attacks from correspondents, and defend the cause in the newspapers generally." An excellent idea.

The physical phenomena are reported by the Medium and Daybreak to be coming to the front everywhere in England.

The Testimonial to Andrew Jackson Davis.

The Spiritualists of the Northwest, including all local societies and organizations of any kind, or individuals, are requested to set apart the proceeds of their meetings, or to send in individual contributions, *on the fourth Sunday of September*, to coöperate with the Society in Chicago for the benefit of the above fund.

It is hoped that by means of such concerted action a substantial addition may be made to this most merited tribute to Mr. Davis.

Local societies and Lyceums in Chicago will please confer in reference to the movement, that it may be made complete and effective.

CORA L. V. TAPPAN.

153 *Park Avenue, Chicago.*

[Remittances may be made to S. S. Jones, of the Religio-Philosophical Journal.]

Lake Pleasant Camp-Meeting.

To the Editor of the Banner of Light:

Allow me to thank you for publishing in the last Banner the fine epitome of the proceedings of the Spiritualist gathering at Lake Pleasant, prepared by Geo. A. Bacon. As I could not attend that out-door feast of reason and season of recreation, reading the concise and interesting report of it was the next best thing for one who was obliged to STAY AT HOME.

Boston, Aug. 28th, 1876.

☞ We see by the Banner of Light that the entire stock of books, pamphlets &c., of A. J. Davis & Co., of New York, has been purchased by Messrs. Colby & Rich, of No. 9 Montgomery Place, Boston, who will keep for sale all of Mr. Davis's works and every other spiritual publication.

Messrs. Colby & Rich will please accept our thanks for publishing, gratuitously and generously, in the Banner, our circular to Liberals in behalf of Paine Hall. It is the only paper that has shown us that favor, and it is another proof of the liberality of Spiritualism.—*Boston Investigator.*

A DEFENCE OF THEODORE PARKER.—Says a correspondent of the Christian Register: "Somehow, moreover, in spite of the studied silence of American Unitarians as to Parker and his works, it seems to have got abroad in some mysterious manner that he was one of the noble defenders of a liberal faith, whose name ought to be pronounced by them with honor and gratitude. Our English brethren, who, from time to time, come over to visit us, invariably couple the names of Channing and Parker."

☞ A sleight-of-hand man is killing Spiritualism in New York again. That ism has the longest funeral known in history.—*Rochester (N. Y.) Democrat and Chronicle.*

Movements of Lecturers and Mediums.

J. M. Peebles lectures in Binghamton, N. Y., Sept. 24 and 31; in Norwich, N. Y., the 5th, 6th, 7th, 8th, 9th and 10th; in Waverly, Iowa, at a grove meeting, the 15th, 16th and 17th; in Denver, Iowa, at a grove meeting, the 22d, 23d and 24th; in Vincennes, Indiana, the 27th, 28th, 29th and 30th of September, and October 1st. In October, the Sundays in Memphis, Tenn., and the week-day evenings in adjoining cities. In November Mr. Peebles gives a course of twelve lectures upon "Travels round the World," "Travels in Yucatan," and "Spiritualism."

Susie Nickerson White has returned and resumed business at her rooms, 130 West Brookline street, Boston. Hours nine to four.

James M. Allen is in Southern Missouri. He has recently lectured in Springfield and Marshfield. His address for September will be Buffalo, Dallas Co., Mo.

Mrs. Dr. Clara A. Field has met with excellent success in her recent discourses in Paine Hall, Boston. She would be pleased to speak wherever called for. Societies or parties wishing to arrange for engagements will address her, 55 Lagrange street, Boston.

E. V. Wilson speaks in Lincoln Hall, Philadelphia, during this month.

Mrs. Nettie M. P. Fox is speaking every Sunday in Albert Hall, Toronto, to increasing audiences. The hall, one of the finest in the city, has been hired for one year. Her parlor entertainments are promotive of inquiry, especially the Tuesday evening "Dramatic Improvisations."

