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## Original Essay.

SPIRITUAL GIFTS. NUMBER TWELVE.

Written specially for the Banner of Light, BY EMMA HARDINGE BRITTEN.

The Occult Side of Human Nature ver-

## sus the Material.

Those who attempt to analyze the intellectual capacity of man, and determine by aid of the material sciences the source from whence he derives his knowledge, usually rank the five senses as the alphabet from whence is opened out the totality of all that forms in the aggregate the sum of MIND.

Through the avenues of sight, hearing, smell, taste, or touch, it is claimed, all knowledge must find entrance, and some philosophers even affirm that the whole realm of the passions, inclusive of every shade of sentiment or feeling, originate away again into invisibility. One of these forms from the same source, arguing with much plausibility, that no human beings can either love or hate any person or thing that they have not in some way come into sensuous contact with, or can liken to something they have realized through the senses, so that the materialist deems his position impregnable when he argues, "after all said and done, it is in the organic structure of the body, with its subtle gates of entrance and exit, the five senses, that all real perception lies; it is in the effects of perception upon the sensations or nervous system, that mind originates—in fact, of which mind is composed; ergo, when the organism is broken up, tarnished, injured, destroyed, the gates of sense are closed, perception ceases, and mind-is no

This is fair philosophy enough as far as it goes, but there are two obstacles to its acceptance as a concise explanation of the science of life: the first is, that during the world's history. especially in the last quarter of a century of time, countless instances have occurred in which duplicates have presented themselves in various modes tangible to the senses, of the very organisms which according to the above theory should be no more in existence; in a word, the beings whose organisms having been broken up, injured, destroyed by death, are assumed to have no longer an existence at all, are proved by the testimony of thousands of witnesses to manifest not only the attributes of life, motion and identity, but to demonstrate the possession of all the faculties of mind which they enjoyed before their mortal organisms became broken up by death. The second and equally fatal objection to the sensuous theory of mind, is the existence of those faculties the analysis of which has formed the subject of the preceding eleven articles, and because they can by no means be attributed to the action of the five senses, have been termed "Spiritual Gifts." It is too late now in the world's experience to deny the existence or operation of these spiritual gifts.

As the writer of these articles has sufficiently demonstrated, the attempt to refer their action to the influence of the five senses, or even to connect them with sensuous perception, is equally fallacious; in fact, the chief difficulty as one of tens of thousands scattered through the which attends all attempts to define the nature experiences of hundreds of seeing mediums, as the of spiritual gifts is to number up the immense variety of modes in which they are exhibited, and show how conclusively they transcend all the powers of the sensuous faculties:

Let those who would candidly examine the truth of this position go over the ground occupied by the writer of these papers, in the brief and | visions, or, as in the above case, with the seemlimited descriptions given of some of the spiritu-

Commence, for example, with the mysterious and unaccountable nature of spiritual mediumship. Can any sensuous philosophy explain to us in what mediumship consists?

The fact of this erratic but inexplicable force is proved beyond denial, but who can say why a room should be full of sounds, motions, human shapes and voices, together with demonstrations all bearing witness to the continued existence of | if there were any spirits in the universe, they people the world deems dead, in the presence of one individual, whilst silence, rest, and the utter absence of any such demonstrations, mark the presence of another?

We may cite in illustration of this position, influence of two sisters of the celebrated Fox amily. When one sister (Catherine) enters an apartment, without any motion or volition on her part the place becomes alive with the tokens | ing, and spiritual ears listening? Hundreds, of an invisible and active intelligence. Let ay, thousands, and tens of thousands of cases

silence and rest ensue, and for aught the world knows, the invisible intelligence just before. manifest may have no existence in the Universe at all.

Now as far as the external organism of these two sisters is concerned, there are no shades of dissimilarity which could in the slightest degree account for the mystery of the internal or invisible dissimilarity which attends them. The writer has been present at the autopsy of an individual known in life as a celebrated "physical force medium," and between the anatomy of that individual and many others examined in a similar way, not a fibre or hair's breadth of tissue could be discovered exhibiting the slightest trace of difference or peculiarity. Here, then, upon the very threshold of our analysis, we find an inner man, with faculties or powers which come under no category of sensuous definition. Here is some essential element present in the one person and wanting in the other, which cannot be discovered by anatomy, traced by physiology, or classified as belonging to any of the five senses. What is it if not the outgrowth of a spiritual man, ill understood, but still unmistakably developed in the one, person and lacking or latent in the other? Mediumship and medium force, therefore, may be considered as the element in which spiritual gifts become manifest, and, for the sake of perspicuity, we shall call it the efflux of the real spiritual man.

Only about ten days since, I sat with a dozen other persons in an apartment which, after being thoroughly searched, was equally thoroughly closed up. The doors and windows had narrow strips of paper sealed over them, with writing and other private marks so placed as to render any entrance into or exit from the room impossible without destroying some of the fastenings. Presently, in the immediate proximity of a little, slight, fragile lady, said to be a "physical medium," first one, then two, and subsequently several human forms appeared in the semi-darkened room, and, after remaining a short time, melted was that of a young woman, apparently about twenty years of age, tall, graceful, and finely proportioned. This apparition beckoned for me to approach, and when I reached her and knelt at her feet she laid a warm, solid, life-like hand upon my face, caressed me tenderly and handed me a sweet flower. Much more of the same character occurred at this scance, the sum of all being that in the little frail person who was the medium of the occasion, resided a power to part with some mysterious element which invisible beings gathered up, crystallized around their own forms, and thus produced flesh, blood, bones, hair, nails, beating hearts, skin like our own, in a few brief minutes at least, stood and moved before us, as thoroughly human as ourselves, and yet became, at the expiration of that few minutes. as impalpable to mortal senses as if they had no existence at all. The whole array of physical force mediumship, including the production of sounds, motions, voices, singing, music, and every form of sensuous demonstration, too well known to need description to spiritualistic readers, are all effected through unknown and imponderable forces resident in certain human beings, but wholly undiscoverable by any processes of physical science, and only recognizable by their effects.

Quite recently, whilst visiting at the house of a friend, the writer saw three forms enter the room and arrange themselves in a group as if for the performance of needle work. One fell to knitting, another to embroidery, a third to the arrangement of little patchwork stars; all were marked in age and appearance, and, after remaining for about five minutes visible, they very suddenly disappeared. When these apparitions were described to the lady of the house, she recognized them at once as the spirits of three poor seamstresses once well known to her. They had formerly resided in that house, used the room in which the manifestation occurred as their workroom, and there they had suddenly been killed by the falling in of the roof, at a time when the house was undergoing repair.

Their bodies were found with the fragments of their work in their hands. This example is cited modus operandi by which the invisible spirit can yet be proved to exist and manifest itself long after the organism has crumoled into dust. Many other modes of seership have been detailed or alluded to in these papers, such as beholding the spirit as a luminous shape; in dreams, trances,

ingly natural eye. On another occasion—as a mere example—we may state that the writer heard some one say in presence of a large company, "Don't do it Say no, if you value your soul." "Who spoke then?" was the query. No one answered. The writer repeated the words heard only by herself, when one of the company came forward and declared that his fate that night hung upon a thread, and he had mentally concluded that could and they must give him some sign whether he was to perform a certain most momentous work or not. This same gentleman has since affirmed that the decision conveyed by that voice did, as he believes now, save both his body and soul; yet who spoke, and how, and with what ears did the toneless voice reach the medium's ears? Could it be anything else but a spirit-voice speak

into the fact that invisible people are the operators, and the invisible man within us is the auditor. The writing medium who answers sealed letters, giving messages, names, dates and circumstances utterly foreign to the writer's knowledge, is impressed by some one-some one who must be in possession of the intelligence given. When that intelligence is true, and cannot have originated with the writer's mind, whether it be poetry, prose, composition, recollection, or recitation of past events, whatever of intelligence is given foreign to the writer's mind, proves another mind at work, and a means of reaching the writer's consciousness outside the

pale of the five senses. We have all heard exquisite music rendered sometimes, as in the case of Miss Brooks, of Buffalo, Mr. D. D. Home, and others, by invisible though accomplished musicians themselves, sometimes, as in the case of Blind Tom, by an accomplished though invisible musician using the medium's hand to discourse musical thoughts through. The writer of these papers has been present at Mrs. Leah Brown's, when the late Dr. Wilson of New York played a keen game of cards with an invisible opponent, the cards being thrust up from beneath the table, and being played moreover with a skill which beat the living player and left the invisible one the con-

What a wonderful array of pictorial images, warning, cheering, descriptive and prophetic, have floated before the eyes of those who in this generation have seen visions! The writer herself could fill a volume with her own experiences in this direction, but what artists are those who compose these quaint but deeply significant pictorial representations, and with what eyes do the seers and secresses behold them? Those are the real questions at issue, answer them who can.

In our last paper we spoke of the "spiritus mundi." or universal spirit of intelligence which visits us all, inspires us all, and acts on all more or less directly as we are receptive to influence in the form of monitions, premonitions, antipathies, attractions and indescribable impulses. Be the source of these impressions God, angels, Holy Ghost or spirit friends, it is spirit that operates, and upon our spiritual brain that the impression is made; that at least we know. Then paint, draw portraits, flowers, and queer designs, act, mimic, speak in foreign tongues; the different varieties of trance state, from deep somnambulism to exalted inspiration; the various methman do the numbering up even of these phenomena point to! And yet they are all true—all | forth from our bodies, and manifest our spiritual present with us. They have been and are being still acted in our midst every hour. What fields of untrodden force, beauty, possi-

bility, half-fulfilled promise and prophetic powers are here unfolded before our astonished gaze, and in the midst of this sea of unfathomed mystery comes old Materialism, poking away at dry bones to find out the causes of the phenomena, and gauging all this world of moving force and beauty by the avenues of what the five senses take in and what the five senses let out. Pshaw! A fig for your five senses, Doctor Materialism! The five senses have nothing at all to do with the matter. Modern Spiritualism, with all its it is not in the province of these writings to invast array of spiritual gifts half defined, and occult forces wholly undreamed of, laughs the five senses and their limitations to scorn. . The spirit sees without eyes, hears without ears, feels without contact, tastes, smells and perceives in a thousand ways that the poor senses don't allow and fillment, in 1876, it is not because the forces are cannot compass, although they were finer than lacking, or the sunbeams quenched; it is not beether and stronger than the winds. And despite of all we have seen and heard, all that we are daily and hourly experiencing, the tithe of the wonder is not yet told, nor yet foreshadowed to us. There are the sublime powers of the ancient | ment, in the scoffing, sneering spirit of proud inman still unexplained, the mysteries of witch-dividuality, so sedulously cultivated until it has craft yet unsolved; the stupendous achievements grown into the rank weeds of selfishness and of Oriental Spiritists of our own day silently passed over. Yet all these stretch away into selves humbly and reverently to work to discover broader and grander fields even than those before which we are standing breathless and awestruck. Our Modern Spiritualism is but a waymark on a long and ever-broadening path-a path which stretches up from the dim pre-historic | that in Spiritualism, any more than in Materialages and soars away to the stars; embraces the ism, there is a royal road to knowledge or the acoccult influences of planets, stars, and other quisition of spiritual light, nor because we cansystems in astrology, and connects man with the countless systems of material and spiritual life which fill the teeming universe.