Abby N. Burnham's present address is at Weston, Mass.

BRIEF PARAGRAPHS.

SHORT SERMON.—In thy dealings with men be impartial and just, and do unto them as thou wouldst they should do unto thee. Be faithful to thy trust, and deceive not the man that relieth upon thee: be assured, it is less evil in the sight of God to steal than to betray.

California is having a renewal of the gold fever. Old mines are being reëxamined, and good deposits are being brought forth in consequence.

Maverick, Stephan & Co., practical lithographers, 176 Fulton street, New York City, have forwarded us choice specimens of their art in the way of school certificates, etc.

A large number of buildings in San Francisco, bounded by Brannan, Townsend, Third and Fourth streets, were burned on Monday night, Aug. 28th, involving a loss of $500,000.

Twenty-five thousand men of all arms, with Krupp and Placentia guns, will embark at Santander and Cadiz for Cuba before Nov. 1st. More recruits for "the grave of the Spanish army."

Only fourteen fruit-stands around the Old South. Where's the peanut man?—*Boston Post.* Oh, he's probably off looking after the gouber-nut-orial canvass.—*New York Commercial.*

New York has been suffering severely of late by reason of forest fires in various parts of the State.

More religious conflicts in China. August 3d the Catholic church in Ningknoffe was attacked by a mob, who threw combustibles among the congregation and slaughtered numbers as they endeavored to escape.

Conflicting accounts from the field of the Turco-Servian war continue to reach this side of the Atlantic, but at the time of our going to press, it was confidently asserted that the Turks had been completely victorious in the five days' battles in front of Alexinatz, the Servian loss being placed at 10,000 men.

The last of the series of poor children's excursions for the present season took place August 28th, about 1,300 of the little ones being treated to a visit to Highland-Lake Grove. The children were from East Boston and Charlestown.

A BEACH SORROW.

A writer in the Boston Advertiser, enjoying the hospitalities of a hammock, writes several verses full of somnolent repose, and thus concludes:

"Better, far, the sleepy soughing
Of old Ocean on the beach—
Verse-destroying, vile mosquitoes,
Humming, jeer beyond my reach:
As the tourist's lip turns livid
At sharp rattles 'midst the rocks,
So the hammock lounger shudders
At the buzzing 'round his socks."

The melancholy days are coming when the stove must be put up; and the stove-pipe, so easily jointed and so flexible and mobile, must be raised from its summer quarters in the coal shed.

In ten years the screw has entirely replaced the paddle in transatlantic navigation, the weight of marine engines has diminished one-half, the steam pressure has quadrupled, and the consumption of coal has decreased two-thirds.

Five Molly-Maguire outlaws were sentenced to death at Pottsville, Pa., on the 29th, for the murder of policeman Yost, at Tamaqua, about a year ago.

The Bessemer anti-sea-sick steamer has been sold for old iron and fire-wood.

Edward William Lane, the celebrated Oriental scholar—translator of the "Arabian Nights," author of a six-volume "Arabic-English Lexicon," etc.—has recently died in England, aged 75 years. He was a correspondent of the Institute of France, and held an honorary doctor's degree in the University of Leyden.

On Saturday, Aug. 26th, the attendance at the Centennial Exhibition was greater than on any day previous. The number of paid admissions was 95,873.

George Will. Johnston, Superintendent Brooklyn Society for Prevention of Cruelty to Animals, is out with a theory that hydrophobia is not a true disease originating with the canine family, but arises from the dog affected either having bitten some confirmed human drunkard, or been bitten by some *other* dog who has done so.

Venus astonished the Bostonians Monday, August 28th, by being distinctly visible to the naked eye in the noonday heavens, and crowds of people seized upon the most available points to witness the daring planet.

In the four-oared shell races on the Schuylkill, August 28th, the Eurekas were winners of the first heat, the Yales of the second, the Columbias of the third, the Beaverwicks the fourth, the Watkins club the fifth, the Londoners the sixth, and the First Trinity of Cambridge the seventh. McCartney of the Friendship Club won the first heat in the single-scull races on the 24th, Mills of the Atlantas the second, and Gormley of the Quaker Citys the third.