The tendency to stretch away on the wings of research from the known to the unknown, the longing to penetrate into the beyond which limits our own horizon, is so inevitable, that conservatism warns aspiration back in vain. Human nature is ever longing for fresh fields of exploration, and ever yearning for broader vistas than those which the present affords. It is in glimpses and glances of the immeasurable realms of knowledge that spiritual science affords, that we have begun to realize how much more we yet have to learn; how impossible it would be to aspire too high, or gauge by the narrow limitations of what we have seen to-day the possibilities that may open up before us to-morrow. Already in little more than one-quarter of a century we have

take her place, and every sign and token ceases; | clairaudience, but all at last resolve themselves | life, the powers of the human soul, and the pos- | not to tread it for others; that the Architect of sibilities of its sublime destiny, than churches, the universe did not fashion it to suit our idlelyceums, schools, colleges or libraries have taught iness or incapacity, but rather to stimulate us to us during the preceding thousand years. We effort if we would win the prizes he offers for our have learned that there is an infinite realm of acceptance. We cannot better conclude these spiritual existence, with lands, seas, rivers, hints to aspirants after spiritual power and mountains, cities, houses, homes, people, ani- knowledge than by the following apposite quotamals, plants-in a word, duplicates of all that tions from "Art Magie": we have ever known or dreamed of on earth; that this wonderful country, with its vast freight of animate and inanimate being, has conserved all the objects, peoples and things that we have deemed "dead, lost and gone." We have assured ourselves there are no dead; that nothing is lost-nothing really gone away. We have learned to believe by inference, and analogy that there is a spiritual universe correspondential with the material, and that this spiritual universe is the real, the material merely the shadow of being. Our views of spiritual existence, therefore, so far from being bounded by just what we may happen to see to-day and have known yesterday, should be as illimitable as creation; and so far from crying, in our dogmatism and pride, This cannot be, and the other is false because I don't know it!" we should at each fresh hint of new revelation be ready to answer, "It would be rash for man to pronounce anything outside the realm of pure mathematics impossible," We have learned that the soul of man not only lives after death, but can act upon matter in various ways; for example: spirits can themselves pass through solid matter, and cause one solid body to pass through another. They can compose and decompose matter, changing it from an invisible to a visible condition, from the ponderable to the imponderable, and that with a rapidity incomprehensible to man by any known chemical process. They can draw out of our bodies elements of force by which they can come into contact with matter, thus creating sounds and movements, carrying solid bodies through space, and creating and dissolving temporary bodies for themselves. They can act upon our minds psychologically in almost every conceivable way. We have learned that occult and undreamed-of powers exist within ourselves, which from time to time shine forth amidst the dust and ashes of our material natures, compelling us to acknowledge that all of the spirit and angel, upon whose wonderful manifestations we look with amazeagain we must notice the impulses to write, | ment, lies folded up within ourselves, and can under some circumstances, especially by aid of appropriate methods of culture, be unfolded into power and prominence, even whilst we are denizens of this material sphere. Amongst these ods of healing, from the laying on of hands to powers we name clairvoyance and clairaudience, the clairvoyant modes of describing and prescrib- or spiritual sight and hearing; psychometry, or ing for disease; the apparition of the human the faculty of discerning the spiritual nature of spirit at a distance from its body; the psycho- things by touch; psychology, or the power of Mrs. Elizabeth Oakes Smith, better known to a word, fully organized human beings, who, for metrical power to delineate character or the impressing our own minds upon others; maghidden nature of things by touch; the power of netism, or the power of infusing our life-principrojecting will, sense, feeling or sentiment from | ple into another body. We can read character, mind to mind; the power of magnetically affect- discern hidden things, prophesy the future, realing others at great intervening distances!! ize the approach of unseen persons or objects, What an array of occult powers in and about | convey our thoughts to distant points, impress distant persons for good or ill, send our spirits

> from the flint and steel of soul by the attrition of the present spiritual movement. Why we do not advance in the evolvement of these vast spiritualistic powers, why we resort to no methods of culture, or look on idly and see our powers closing up, like half-unfolded blossoms, blighted by harsh winds and cruel storms, quire. The latent germs of undreamed of spiritual forces threw out glorious shoots of promise under the sunbeams of the new day which dawned upon us in the memorable year of 1848. If we are compelled to feed on memory rather than fulcause the spirit within us is less potential, or spiritfriends less faithful. Yet there is failure somewhere, and if, as we have good reason to believe, the error arises on the human side of the moveegotism, let us hasten to our own rescue, set ourthe nature of the spiritual laws which govern the movement, and master the depths of the science by which alone we can control our latent powers. Let us disabuse our minds of the vain idea not discover the trick ourselves, distrust all that we see or hear that is occult and seemingly incomprehensible.

presence as an apparition, or even by physical

demonstrations. All this and more than I dare

hint at without encountering the polite "bosh!"

of those who don't happen to have had corre-

sponding experiences, belong to us as spirits still

in the form, and are all so many sparks struck

I have in my possession hundreds of letters, proving how willingly human beings would see, hear, and converse with spirits, pass out of their bodies, visit distant scenes spiritually, find buried treasures, lucky numbers in lotteries, occult means of acquiring wealth and knowledge, in a word, become accomplished "magians," provided it cost them no time, money, effort, study, self-sacrifice, or aught but the mere trouble of reading a book. If more was required, then they would none of it. Magic was all "bosh," and Spiritualism not fit for every-day, practical people to deal with." &c., &c., &c.

If my readers wince at statements in which they may recognize their own expressions and feelings as in a mirror, let them remember that Catherine leave, and another sister, Elizabeth, | could be cited of various kinds and degrees of | gathered up more light on the wonders of human | the business of the writer is to point the way,

"The superiority of ancient over modern Theosophy, does not arise from any retrogression in man or his planet. It is no arrest or backward step in the march of intellect; but it results from the profound devotion with which the ancient man regarded spiritual things, and the cold ma-terialism of the present day; from the unceasing aspiration of our forefathers toward spiritual light and knowledge, and the universal contempt or indifference with which such subjects are re-

The people of antiquity generally, and the priesthood in particular, studied into the laws of spiritual forces, and spent generation after genration in analyzing their principles and the re-lations they bear to visible Nature. Those thinkers of the nineteenth century who

strive to master the occult in Nature at all, aim at doing so by seeking for the spiritual through the laws of the material, and expect to push their way unward, from the known to the unknown,

Meantime the modern spirit medium of Europe and America has, within the last quarter of a century, exhibited natural gifts and spontaneous powers which put the acquired arts of ancient magians into the shade. Why they are not as great as the mediums of India, Arabia, and Asia Minor, is because the Western medium de-pends entirely on the spirits to do the work for him, and offers, no prepared conditions, either physically, mentally, or in circumstantial surroundings, to aid the spirits, whilst the Asiatic and African medium fasts, prays, thinks, dresses, washes, and practices the spiritualistic conditions necessary for the highest gifts, through years of discipline. Spiritual bigotry, scientific prejudice and popular indifference on religious subjects are the underlying causes which have east their blight on Spiritism and Magic in the nineteenth century, and cause these wonderful elements of knowledge to loom up from the antique ages, in proportions as stupendous and overwhelming as the Pyramid of Cheops compared to a modern church, or the caye temples of Elephanta and Ellora, gauged by the proportions of a London mu-seum or a Parislan gallery of art

The absence of magical art is not the lack of magical knowledge. The spirit-world will not confer its prizes upon dunces and idlers. The natural world is the open page, the heaven, earth, and all that in them is, are the letters of the magical alphabet, and until man learns these, and enters upon the spelling-book of magnetism and enters upon the spelling-book of magnetism and the grammar of psychology, this pen of ours may point the way, but every pilgrim foot must tread the path for himself. Thus, and thus only, may we rival the ancient man in the goal of magical achievements to which he ascended."

### Spiritualism.

Experiences of Elizabeth Oakes Smith. from her home in Hollywood, Carteret County, N. C., as follows to a distinguished gentleman of Boston:

My spiritualistic life has been so marked from childhood that I am apt to regard my whole career since then as of no moment. Indeed thistory of the child is the history of the man.

Several weeks ago I was coming to my room with a lighted lamp in my hand, when I was sud-denly baptized in light. It fell around me in beautiful coruscations, cool, brilliant beyond ex-pression. I stood still. I held the burning lamp, but it was totally eclipsed. How long it lasted I do not know. I could not speak, and now I am filled with regret that I did not. I can explain this beautiful experience only upon spiritualistic grounds, for it was in no perceptible way asso-ciated with any physiological state. What do you think? It was unlike clairvoyant states nich I have experienced, being brilliant in the highest degree, whereas, I have many times gone into dark rooms, where no light was possible, and n and even arranged their contents. Once in particular I descended two flights of stairs, went through two long halls and entered the dining room. I saw that my children had left their books, slates, &c., upon the table, and their chairs where they had been scated. These I put away, and then I went to the closet for candles. I now for the first time recollected that I had no light. saw all around me distinctly till I made my return and struck a light. I have never cultivated these things, but have accepted them as a part, a sort of foretaste of the celestial city, where there is no need of the sun to give light. could give you a long list of lovely experiences, dreams and visions, if it would not weary you.

I see no reason to doubt the production of hands, as described. The hand symbolizes power. We reach out—we take hold—we lift them in pity. I was at one time in deep sorrow, and weeping, when I felt palpably the hand of my dear son Edward pressed tenderly upon my cheek. Not only this. I saw plainly the scar of a little cut upon his thumb, which he had received in childhood. There was infinite sweetness and comfort in this pressure of the dear hand. Often I see the hands of my dear sons Sidney and Edward near me, and though their persons are visible only to the mind's eye, yet very distinct, very bright and life-like, their hands are quite Now this is not to be called imagination, for all comes unsought, unexpected.

In this lecture it has been no part of my design to touch on the philosophy of Spiritualism, because the philosophy of Spiritualism is, in reality, freedom of thought. Happy is it that the bare a raise supporting to come from at last we have a voice purporting to come from beyond the grave, which bids us use our reason and take no one's "Thus saith the Lord" as infallible truth. All the inspirations of the past have recrived their color from the feudal epochs which they were revealed. By them kings and rulers have been exalted, the people oppressed, and free thought crushed. The beautiful inspiraand free thought crushed. The beautiful inspira-tions of Jesus indicated a higher hope, and Modern Spiritualism bids fair to be the realization of that hope. At all events, if it does nothing else, it robs death of its terrors, and converts faith into knowledge. It sings in the dainty words of

Fear not the grave, that door of heaven on earth; All changed and beautiful ye shall come forth As from the cold, dark cloud the winter showers Go under ground to dress, and come forth flowers, Extract from a discourse by Charles Bright, in Otago, New Zealand.

Written for the Hanner of Light OUR SOCIAL BONDS,

BY WILLIAM BRUSTON.

Our social bonds are wrought with lies, They hinder us from growing worth, 6 They fill with fog our open skies, They sow with thistles Eden earth. We dare not do what conscience says, We dare not be what might and must, We waste our lives, our golden days, And end at last in death and dust.

We fear to think against the mass, To change our mind, or soul, or heart; We simply mirror like a glass The throng of which we form a part. We go to church without a thought Of God in noble searching truth; The truth is not for saving sought, To fill our lives with angel youth.

Oh, surely wisdom will be ours, When years have past and suffering come; Oh, surely we shall learn that flowers May be for all and not for some. Why should we spill life's rosy wine? Why wait for death to change our state? The present may in glory shine, Then why for future blessing wait?

Oh, come, ye sons of men, and learn To east aside all bonds that curse: Our hearts for freedom nobly burn. Our lives are growing worse and worse, Our hope is this: that men will be The carvers of their state and life, That they will dare to live the free, And come to truth from bonds and strife!

## Spiritual Pheyomena.

PHENOMENA IN PRESENCE OF DR. SLADE.

BY MRS. LOUISA ANDREWS.

To the Editor of the Banner of Light:

That which in my sittings with Dr. Slade struck me as perhaps the most remarkable feature of his mediumship, was the celerity, ease and certainty with which the manifestations are produced in his presence, and this not only in gaslight or in darkness, but in broad daylight.

Many have complained of the shortness of his scances, while if they should sit an hour or more with another medium, they would be not only contented, but delighted, if they were fortunate enough to witness as much as, with him, is crowded into twenty or thirty minutes. It is usual at séances to have to wait a long time before anything is done, and then the manifestations often follow one another slowly and uncertainly; but with him one is searcely seated, before the invisible operators begin to make their presence unmistakably evident, and this continues, with searcely a pause, throughout the sitting, while all that takes place is so definite and striking in its character that there is no room for doubt or mistake as to what is heard, seen and felt.

Also, the conditions under which the independent writing is produced, through his mediumship, are as satisfactory as anything of the kindcan possibly be. During my stay, of over two months, in the house with him last summer, I took a folding slate into my bed-room, and with it a screw and screw-driver-having previously had screw holes made in both frames. On one of the inner sides of this double slate, I wrote a few lines, addressed to a friend in spirit-life, after which I placed a fragment of pencil within and then fastened the two leaves securely to-

In this condition I took it down stairs and placed it on the top of the table at which the methe scratching sound made by the pencil in writing, and after the scance was over, on opening the slate. (which I did not do in the presence of the medium, but after returning to my room, where I had left the screw driver,) I found a reply to what I had written, signed with the Christian name of the spirit whom I had addressedwhether written by this spirit or not I cannot say, and any opinion I might form on that point would be worthless except to myself. What I know is that some power caused writing to be done on the inner side of a folding slate, which did not leave my possession, and which remained firmly screwed together till I myself unfastened

While on the subject of slate-writing, I will mention that I have now in my possession a slate upon which, during a séance at which my sister and son were present with me, several lines were written in a mystical cipher, a copy of which I shall be pleased to send to any one who may desire to see it, or who may possibly be able to interpret the singular characters.

There was one phenomenon also witnessed in daylight by my sister and my son, as well as myself, which, although the same has been seen by a number of reliable persons who have visited Dr. Slade during the last few months of his stay in New York, may be worth mentioning. I refer to the bursting into fragments of a slate held by one corner in the hand of the medium. The slate which I saw broken (a single one) was completely shattered. The explosion was startlingly loud, and the fragments, many of them, so small as to be almost a coarse powder. During my stay with Dr. Slade, a gentleman of much intelligence, with whom I had several times the pleasure of conversing on the subject of Spiritualism, brought to the house a folding state, desiring to get writing inside it. This slate, which was shown me before and directly after the séance, was, while held for writing, blown into a thousand pieces. Being determined, if possible, to get the desired communication, the gentleman placed another slate upon his chair and sat upon it, in which position it

was filled with writing. It was a matter of some regret to me that many of the last séances I had with Dr. Slade were held in the dark. The conditions were such as to make these séances entirely satisfactory, in their way, to me; but to those who merely read an account of them, I am well aware that no representations of mine can convey the same assurance which I myself received that the manifestations were not, and could not have been, under the circumstances, other than genuine.

I was sometimes alone with the medium, and sometimes my sister sat with us. In either case, my feet or hers were placed upon his, except when we held his hands. The power manifested in these sittings was marvelously great, and in order to exert it unimpeded by the nervousness of the medium, he was thrown by the spirits into deep trance, remaining thus entirely unconscious | times on our heads, while this operation was per- | ever heard. Mrs. Kerns assures me that while

during the most violent and noisy manifestations. We often heard his labored breathing, but otherwise he was quite still, which was never the case when conscious. His nervous excitement and the dread lest he should be taken hold of by spirit-hands, caused him, when awake; to utter exclamations of fear, to start up from his chair, and otherwise, by his excited condition, to interfere with the manifestations. Very often the noise produced was really terrific-enough to agitate any nervous person. Frequently the a slight trembling of the floor was felt, and then, becoming more and more violent, the room was shaken as if by an earthquake, the doors and windows rattled as though a hurricane were blowing through the house, and (as we were told afterwards) the chandelier in the apartment below shook, and the ceiling was jarred as by the firing of cannon. There seemed to be crowds dancing and pounding with bare feet all over the room-hands were loudly clapped, and tremendous blows, as if from a heavy mallet, threatened destruction to the table on which our hands rested. The piano, which stood five or six feet from the medium, was thrummed upon, the stroke of fingers all over the key-board being distinctly heard; and to add to the din and confusion, the corner of the heavy instrument was lifted and allowed to fall again with heavy thuds. While all this was going on, spirits crowded upon ustheir hands grasped our shoulders and were laid upon our heads; heavy drapery swept over my face, garments rustled against us, and dark forms passing between me and the windows shut | TEST SEANCE WITH MRS. L. M. KERNS. out the light which shone between the closed shutters. Not only did blows, almost deafening in the noise they made, fall close to our hands upon the table, while at the same moment hands were pounding upon the keys of the piano, but we heard something heavy dragged over the floor, and after the sitting, found that the instrument had been moved from its place and brought close up to us, while the stool was upon the table, almost touching our hands. In the midst of the shaking of the room and while numberless feet stamped about on the floor, a shrill war whoop was heard as if proceeding from some one flying through the air-now close to us and now high above our heads, now at one end of the room and then at the other. These whoops were repeated, in the shrillest tones, and in literally breathless succession during many minutes, while voluminous drapery swept over our heads and shoulders, and what felt like masses of long, dry hair fell upon our faces, and all to the accompaniment of the seeming earthquake which shook us unceasingly. Altogether the power manifested was such that I can give no adequate idea of it. I feel in striving to describe such an experience, how utterly vain is my effort to put another in my place and picture to his imagination what I witnessed in reality. While my sister sat with her feet on those of the medium, he being laid back in trance so that his hands could not be kept on the table, a spirit spoke to me in a loud voice, grasped my shoulders firmly, laid his hands on my head, upon which he also breathed a full, warm breath as from lips close to it, and taking my hands from the table placed them on my lap. Then speaking in deep, loud tones, he said, "Do not fear me-I will not hurt you," and bending my head gently back till it rested against his breast, he lifted me from the floor by grasping the back of my chair with one hand, and the front rung with the other, and swung me backwards and forwards with a long sweep through the air. On a subsequent evening, when I held the feet of the medium under mine, my sister was swung in the same way. Sometimes in these evening sittings, spirit voices sang close around and above us. Once this musical effort not being very successful, and the medium being awake. he laughed aloud while the singing continued. dium was scated. Almost immediately we heard | The voice then rose in the air and the seemingly detached head from which it proceeded passed slowly back and forth, still singing, over my sister, while a long, soft beard brushed against her face-not once, but many times.

At several of our dark séances, all of which were held, without preparation, in the room where we had all been sitting and conversing together, and which was only closed during the séances, a large, bare foot, soft as that of a baby, was felt stepping upon our hands, and once I laid my hand upon the ankle and calf of a bare leg, above this foot, while the form to which it belonged was apparently walking over the table. On one evening, when the medium was awake, he shricked when the foot touched his hand, which checked the manifestations for some moments. One of the spirits who talked with us lifted my left hand from the table and passed it up and down over a large, muscular arm, bare to the shoulder, and feeling smoother than the softest satin.

Sometimes as many as seven different voices conversed with us during a séance, and one evening when the form of a man had been for some minutes standing by my side and talking with me, he exclaimed rather impatiently, "Those children interrupt me!" I said in reply, "If they are my little boys, please let them come!' when in an instant there was heard the pattering of feet upon the floor, my right arm was grasped by little eager hands, and a baby voice exclaimed, "Mama! mama!" while that of the older brother whispered excitedly, "Mother! dear mother! it is I-Harold!" The sweet chorus, "Mama! mama! dear, dear mother!" was continued for some minutes, while the feet were dancing about gleefully, and the tones of voice expressed the most joyous excitement.

Twice the little broken music-box, which I have described in former accounts of séances with Dr. Slade as having belonged to a little boy now in spirit-life, and which was long ago injured beyond repair, was played upon, although mortal fingers could bring no music from it. This little toy was brought from a mantelpiece at the far end of the room and floated over our heads, playing a beautiful air which it had never played when in order. It was made to turn with a crank, but the crank was lost and also the cog-wheel which moved the cylinder, while from the broken and rusty pins only disconnected notes or discordant sounds could be produced by taking the box apart and turning the barrel with the fingers. A sound as of winding was heard at frequent intervals while the box was rested upon the table or pressed against our hands, and while it was playing we felt as distinctly the vibrations produced by the catching of the tongues or pins as if we had held a box made to play the airs which were being so miraculously produced from this, which, for all musical purposes, was no better than an empty case. As the winding was frequently repeated, the box always descending and | wooden table being nearly lifted over the head of

formed, and as the music was more rapid and louder afterwards, it would seem to have been, in some way, a necessary act; and yet how an instrument made to turn with a crank could be wound up without one-how, in its broken condition, music could be got out of it, or how it could play airs bearing no resemblance to the one waltz it had been constructed to play, who can tell us? These are mysteries which probably will remain such while we see, as now, darkly through the veil of flesh, understanding nothing about the whole room was shaken, not momentarily, but | nature of matter or of the forces which act upon for ten or fifteen minutes at a time. At first, only and through it. This wonderful playing I have witnessed not only in dark scances but in the light, and I know that it took place as I have stated. I saw, felt, and heard it, again and again, when there was no room for mistake or

I had thought to finish in this paper my account of the scances I was so fortunate as to have with Dr. Slade before he left the country, but find that, while striving to condense as much as possible and omitting many particulars, I have filled my share of room, and must finish my recital another time. Before closing, I will say to those good Spiritualists who are ready to rejoice with me, how much I have been gratified in receiving letters from England which confirm most strongly and warmly my high opinion of Dr. Slade, as a genuine and powerful medium.