Of all mean words from tongue that flow,
The meanest are these, "I told you so."

The steamer C. F. Funch was recently burned on the Dutch coast—no lives lost by the occurrence, but a pecuniary destruction was caused amounting to $220,000 in value.

The fiftieth anniversary of the memorable Willey slide, at the Crawford Notch, White Mountains, was commemorated Monday, August 28th, by a large party of ladies and gentlemen, at present sojourning at the Crawford House, who visited the veritable Willey abode and listened to an oration from the Hon. Daniel Needham, of Boston. Subsequently marching in procession to the Willey Monument, each individual added thereto a pebble, of which material the monument is composed.

Mrs. Swissheim still lives and writes for the press, and there are papers which print her letters. Now she is crying for blood. A few days ago she argued the necessity of exterminating all the cats, and now she goes for the red men, saying, gentle, Christian woman that she is: "Set about killing Indians just as you would wolves or panthers or bears, and they will very soon learn to behave." Mrs. Swissheim had better go to Brighton and try blood-drinking for a while.—*Boston Herald.*

It looks now as if the United States Government intended to complete the Washington monument, and show the door to the "Society" which has had the matter in hand for so long.

Close corporations cannot continue. Coal combination conflict culminates. Customers can consequently collect compressed carbon cheaper. Commercial catalepsy conquers conspiracies.—*Graphic.*

One of the halls in the Paine Memorial Building, Boston, having been leased to the Orthodox Jewish congregation, it will be consecrated on Sunday, September 3d. In addition to the consecration of the hall, one of the most imposing ceremonies will be added, that of dedicating a new scroll of the law. It was written in Wilna, Russia, by the eminent scribe Hirsch. It consists of the whole of the five books of Moses written on parchment. It is said to be the handsomest Hebrew roll in the United States, and was presented to a gentleman residing at the South End by the venerable Sir Moses Montefiore, Bart., F. R. S., of London.

The Pacific Mail steamship Colon burst a cylinder when 750 miles distant from New York, on Sunday, the 20th instant, killing the third engineer and fireman, and greatly damaging the vessel, which was towed back to New York.

AUGUST.

Silence again. The glorious symphony
Hath need of pause and interval of peace.
Some subtle signal bids all sweet sounds cease,
Save hum of insects' aimless industry.
Pathetic, summer seeks by blazonry
Of color to conceal her swift decrease.
Weak subterfuge! Each mocking day doth fleece
A blossom and lay bare her poverty.
Poor middle-aged summer! Vain this show!
Whole fields of golden-rod cannot offset
One meadow with a single violet;
And well the singing thrush and lily know,
Spite of all artifice which her regret
Can deck in splendid guise, their time to go.

—*Hy H., in the Atlantic Monthly.*

In Philadelphia shop-girls are allowed to sit when not engaged in waiting on customers. Should be allowed to in Boston.

Whatever may be said of the personal characters of the Turkish military nobilities, it will be generally admitted that all of them bear very hard names.

Civil war still continues in New Grenada.

All the waiters at the Profile House, Franconia Notch, are college students. A correspondent writes: "Euclid removes your plate, and Archimedes hastens the dessert."

Don Carlos feareth assassination, and calleth on the New York police for protection.

The bi-centennial anniversary of the death of King Philip, of Pokanoket, was observed, Aug. 24th, on Mount Hope, R. I., by the members of the Rhode Island Historical Society and the Old Colony Society, of Taunton.

The fiftieth anniversary of the founding of the Faneuil-Hall Market, Boston, was celebrated on the spot on Saturday, August 26th, by a grand dinner, speeches and other ceremonies. Addresses were made by J. R. Curtis, who presided, Governor Rice, the Hon. Josiah Quincy, the Hon. George B. Loring, Major Phinney and others, and an original poem was read by Nat. Childs.

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