There are not many like him anywhere, and he, if any one, can and will bring light to those who are not willfully blind to facts and to the truths which they reveal.

To the Editor of the Banner of Light:

It was my pleasure, during a brief visit to San Francisco, to attend a "spirit social" at the house of Mrs. Louie M. Kerns, a lady whose mediumship is of the highest and most satisfactory order, and whose whole life and soul are wrapped up in the cause of truth. For the past year the lady's health has been very delicate, and her guides have insisted upon her abstaining from giving scances. But at the risk of her health, she will sit daily, without money and without price, for those seeking light who have not the money to pay for it. She never waits to be asked, but upon hearing of any brother or sister medium in want immediately sets to work to relieve them, by giving benefit séances.

She has recently inaugurated a series of Saturday evening scances, free, for the social reunion of spirits, in and out of body.

While they are not termed test scances, I never heard so many wonderful tests in the same time in all my investigations of Spirit-

On the evening of 17th of June last there assembled in her parlors twenty-six persons, among whom were Mrs. Matthews (President of the San Francisco Society of Spiritualists) and her husband, neither of whom had ever had a sitting with the medium; Mr. Ryder, one of the Trustees of the Society; Captain Graves, of Boston; Mrs. Babbitt, of Roston; Madame Avery, of New York; Mrs. Stevens, of Eau Claire, Wis.; Mrs. Sawyer, materializing medium, of San Francisco; and many others whose names I did not learn.

After the guests had all arrived, Mrs. Kerns had them seated in one oblong circle. The scance was opened by singing, and in a few minutes Mrs. Kerns was controlled by "Willie Lowe," the infant son of a gentleman in the circle. Commencing at one end of the room, little Willie took his medium to every individual, and gave to each one the full names of their spirit friends present.

One lady had brought a question written by a friend, and had it in her pocket, and, without requesting it of the medium, the spirit to whom it was addressed came, giving the name of the writer, and answered the question.

I was the third person little Willie came to. I had never seen the medium save once, nor had a sitting with her, and she knew nothing of my family or friends, but yet her control gave me the names of ten spirit-friends and of several living relatives and acquaintances. He referred (in a most detailed manner) to incidents in my life which took place in 1852; told me of a sick friend, and, after giving me the full name, said that my wife was present and wished she could take care of this sick friend, as he had taken care of her'during an illness when I was absent. Some of these names were foreign, and very difficult to

Taking the hand of one gentleman, Willie gave the name of an army comrade, stating that he was shot while bearing the colors; also the name of his sister, and her age at time of death.

· Mrs. Matthews received the names and descriptions of four, and her husband of three or four others.

Approaching Mrs. S. R. Stevens, of Eau Clair. Wis., Willie said, "Your little girl is here. Her name is Ida, and she brings her spirit-mate, little Willie Knapp, with her; and your husband is here, too; his name is J. W. Stevens; and your papa - he fell into the Ohio' River, and was drowned; his name is Henry Johnson. Oh, here is such a nice old gentleman! Martin Daniels, of Wisconsin. He says he read the nice letter you wrote him, and is going to answer all the questions soon."

Mrs. Stevens seemed thoroughly astonished at the mention of the letter. She stated that Mr. Daniels was an esteemed friend, and, hoping soon to find Mrs. Kerns able to give her a private sitting, she had one day, when alone, written a long letter to Mr. Daniels, asking his advice in regard to certain matters, just as she would have written him had he still been in the form; said that she had sealed the letter and put it under lock and key, intending, when she could get a private sitting, to bring it to the medium and see if it could be answered, and that no living person knew of her writing it!

Capt. Graves, of Boston, stated that he had never had such convincing tests, though he had been a Spiritualist for many years. The spirits of Colonel Cross and Major-General Dick Richardson, together with two of Capt. Graves's children, came to him: the former with many remi niscences of their army associations, the latter giving their names, and the names, also, of his wife and living children, and speaking of many private affairs of which no one in California could possibly know.

I will not occupy space to give other special tests, but will say that every member of the circle received a feast of spiritual food.

After the light séance closed, and the gas turned off, we sat in the moonlight, so that every face and form could be identified, and had some wonderful physical manifestations, an immense being rested on the table, on our hands, or some- the sitters, while the rappings were as loud as I

she has had those manifestations for many years, they were much stronger that evening, through the help of the spirit-bands controlling Mrs. Sawyer and other physical mediums present. During the dark scance several persons were touched by spirit-hands, and Mrs. Sawyer's guide spoke in an audible voice. At eleven P. M. the séance closed, and with it one of the most delightful evenings I ever enjoyed. The names in full of one hundred and three spirits were given through Mrs. Kerns's mediumship.

Colusa, Cal., 1876. JOHN H. LIEUING.

#### MATERIALIZATIONS AT WILLIAM EDDY'8.

To the Editor of the Banner of Light: Having passed several weeks in Ancora, N. I., attending séances at the home of Mr. William Eddy, we consider it not only a pleasure, but a duty, to say something in relation to the phenomena that are agitating the minds of people in this and other parts of the world. We witnessed the manifestations at different times in Chittenden, Vt., and many of your readers have listened to verbal accounts of what we saw there, and will be glad to know that Mr. Eddy is pleasantly located in this quiet town, where he intends to remain. His health is much improved, and the manifestations increase in interest continually. The circles are well attended. Many friends are seen and recognized beyond a doubt, while the medium's band come with great power.

On the evening of July 9th, the circle was large, but harmonious. "Honto" came and raised the curtain for all to see the medium sitting inside of the cabinet, entranced. She went from the hall through three rooms, across the piazza, returning through the fourth room into the hall near the circle, back to the cabinet, raised the curtain, as usual, went to the organ, took her seat and played some minutes, then carried the stool across the hall and sat upon it: she also went into the front room, took a chair and sat some moments by the hall door nearest the circle, and very close to us. (There are two doors in the scance hall, one near the cabinet, the other nearer the circle; when she goes through the doorway nearest the cabinet, through the house, she usually returns from the piazza through the front room to the hall, and passes very close to the circle.) After returning to the cabinet for strength, she went into the diningroom again, where Mrs. West was sitting, asked her to go with her, which she did, taking her hand and leading her around the corner of the house to the front window of the hall, where she rapped, for all to see her standing outside. It was a clear, bright evening, so all could see their forms distinctly through the netting over the window frames. Honto requested Mrs. West to go into the circle. She, following her, hastened into the cabinet.

After listening to music for a short time, Mrs. Eaton came, in her usual dress and manner, and said: "Good evening, all. There are some who ask how far we can go from the medium? (The question was asked the evening before.) We have told you that our materialized forms are connected to the medium by a magnetic cord, and the further we go from him the finer it becomes; and if broken abruptly greatly endangers his life. Now we do not want to kill him, for we have much for him to do; but if you will keep very still, and Mr. Hutchings will go with me, we will take a walk." (Some person asked, 'Do you mean that you will go out doors?") "Yes, (laughing.) Come, Mr. Hutchings, we will take a moonlight walk." He stepped out from the circle, took her hand and walked to the avenue south of the house, a distance of one hundred and sixty feet from the medium, conversing all the time. When they returned, she hastened to the cabinet, raised the curtain and said: "We will see if the medium is here; yes, all right. Thank you, Mr. Hutchings; we had a pleasant

This scance was a success, as exhibiting great power, many other forms appearing to be recognized; some conversing in a loud whisper, others talking in a natural voice. Our father talks as familiar to us as when in the form: no person who ever saw him could fail to recognize him as Col. J. P. Barber, of Nashua, N. H., who left the earth form the 30th day of July, 1875, aged 83 years. People often ask me, Do you see any persons so plain that you know them for a certainty? "Yes," we say emphatically, "as we know we exist."

We should know more of this new dispensation. Will not thinking people turn their attention to this "mystery of mysteries," and learn more of the laws of spirit over matter? Since we have been here, many people from abroad have had difficulty in finding Ancora. Let us say, for the benefit of those who wish to go from Philadelphia, that several trains leave Vine street ferry, on the Camden and Atlantic Railroad, which stop at Ancora. There are two in the afternoon which arrive in time for the séance. The first leaves the ferry at a quarter past four, the other at six. Carriages at the dépôt will take people to good boarding places.

There are many things we would like to relate, but we may have trespassed upon time and ELIZA G. MORRILL. space already. Springfield, Mass., August, 1876.

Convention at West Braintree, Vt.

The Spiritualists met on Friday, A. M., August 25th, according to notice, and organized by electing Dr. C. E. Grier, of St. Albans, President; Mrs. George Pratt, Vice-President; D. Tarbell, Secretary; Lucius Webb, Mrs. Kendall, E. Hubbard, Mrs. Bryant and Milo Spear, Business Committee. Dr. Fairfield, of Greenwich, Mass., then related his experience in Spiritualism. Adjourned. Friday P. M.—Conference from two to three o'clock, Remarks were made by Mrs. Bryant, D. Tarbell, and Mrs. Albertson. (recently frem New York.) whose subject was mostly upon the condition of the country. In regular meeting, music by Mrs. Kendall, prayer by Mrs. George Pratt, discourse by Mr. Alonzo Hubbard, of Tyson Furnace, and Mrs. Albertson.

Evening.—Discourse by H. P. Fairfield, on the Spiritual and Christian Version of the Bible compared, which gave satisfaction. Convention at West Braintree, Vt.

and Christian Version of the Bible compared, which gave satisfaction.

Saturday Morning.—Conference from nine to ten o'clock. Remarks by L. B. Averill, D. Tarbell, H. P. Fairfield, William Flint, Mrs. Albertson, A. Hubbard and Thomas Richmond.

In Regular Meeting, music by Miss Shedd and Mrs. Kendall; prayer by Mrs. Pratt; discourses by Mrs. Manchester, Mrs. Bryant and Mrs. Pratt; music by Miss Shedd. Adjourned.

Afternoon.—Conference of one hour. Thomas Richmond, Timothy Perkins, Dr. Davis, Mrs. Albertson, Dr. Fairfield. Mrs. Jackson, Mr. Hubbard, William Flint, George Pratt, all took part. Regular meeting, music by Mrs. Manchester; discourse by Dr. H. P. Fairfield. Adjourned.

Discourse by Mrs. Albertson.

Journed.

Evening.—Discourse by Mrs. Albertson.

Sunday Morning.—Conference from nine to ten. Music by Mrs. Shedd; remarks by Mrs. Hubbard, Dr. Gould, Dr. C. E. Grier, H. P. Fairfield, Mr. Blair, and Mrs. Jackson. Regular meeting, music by Mrs. Kendall, Mrs. Shedd and Mr. Patterson; discourse by Dr. Gould, Mrs. Tanner and Mrs. Heath.

Sunday P. M.—Conference, remarks by Mrs. Albertson, L. B. Averlli, D. Tarbell. Regular meeting. A. Hubbard and H. P. Fairfield were listened to with satisfaction.

faction.

Sunday Evening.—Mrs. Tanner and H. P. Fairfield closed the sessions. The meetings were harmonious, and the time was fully occupied, yet no crowding. The President presided with ability, the committee worked well, and the funds for expenses were raised by subscription.

D. TARBELL, Secretary.

The First Lord of the Admirality on his first voyage down the Thames, in rather a leaky vessel, observed the men working the pumps. "Dear me!" he said, "I did not know you had a well on board, Captain, but I am really very glad, as I do detest the river water."—Punch.

#### RULES OF THE ROAD.

BY JOHN BOYLE O'REILLY.

What man would be wise, let him drink of the river That bears on its waters the record of Time; A message to him every wave can deliver To teach him to creep till be knows how to climb. To teach him to creep till he knows how to climb,
Who heeds not experience, trust him not; tell him
The scope of one mind can but trifles achieve:
The weakest who draws from the mind will excel him
The strength of mankind is the wisdom they leave,
For peace do not hope: to be just you must break it.
Still work for the minute, and not for the year.
When honor comes to you be rady to take it;
But reach not to selze it before it is near.

But reach not to selze it before it is near.
Be silent and safe: slience never betrays you.
Be true to your word and your work and your friend,
Put least trust in him who is foremost to praise you;
Nor judge of a day till it draw to the end.
Stand creet in the vale, nor exult on the mountain,
Take gifts with a sigh: most men give to be paid.
''I had'' is a heartache; ''I have'' is a fountain;
You 're worth what you saved, not the million you made,

You're worth what you saved, not the million you Trust toil, not intent, or your plans will miscarry. Your wife keep a sweetheart instead of a tease. Rule children by reason, not rod; and mind, marry Your girl when you can—and your boy when you giter straight as the wind will allow; but be ready To veer just a point to let travelers pass; Each sees his own star—a stiff course is too steady When this one to Meeting goes, that one to Mass. Good Neighbor and Citizen; these for a cole, And this truth in sight—every man on the planet. Has just as much right as yourself to the road.

#### Can Spirits Read our Thoughts.

To the Editor of the Banner of Light: It is certain that the interest in Spiritualism is increasing in this and foreign countries. And I know of no better book to put into the hands of thinkers and candid investigators than Dr. Crowell's "Primitive Christianity and Modern Spiritualism." In his second volume may be found these passages:

"It may here be proper to say something respecting the power of spirits to hear our conversation, as there are erroneous views prevalent, even among Spiritualists, upon this question.

"I have devoted considerable time and atten-tion to this subject, and as the result I find that most spirits, unless on low planes, cannot distinctly hear us converse; they more generally perceive our thoughts; while on the contrary, spirits on the lower planes cannot read our thoughts, but can more readily hear our conversation. . . . Spirits reading our thoughts can the better benefit us."

These paragraphs lead me to make the following inquiries, not for controversy, but for the purpose of having our philosophy the better understood. While it is generally admitted that spirits by studying the magnetic emanations and auras from the brain, can determine the general tendency of the mind, many doubt the power of spirits to read the thoughts of human beings. Permit me then to ask:

I. Can we think only in words or language? II. Are thoughts spiritual substances, having

III. Is it the thought, or the arranged words, that spirits read?

1V. In your experiences did you ever, while sitting in the presence of spirits with their medium, deliberately frame your thoughts into a sentence, and then have a spirit read them aloud to you as though your brain were an open book?

V. If any, what distinction do you make between thoughts and ideas? J. M. PEEBLES.

A Paris correspondent says one of the few surviving veterans of the first Empire has just passed away in the person of M. le Commandant Duchemin, at the ripe age of 85. Constantly on active service throughout the compaigns of Napoleon, and frequently wounded, he fought his way up from the ranks, and on the occupation of Paris by the allies rendered himself famous as a duelist, and boasted of having killed or wounded a score of the "odious foreigners" on the field of honor. For the last twenty years he frequented the same café at the same hour daily, to play his game of cards and take his absinthe. He lived almost entirely in the past, and gave vent to his feelings in maledictions against Wellington, Blucher, Grouchy, and the rest. His principal delight, however, was in recounting the history of his mother, Marie, whose career was indeed a remarkable one. The daughter of an old soldier, and a vivandiere, she was from her earliest years the pet of the regiment. When the great Revolution war broke out, Marie felt the hereditary military instinct too strong to be resisted, and without hesitation sacrificed the locks so dear to her sex, and, disguised in male attire, enrolled Duchemin. Of iron constitution, and the build of a grenadier, measuring nearly thirty-six inches across the shoulders, she had little difficulty in concealing her sex. She became at once the hero, or rather the heroine, of the day. She fought at Lodi, Arcola and Rivoli, where she captured a flag, at the Pyramids, Mont Tabor, Aboukir, and other engagements. She was then taken prisoner by the English and sent to the hulks of Plymouth, but managed to escape with three of her comrades by killing the sentinel on duty, and got safely back to Paris. Five days afterward she rejoined her regiment and made her last campaign, for she lost her right leg by a cannon ball at Marengo. She was then admitted as a pensioner into the Invalides, and it was a proud day for herself and son when they went together in 1857 to the Palace of the Legion of Honor to receive each the St. Helena medal.

#### New Publications For Sale by Colby & Rich, No. 9 Montgomery Place, Boston, Mass.

VITAL MAGNETIC CURE: An Exposition of Vital Magnetism, and its application to the treatment of mental and physical disease. By a Magnetic Physician. Boston:

physical disease. By a Magnetic Physician. Boston: Colby & Rich.

A copy of this work has been left us. Judging from a cursory examination, we should say it supplies valuable information upon subjects as yet little understood, even by those who profess to know most about them. As to the entire credibility of much that is related therein, we have serious doubts; still, to those who are capable of separating the wheat from the chalf, the work will be found useful and entertaining. — Independent Statesman, Concord, N. H.

"A DEFENCE OF MODERN SPIRITUALISM. By Alfred R. Wallace, F. R. S."—The spiritual party has gained an able man to its ranks, in the acquisition of Mr. Wallace, who is considered, we believe, one of the leading scientific men of England. His acceptance of Spiritualism does not, however, prove it true; but its acceptance by such a man proves that Spiritualism is worthy of careful investigation, and hence we recommend his "Defence" to all inquirers.—Boston Investigator.

ers.—Boston Investigator.

"THE MENTAL CURE," illustrating the influence of the mind on the body, both in health and disease, and the psychological method of treatment, by the Rev. W. F. Evans, is a book of 34 pages, sent us by the publishers, Coiby & Rich, Boston. We have not had time to give the book as careful a reading as we would like. A book treating upon the philosophy of life and the laws governing it, should not be hastily criticised. We will therefore give a few of the encomiums from critics, and leave the public to judge of the merits of the work for themselves. A. E. Newton says:

"It includes a knowledge of spiritual laws and forces which are intimately related to the welfare, the daily needs, physical and spiritual, of humanity in this life, as well as in that which is to come."

Dr. A. Johnson, New York City, says:

"I have no hesitation in saying that it contains more sound philosophy in regard to the laws of life and health, than all medical works in the library."

We have also received from the same publishers. "A Defence of Modern Spiritualism," by Alfred R, Wallace, F. R. S.—The Rutland, Vt., Herald.

NATURE'S LAWS IN HUMAN LIFE: An Exposition of Spiritualism: Embracing the Various Opinions of Extremists, together with the author's Experience. By the author of "Vital Magnetic Cure." Second Edition. Boston: Colby & Rich.

This volume, as its title indicates, is a very complete examination of Spiritualism. It gives the views of the disbelievers in its reality, their objections, etc., the opinions of those who are not so extreme in opposition, such as Mr. Beecher and others, and then the experience of the writer. He was at first a thorough disbeliever, and for ten years resisted all evidence in its favor, though constantly studying the subject. At last, however, he became convinced, and has since, as he thinks, added unmistakable evidence to the genuineness and truth of the ductrine. The book will be found interesting to those who wish to examine the claims of Spiritualism for themselves. It is for sale at the bookstores; price \$1,50.—Eastern Argus, Portland, Me.

THE WORLD'S SIXTEEN CRUCIFIED SAVIORS, by Kersey Graves. Silas Woolson, Great Barrington, Mass., says: 'No other work has ever performed such important services, and given me the light and satisfaction this work has done. Its truths are most startling and deeply important; and I thank Mr. Graves most sincerely. Allowed times I thank him for writing this book.'

## Banner Correspondence.

Illinois.
CHICAGO.—Dr. W. N. Hambleton writes: Notwithstanding the unusually warm weather of this season, the First Society of Spiritualists. of Chicago have kept their lamps trimmed and lights burning on the towers of progression, by continuing their meetings regularly without a vacation, although through July and August we substituted a conference meeting for the Sunday morning lecture, while in the evening Miss Susle M. Johnson, a very forcible and logical trance speaker, continued to minister to the intellectual and spiritual wants of her audience with undiministed geographyse. We hear the fell compared to the fell minished acceptance. We begin the fall campaign with our distinguished brother, Dr. H. P. Fairfield, upon the rostrum during September.

And, in the mean time, the more thoughtful

members of our society are awaiting with considerable anxiety—not to say trepidation—an explanation of those platform architects of Philaphia—the National Conference of Spiritualists phia—the National Conference of Spiritualists—
of just what they mean by the expression, "to
stimulate religious effort; to strengthen faith in
God," &c., found in their "statement of aims."
What kind of a "religious effort," gentlemen?
For, in scanning the page of history, how wont
is one to exclaim, "Oh, religion! what tyranny,
outrage and wrong have not been perpetrated in
thy indefinable name!" And what God? Where
and what is he, she, or it? and with what prerogatives and attributes endowed? For you canrogatives and attributes endowed? For you can-not ignore the fact that this is a very much mooted question just now, amongst the ripest thinkers of the day, and downright dogmatism is poor-ly relished by those for whom you would fain formulate your creed. And they will not readily subscribe to unconditional worship and adoration until the pedigree of the object of their devotions is pretty clearly defined. Many of them believe, with the writer, that "an honest God is the noblest work of man."

In the sacred name of reason and humanity, let not the giant strength, the glowing fame and grand achievements of the young Hercules of but a quarter of a century—Spiritualism—be crip-pled, blighted, and crushed by a sobriquet so suggestive in the past of dungeons, fagots, and

Pending those Important definitions, our society, in its morning conferences for several Sun-days past, has been discussing the most feasible means of extirpating or eradicating those hideous excrescences, those appalling moral blights which are so surely sapping the foundations of the physical vigor and moral stamina of the race the use of intoxicating beverages and tobacco.

These evils, which detract so largely from the happiness of mankind, and enhance so incalculably the sufferings, degradation and depravity of the race, have been foisted upon it by the false teachings and absurd habits of the past, and if ever eradicated it must be by the wiser counsels and philanthropic efforts of the reformers of the future. And after these are many other forms of vice and folly, only less in magnitude, which mankind must "learn to unlearn" before they can hope to enjoy that fabled millennium upon earth. "And how shall they learn without teachers?" With all this vast array of noble work to be done for humanity, adde from the demonstra be done for humanity, aside from the demonstra-tion of immortality and the ministration of spirits, which must necessarily engross much time, why should any reformer who has really caught a glimpse of the dawnings of the new era, aspire to invent some new and acceptable form of worship with which to fritter away the precious time and priceless opportunity of himself and followers? self and followers?

How much wiser would it not be for Spiritualists to put to rest at once and forever those uneasy inventors, by adopting that most brief and comprehensive creed of the renowned champlon of liberty and common sense, Thomas Paine: "The world is my country, to do good my religion."

Wisconsin.

MILWAUKEE.-II. S. Brown, M. D., 527 Milwaukee street, writes thus: The dear old Banner continues to come regularly, freighted with news from heaven and earth, obtained from spirits in and out of the body, about past, present and future events, as true and important as the God power present in each individual can make them. There are two forms of worship that are especially adapted to Spiritualism, and have been adopted by Spiritualists—the circle, where we obtain spirit communications and manifestations, which are of the greatest importance where we obtain spirit communications and manifestations, which are of the greatest importance in healing the sick and comforting the afflicted, and the conference, where all questions relating to the physical and spiritual walfage of marking the spiritually allowed to remain the eyes of the cause of truth and open the eyes of the spiritually blind and bigoted, by his unequaled presentation of the beautiful philosophy and the conference, where all questions relating to the physical and spiritual welfare of mankind are fairly considered, with a view to their final settlement according to the principles of justice as understood by those present.
There was great rejoicing among the Spiritual-

ists that the giant minds in our cause met in con-ference in Philadelphia on the 4th and 5th of July and concluded to call a convention next year "to organize Spiritualism in America." It is easy to organize on a basis of superstition where "the word" is taken for "God," and forms a ceremony for worship. Spiritualists require a basis of knowledge for their organizations. They have learned that faith and prayer are not as sure to move mountains as work and good calcu lation, and the Heavenly Father is not as apt to give a fish in answer to prayer as he is a stone. But our spirit-friends come to us in our needs, answer our prayers, and feed and clothe us in a most remarkable manner. They tell us to put faith in the laws of the God of Nature, and work in accord with them, and the greatest blessings of the spirits and their God will be bestowed upon

us.

The Philadelphia Conference only recommend religious and financial organizations for local socleties. They leave scientific, moral and social questions that cause the greatest division and enmity among Spiritualists to be settled in convention next year.

It is not enough for us to say we agree with the spirits whose religion is to do right, and the best work is the purest worship, and the true gospel is to give others the rights we claim for ourselves, but we must make an organization which will enable every one to know the right, the true gospel and the best work, and practice them in every-day life. I have published a centennial four-page circular this year, which contains the best views that have come to me on these subjects, which I should be glad to send to any one by mail if they will send me a three-cent postage

### Arkansas.

JONESBORO.-J. A. Meek writes, Aug. 18th, as follows: Since a preliminary movement has been inaugurated in the city of Philadelphia (on the 5th of last July), looking to a permanent or-ganization of the Spiritualistic element in the United States of America, I deem it proper to report whatever of interest is occurring in our midst. Early in April last we organized a circle in New Salem church, in this (Graighead) county, situated six miles south of Jonesboro. At this place is a union house. The Methodists, Baptists, and Campbellites all had organizations, and they made a united effort to prevent us from get-ting foothold at this point, but in this they failed, for we not only succeeded in our efforts at organization, but at the present time number twentrained so incessantly during this time that I was not able to give a lecture until Monday night, and then because of the heat, and the vasi was not able to give a lecture until Monday trance lecturer from England, is a young man of night, and then because of the heat, and the vast multitude assembled. I held forth out in the grove. After the close of my address I made a call and had the satisfaction of enrolling twenty-five members. It was so late that they did not have an election of officers that night, but deferred doing so until the following Sunday. The cause of Spiritualism is rapidly gaining ground on Crawley's Ridge. Many of the leading minds are becoming interested, and are earnestly enough the vast promise; came out from Cleveland, is a young man of trance lecturer from England, is a young man of trance lecturer from England, is a young man of the lecturing at present, on Monday evening the 28th inst., accompanied by John Critchley, a brother to D. S. Critchley, the President of the Spiritualist Association of Cleveland, and lecturing at present, on Monday evening the 28th inst., accompanied by John Critchley, a brother to D. S. Critchley, the President of the Spiritualist Association of Cleveland, and lecturing at present, on Monday evening the 28th inst., accompanied by John Critchley, a brother to D. S. Critchley, the President of the Spiritualist Association of Cleveland, and lecturing at present, on Monday evening the 28th inst., accompanied by John Critchley, a brother to D. S. Critchley, the President of the Spiritualist Association of Cleveland, and lecturing at present, on Monday evening the 28th inst., accompanied by John Critchley, a brother to D. S. Critchley, the President of the Spiritualist Association of Cleveland, and lecturing at present, on Monday evening the 28th inst., accompanied by John Critchley, a brother to D. S. Critchley, the President of the 28th inst., accompanied by John Critchley, a brother to D. S. Critchley, the President of the 28th inst., accompanied by John Critchley, a brother to D. S. Critchley, the President of the 28th inst., accompanied by John Critchley, a brother to D. S. Critchley, the Presiden

gaged at present in investigating the Spiritual terry discourse, nor even give a synopsis, and we Philosophy; and, moreover, some of the most shall not attempt it in this brief sketch.

The kingdom of heaven, he said, was not "lo! denominations are giving much attention to the phenomenal phase of Spiritualism, in a sly way, whilst we are bitterly denounced by the most ignorant and illiterate among the ministry; es pecially is such the case among the Baptists and Campbellites. I have recently received numer-Campbellites. I have recently received numer-ous letters, from Spiritualists in various portions of the United States, making inquiry with re-gard to our country. In answer to all such let-ters I would say, that we have as fine soil here, and in as large bodies, as can be found elsewhere in the South or West. No better timbered lands of good quality. Our section of the State, like all other portions of the South and West, is subect to malarial influences; not more so, however than other sections, in certain seasons of the year. Our people suffer from the effects of this poison in the way of chills and fevers, but I have noticed that sickness does not prove to be so fatal in this region as in the older States. Such diseases as typhoid fever and cerebro-spinal-menin-gitis are not known in this climate. Lands are cheap. Improved lands sell from five to ten dollars per acre, and unimproved from fifty cents to two dollars. We are at work on a narrow gauge railroad which will connect Jonesboro with the Cairo & Fulton Railroad, which is only twentyeight miles distant. Now is decidedly the time to emigrate to this county, for in addition to cheap lands, we have as fine crops as ever grow on the Ridge or in the eastern portion of the

I must, in conclusion, tender our thanks to our many friends in different portions of the country for the handsome manner in which they have for the handsome manner in which they have responded to our call for Spiritualistic papers, tracts and books, for distribution among the indigent of this country. We have received much valuable reading matter in this way, which has been distributed among the masses, who eagerly read everything which falls in their way. Here is a great missionary field opening up, and a good deal can be accomplished by the circulation of existing papers and tracts among the people. spiritual papers and tracts among the people. It is like "bread cast upon the waters." Will not our friends continue to forward us such papers and periodicals as are of no further use to themselves, to be disposed of in the same way? Until very recently the people (at least the most of them) never heard of such things as spirit-materialization or de-materialization. Now they are deeply and intently engaged in endeavoring to understand the Spiritual Philosophy. If we only had some good test mediums here, I believe we

could sweep the whole country.

I omitted to state in the proper connection in this rambling letter, that we now have four regular lecturers in this county, to wit: Judge Adam Lynch, James Phillips, Andrew J. Potter and myself.

Pennsylvania.

PHILADELPHIA .- A. S. Hayward, magnetic physician, No. 523 North Eleventh street, writes under date of August 29th: The spiritual meetings which have been held here by Rev. J. M. Peebles and Dr. Dunn, in Lincoln Hall, during August, came to a close last Sunday. The regular season will commence next Sunday (September 3d) in the same hall, with E. V. Wilson as speaker, who will remain through the month. Miss Lizzie Doten is engaged for two Sundays in October.

Considering the hot weather, Mr. Peebles's meetings have been well attended, and have attended. the Centennial Exhibition. Last Sunday Mr. Peebles had but little to say, as Rev. J. H. Har-ter of Auburn, N. Y., a "reformed Universalist minister," delivered the regular discourse, to a large audience. All seemed to be remarkably well pleased with him, and he gave evidence that he possesses all the requisite elements needed by a public instructor. He spoke with ease and fluency, and at once won the attention of his hearers, who were at times aroused to a high pitch of merriment, by his wit and sarcasm and then again the tears would flow irresistibly, as he narrated some pathetic experiences in the trials of earth-life. He is one of the most effective speakers I ever listened to, and is peculiarly adapted for missionary work. In that capacity he would do an immense amount of good. He should at once be put into that field, with sufficient remuneration to support his family. Spiritualist societies cannot do better than secure his valuable services. It is a shame that such fine talents should be allowed to remain idle even of Spiritualism, which unfolds to mankind a knowledge of the real life hereafter—in which all have a deep interest.

After the lecture, Dr. Maxwell, under spirit control, again answered questions asked by the audience, very satisfactorily. The doctor is said to be a good clairvoyant, and came here from

In introducing Mr. Harter, Mr. Peebles took occasion to allude to my brief report of his lec-ture on the "New Departure" (in the Banner of August 26th), in which I said that "nine-tenths of the audience were in sympathy with Mr. Peebles's views," but his construction left the audience to infer that the remark applied to his views on organization. Such was not the case. It was his views expressed in what he said of Jesus, his birth, mission, death, and results of his teachings, that I alluded to. Quite another thing altogether, and no doubt an un-

intentional misapplication.

At the close of the services, Mr. Peebles thanked the audience for its liberal attendance during the very hot weather, and said he should leave the city the next day on a lecturing tour West and

Dr. E. C. Dunn gave a lecture in the evening, on "Phenomenal Manifestations."

Ohio.

CLEVELAND.-You occasionally, Mr. Editor, publish notices of the progress of the cause in different sections of the country. My object in writing you at this time is to call the attention of the active Spiritualists throughout the country to the merits of the new trance speaker, Master Thomas Walker, commonly known as the "boy lecturer." He has been speaking for some time past before the Spiritualists of this city, with excellent success. Never has it been our pleasure to listen to more beautiful and scientific discourses than are given through the mediumship of this young man. He is entirely unconscious during the delivery of his lectures, and it is evident to all that he is simply the instrument of higher intelligences. The subject of the discourse is generally chosen by the audience at the time it is given. Taken altogether, we have not had the pleasure of listening to any speaker who has met the wants of advanced Spiritualists so ably. Mr. Walker is from England, and is now eighteen years of age. Since April last he has been occasionally before the people. Societies throughout the country will do a favor to themselves and proposed the season by obtaining his services.

promote the cause by obtaining his services.

We have a society here which is quietly but faithfully attending to its work. Miss Celia Hill is our Secretary, and all desiring to visit us will correspond with her. We shall be pleased to receive good speakers and mediums at any D. S. CRITCHLEY.

President of First Religious Society of Progress ive Spiritualists.

NORTH UNION .- James S. Prescott writes August 28th as follows: Thomas Walker, a trance lecturer from England, is a young man of

The kingdom of neaven, he said, was not "10! here, nor 10! there," but within us—spiritually. The blood of Christ, he said, was the life of Christ. All the Bibles of the past, all the religions of the past, found an embodiment in the life of Christ of the present; and all who were living his life on the earth were the nearest to the

his hest standard of right.

Mr. W. is, in our opinion, worthy of being ranked with J. M. Peebles, and all other first class lecturers now in the field.

Indian Territory.

J. Madison Allen writes from Marshfield, Mo., as follows: I have lately visited (with Mrs. A. and our adopted boy Ne-nuch-e) the Modocs, now located in the Indian Territory. We were received with cordiality, and were much pleased with our visit. They are doing well, making a home (they have one at last) and improving their condition very rapidly. They seem intelligent, affectionate and well-disposed, and are uniformly spoken of in high terms of commendation by all who know them. They are Spiritualists.

[From the Song of America, and Minor Lyrics, by Venter Voido,]

IMMORTALIA.

If a man die shall he live again? Who shall dare say—sing no more, And put a limit to the Voices?

All the seas shout ceaselessly, The thousand oceans will not be hushed; The feathered sparks of the air sing, And the winds empty their iron lungs, Battling with hoarse-throated thunders; Music vibrates throughout the worlds, The chorus-pulse of universes, Leaping electrically-

Who says sing no more
Is the laughter of the All-mind of all space,
And the untiring missionry of Life.
Time—a slight link in eternity—
Shall have her ways perfected
So sure as God is!

God-Man, hungering for repletion, Forever hungering and acquiring, Yet never satisfied—nor can be.

The end is but the phantom of a lie, And a myth's ghost . . The ring upon a malden's finger May well rebuke such ignorance to shame, voices from the burning bush of Conscience. The stings of Memory or the sweets of Hope.

Oh, glory in the works of the Great Now. The quick compensation of good works, The waiting tribute of unfolding knowledges, The ready and magnificent reward That all things bear within themselves—

But he is mad who dares limit these To the poor span and atom of mortality . . .

The flame-like and everlasting Thought, That from the canvas or the quarry leaps,
The poet's page, the sage's perch,
The sublime womb whence livid Music springs,

Shall not in the grand economy of things Fall fledglings in half-spent existence, But shall break unto Beauty and Perfection, Spanning the grave as though it were not,
And with electric bound Grasp the divine glory of full growth,

And fill the worlds with vital splendor.

And that which men call Crime, The unripe fruit that Life bears,
Nurtured by Society—
Shall ripen in the garden of men's lives
Or like foam flowers

Follow—a yeasty Nemesis—in their wake,
"Till they be brought to smooth and full fruition, and mingle with the common sea of good . . Nor shall re-birth to other worlds Stay the sublime procedure.

We lie in our very names of things— \*\*Finite/\*\*
Who dares say it grovels in the dark, And knows nor God nor Destiny! Break down the thin air veil of flesh, The gossamer wall we name mortality, And gaze upon the Boundless Wonder! The deep white Mystery!

The confounding Infinite! Away with creeds and tome-bound codes, Or the free thought that is the slave of slaves— Look, and shrink back appalled! Then dare invent a limit to the Limitless, Or seek to weigh the Universal God! There is no Finite!

The vast weird mysteries of space, Strange suns and systems. Exchanging forms with neighbor worlds, Or in the glorious economy Contributing to new Are of the indestructible Eternal . for less the gentler particles of God, Great in their diminution . .

The very atoms of an infant's breath Type forth the everlasting law! Ah, the quenchless Memory, And the soul of things! If your Lord's universe shall die,

Not so the leaf beneath my glass, Or the master brute Swinging upon my eye-lash . . A lover bestowed a dead flower in Thebes—

It was *not* dead! Its fragrance led a soul through wildernesses, And saved a thousand years' suffering . . A bird upturned a dozen goblets of gall, And when the falconer is enthroned, So will the bird be . . .

Oh shout aloud Ye silver drops tinkling from stalactite! The chorus of gad-files and bee-hummings,
White-sand-songs,
And ripple-melodies, shall be sure strains
In the growing music of undying souls.

You saw a foot print in the sand—and wept— Steal from the thunder-seat of Jove, And learn the immortality of a tear!

And love's wild victory is won, And I am exalted to a Worshiper-And I am exacted to a Worshiper—

For I have found what glory is to life,
And the ways of magnanimity

Henceforth I am a doer of day-deeds,

For my knowledge has solved the things of night, And made me free as thought.

To be a Beauty-Worshiper-is enough, A crucible of endless impulse, Magnetic inspiration, Quick and more clean than whetted fire. Purifying as it lifts the soul . . The only Saviour that my Being craves,

And sweet Proclaimer of eternity. Because of thee, dear thing, I bless my being For with a power as strong as chains—
Yet chainless—
Thou bindest me to Life's appreciation,

"Till blessing is the atmosphere I breathe;
Through thee my kind and lesser kinds I bless,
The all Resplendent God!
The Infinitesimal Infinite! For all is pregnant with thy vital sweetness, And thy unfolding Deity, And I bless all and thereby am I blessed.

I know whereof I speak,

For I have peered beyond the veil of earth,

And touched the future pulses; Communed in patient watchings, By long sufferance and the canker, With Life's fore-runners,

And Heaven's pioneers . . Felt the angelic kiss and breath dew, The embrace of coming worlds, With their hard warmth and actuality Drank burning prophecies from olden lips, Felt, saw and know, Oh, know the heavenly Reality,

The only Real! Man lives! man lives again! LIST OF LECTURERS.

(To be useful, this List should be reliable. It therefore behooves those immediately interested to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. ]

REV. WILLIAM ALCOTT, trance and Inspirational lecturer, Buckland, Franklin Co., Mass.
J. MADISON ALLEN'S address for September will be Buffato, Dalas Co., Maj.
MRS. N. K. ANDROSS, trance speaker, Delton, Wis. C. FANNIE ALLYN, Stoneham, Mass.
STEPHEN PEARL ANDRIWS, 75 West 54th St., New York, Miss. M. A. ADAMS, trance speaker, Brattleboro, Vt., MRS. EMMA HARDINGE BRITTEN, 115 West Chester Park, Boston, Mass.
REV. J. O. BARRETT, Glen Benlah, Wis.

ark, Boston, Mass, REV, J. O. BARRETT, Glen Beulah, Wis, Mus, S. A. Byrnes, Hox 87, Wollaston Heights, Mass, Mus, NELLIE J. T. BRIGHAM, Elm Grove, Colerain, Lass. MRS, SECTION OF THE MASS, West Winfield, Herkimer Co., N. Y. Western Western Mass.

M. S. ABRY N. BURNHAM, Weston, Mass. MRS. S. E. BISHOF, Brillion, Calumet Co., Wisconsin, MRS. S. E. BISHOF, Brillion, Calumet Co., Wisconsin, REV. DR. BARNARD, Battle Creek, Mich. BISHOF A. BRALS. Versallies, Catlaraugus Co., N. Y. MRS. E. T. BOOTH, Millord, N. H. MRS. PIRISCHLA DOTY BIRADRICHY, Fairfield, Me. DR. JOHN P. BROWN, (on Spiritual Philosophy,) Rossiville, Vermillion Co., Ill. CAPT. H. H. BROWN, box 1928, Rockford, Ill. MRS. E. BURD, Inspirational, box 7, Southford, Ct. DR. JAS. K. BALLEY, Sterlingville, Jefferson Co., N. Y. ADDIE L. BALLOY, Inspirational speaker, Box 626, San Francisco, Cal.

ADDIE II. BALLON, M. Francisco, Cal.
MRS. H. F. M. BROWN, National City, San Diego Co., Cal.
PROF. S. B. BRITTAN, 88 Pennsylvania avenue, New-

PROF. S. B. BRITTAN, 88 Pennsylvania avenue, ark. N. J. ark. N. J. WILLIAM BRYAN, box 53, Camden P. O., Mich. HERVEY BARDER, Warwick, Mass. W. S. Bell., No. 5) Foster street, New Bedford, Mass., will lecture on the following subjects: 1. Evolution, new lecture; 2. Darwhism, new; 3. Life and Writingsof Samuel Taylor Coleridge; 4. Charles Lamb; 5. Robert Burns; 6. Thomas Palme; 7. Christianity opposed to Civilization; 8. Religion antagonistic to Science; 2. The Sayings of Jesus; 10. The Resurrection of Jesus; 11. The Deluge; 12. Geology.

8. Religion antagonistic to Science; 9 The Sayings of J. Sits 10. The Resarrection of Jesus; 11. The Deluge; 12. Geology.

Mrs. Edwarf, J. Av Bullers, 14 Charlesst, New York, Mrs. A. P., Brown, St. Johnsburg Centre, Vt.

J. R. Buell and Mrs. Dr. Buell, Athol. Mass.
D. S. Calowall Labert will answer calls to deliver his new and prophetic lecture; 2 Monarchy the Boad to a Freegraph and prophetic lecture; 2 Monarchy the Boad to a Freegraph and prophetic lecture; 2 Monarchy the Boad to a Freegraph and prophetic lecture; 3 Monarchy the Boad to a Freegraph and prophetic lecture; 4 Monarchy the Boad to a Freegraph and prophetic lecture; 4 Monarchy the Boad to a Freegraph and prophetic lecture; 4 Monarchy the Boad to a Freegraph and prophetic lecture; 4 Monarchy the Boad to a Freegraph and prophetic lecture; 5 Monarchy the B

MRS, AMELJA H. COLINY, Tertill, Kaufman Co., Texas, a JAMES M. CHOATE, Inspirational, No. 7 North Pine street, Salem, Mass.

HETTIR CLARK, Irance speaker, 57 Dover street, Boston, Mass. Pacific Clark, Irance speaker, 57 Dover street, Boston, Mass.

DR. J. H. CLARKER, Irance speaker, 57 Dover street, Boston, Mass.

MRS, JENNETT J. CLARK WIR answer calls to lecture in any part of the State. Address, is East Springfield street, Boston.

DR. THOS. C. CONSTANTINE, becturer, Thornton, N. H. GEOIGE W. CARLENDER, clairvoy and and inspirational speaker, Rendally Hie, Ind.

M. C. CONSELLY, Louisville, Ry., inspirational speaker, will answer calls to lecture.

MRS. MARIETTA F. CROSS, ITANCE, W. Hampstead, N. H. MRS, M. J. COLDERN, Consuphin, Hennepin Co., Minn, Ira H. CPRTIS, Hariford, Comp.

MRS. BELLE A. CHAMBERLAIN, Eureka, Cal.

MRS. BELLE A. CHAMBERLAIN, Eureka, Cal.

MRS. J. F. COLES, trance, T. 3 Broadway, New York, DR. JAMES COOPER, Bellefontaine, O., willlecture and take subscriptions for the Banner of Light.

ROBERT COOPER, 23 Washington street, Boston, Mass. Rev. Norwood DAMON. 22 Tyler street, Boston, Mass. J. R. DOTY, M. D. 373 Math street, Memphis, Tenn.

WM, DENTON, Wellesley, Mass.

MISS LAZZIE DOTER, Pavilion, 57 Tremont st., Boston, DR, E. C. DYNN, Rockford, H. Mass. Addited P. DAVIS, 235 Washington street, Salem, Mass. Addited P. DAVIS, 235 Washington street, Salem, Mass.

Mus. Nelliel, Davis, 23 Washington street, Salem, Mass.
Mis. Addie P. Davis, South Lowell, Walker Co., Ala. J. Hamlin Dewey, M. D., Inspirational speaker, 63 Warren avenue, Boston.
A. E. Dotty will attend funerals in Herkimer County, N. Y. and vienity. Address, Hon, Herkimer Co., N. Y. Fignr Dwight, Montaina, Iowa, Miss. L. E. Dirake, normal speaker, Plainwell, Mich. A. H. Darinow, Waynesville, Ill.
A. Bingus Davis will answer calls to speak on 4.46c in Shakerdom and Shakerism, also on Social Questions and Health Reform. Box 37. Worester, Mass. Miss. C. A. Dellafolde, Hartford, Conn. Dil. D. Davis, Inspirational, 66 Leverettst, Boston, Miss. S. Dick, 863 Washington street, Boston, Mass. R. G. Ecches, 78 4th ave., N. Y. John W. Evarts, Inspirational speaker, Centralia, Ill. James Foran, M. D., Knoxyllie, Pa.
Thomas Gales Forester, 21 West 18th street, New York City, J. Ww.-Fletterieu, 7 Montgomery Place, Boston, Mass.

YORK CHY,

J. WM. FLETCHER, 7 Montgomery Place, Boston, Mass.

MRS. SUSIE A. WILLIS-FLETCHER, 7 Montgomery
Place, Boston, Mass.

DR. H. P. FARITTELD will speak in Chicago, Ill., during Septomber. Address. Greenwich Village, Mass.

REV. J. FRANCIS, inspirational, Ogdensburgh, N. V.

MRS. CLARA A. FIELD, inspirational, 55 Lagrange St.,
Boston.

CHARLES D. FARLLE, inspirational, Decribed, Mich.

BOSTON.
CHARLES D. FARLIN, Inspirational, Decrifeld, Mich.
GEORGE A. FULLER, trance and normal speaker, Sher-

GEORGE A. FULLER, trance and normal speaker, Sherborn, Mass.
Miss Almedia B. Fowler, Inspirational, Sextonville, Richiand Co., Wis., care F. D. Fowler.
NETTIE M. P. FOX. (formerly Pease,) inspirational speaker, will answer calls to becture. Address, 175 Mutual street, Toronto, Ont.
MARY L. FRENCH, Townsend Harbor, Mass.
MRS. M. H. FULLER, Saratoga, Santa Clara Co., Cal.
A. B. FRENCH, Clyde, O.
MRS. M. A. FULLERICON, inspirational lecturer, Lowell, Kent Co., Michigan. Present address, Springfield, Ill. care of J. N. Willson.
DR. H. F. GARDNER, Payllion, 57 Tremont street, Boston, Mass.

ton, Mass.
Buyan Grant, care C. N. D., 145 Broadway, New York City.

DR. ROBT, GREER, Chicago, Ill., lectures on "The Vi-tal Phenomena of Human Magnetism, and its wondrous power over Health and Disease."

DR. C. D. GRIMES will answer calls in Michigan, Indi-ana and Illinois. Address P. O. Box 452, Sturgls, Mich. KERSEY GRAVES, Richmond, Ind.

ma and Illinois. Address F. O. DON-DG, STURDS, STURD KERSEY GRAYSS, Richmond, Ind. MRS, M. L. S. GILHAMS, Inspirational, Brighton, Ind. CAPT, E. H. GREEN, Jeffersonville, Ind. N. S. GREENLEAF, Lowell, Mass, ISAAC P. GREENLEAF, care Banner of Light, Boston, Mass.

ISAAC F. GREENLEAF care hanner of Light, Boston, Mass.
MR. J. G. GILES, Princeton, Mo.
SARAH GRAYES, Inspirational speaker, Berlin, Mich.
MISS LESSIE NEWKLL GOODLLL, Inspirational speaker, box 87, Amherst, Mass.
E. ANNE HINMAN, West Winsted, Conn., Box 323, LYMAN C. HOWE, Fredonia, N. Y.
MRS, S. A. HORTON, Galveston, Tex.
MRS, L. S. HESELTINE, trance, 8 Bennett street, Boston, Mass.
DR. R. T. HALLOCK, 140 East 15th street, New York,
MRS, AGNES M. HALL, 329 Main street, Cambridgeport,
Mass.

Mass, M.R. A. ROGERS HEYDER, trance and inspirational, Haverhill, Mass, M.R. S. A. HALL, 442d avenue, New York, AMANDA HARTHAN, M. D., Hilisido Home, Carversville, Bucks Co., Pa. Mrs. M. J. UPHAM HENDEE, Dixon, Cal., care Dr. F.

AMANDA HARTHAN, M. D., Hillisido Home, Carversville, Backs Co., Pa.
MRS, M. J. UPHAM HENDEE, Dixon, Cal., care Dr. F.
F. Upham.
CHARLES HOLT, Clinton, Oneda Co., N. Y.
WM, A. D., Hume, West Side P. O., Cleveland, O.
R. W. Hume, Long Island City, N. Y., will locture
on the reforms connected with Spiritualism.
Zellas, Hastinos, inspirational, East Whately, Mass.
Rev. J. H. Harter, Auburn, N. Y.
DR. E. B. Holdes, Impirational, North Clarendon, Vt.
DR. J. R. Holdes, Impirational, North Clarendon, Vt.
DR. J. N. Hodges, Irance, 9 Henry St., E. Boston, Mass.
MRS, F. O. Hyzer, 23 E. Baltimore st., Baltimore, Md.
MRS, L. Hutchison, inspirational, Owensylle, Cal.
DR. Adella Hulls, trance and inspirational, 229 First
street, Detroit, Mich.
MRS, Elvira's Rulls, Vineland, N. J.
MRS, M. A. C. Heath will answer calls to lecture and
attend funerals. Address, Bethel, Vt.
JAMES H. Harris, box 99, Abington, Mass.
MNSF, Hull, B. Elliot street, Roston, Mass.
MNSF, Hull, B. Elliot street, Roston, Mass.
D. W. Hull, B. Elliot street, Roston, Mass.
MNSS SUSIE M. JOHNSON, Hox 72, Bay City, Mich.
MARY L. JEWETT, M. D., Ruthand, Vt.
WM. F. JAMIESON, Mazelpa, Minn.
W. L. JACK, Haverhill, Mass.
HARVEY A. JONES, ESQ., canoccasionally speak on Sun
days for the friends in the vicinity of Sycamore, Ill., of
the Spiritual Philosophy and reform movements of the day.
DR. C. W. JACKSON, Oswego, Kendall Co., Ill.
MRS, S. A. NORVILLE KIMBALL, trance and inspirational, Sackett's Harbor, Jederson Co., N. Y.
GEORGE F. KITTREDGE, Buffalo, N. Y.
MRS, M. J. KUZL, Box Wick, Lake, Mich.
O. P. Kelloug, East Trumbull, Ashtabula Co., O.
MRS, R. G. KIMBALL, Lebanon, N. H.
MRS, FRANK RED KOWLES, Breedsville, Mich.
JOHN, R. KELLOR, Mackey, S. Preedsville, Mich.
MRS, DR. H. R. KNAGGS, box 227, Traverse City, Mich.
JOHN, W. KENYON, Inspirational, East Des Moines,
Iowa.

DR. J. W. KENYON, Inspirational, East Des Moines, Iowa.

DR. J. W. KENYON, Inspirational, East Des Moines, Iowa.

MRS. NELLIE J. KENYON, trance. Woodstock, Vt. MRS. LAURA KENDRICK, 201 Montgomery street, San Francisco, Cal.

JOSEPH B. LEWIS, Inspirational, Yellow Spring, O. MISS JENNIE LEYS, Inspirational, No. 201 Montgomery street, San Francisco, Cal.

WM. F. LYON, Adrian, Mich,
HENRY C. LULL, Inspirational lecturer, Rooms 1229

Washington street, (near Dover, J Boston, Mass.

AMASA LORD, 143 East 27th stylet, New York City, lectures on Anclent and Modern Revelations.

DR. GEORGE W. LUSK, lecturer, Eaton Rapids, Mich.

MRS. F. A. LOGAN, Oakland, Cal.

CEPHAS B. LYNN will lecture in New Haven, Conn., during September and October. Permanent address, Sturgls, Mich.

SAMUEL MAXWELL, M. D., trance speaker, 232 North Ninth street, Philadelphia, Pa.

ANNA M. MIDDLEBROOK, M. D., box 778, Bridgeport, Conn.

GEORGE W. MCNEAL, lecturer, Niles, Mich., care of

GEORGE W. MCNEAL, lecturer, Niles, Mich., care of McClung. Dr. Harvey Morgan, trance and inspirational, Ran-

DR. HARVET MORGAS, Mandeld Co., Mich. Geo. Morgan, Inspirational, Antioch, Cal. I. E. Mahan, trance, Holly, Oakland Co., Mich. Mrs. E. H. Fuller McKinley, San Francisco, Cal. Prop. R. M. McCord, Centralia, Ill. EMMA M. Martin, Inspirational, Birmingham, Mich. F. H. Mason, Inspirationalspeaker, No. Conway, N. H. Mrs. Sarah Hellen Matthews, Springfield, Vl., Carol M. Smiths. MRS. SARAH HELEN MATTHEWS, Springneid, Vt., care D. M. Smith:
MRS. MARY A. MITCHELL, M. D., will lecture in Illinois and Missouri. Address, box 91, Huntley, Ill.
MRS. LIZZIE MANCHESTER, West Raudolph, Vt.
MRS. NETTIE COLBURN MAYNARD, White Plains, N. Y.
MRS. MARY E. MARKS, 513 Fulton st., Brooklyn, N. Y.
W. B. MASON, South Bend, Ind.
J. WM. VAN NAMEE, M. D., 420 North 38th street, Philadelphia, Pa.
J. M. PEBLES will lecture in Denver, Iowa, at Grove Meeting, Sept. 22, 23 and 24; in Vinceunes, Ind., Sept. 27, 23, 22 and 30, and Oct. 1; in Memphis, Tenn., during October. Permanent address, Hammonton, N. J.

MRS. L. H. PERRINS, trance, Kansas City, Mo. MRS. A. M. L. Potts, M. D., lecturer, Adrian, Mich, Henry Packard, art Dorchester et., W. V., South Roston, Mass.

Tillo, F. Price, in-phrational, Monon, White Co., Ind. MRS. L. A. Peraksall., Inspirational, Disco, Mich. Mrs. A. E. Mossop-Putnam, Flint, Mich. Mrs. Dorchas E. Phay, Angusta, Mc. Mich. Miss Dorcas E. Phay, Angusta, Mc. Mich. Dr. G. Amos Perrice, inspirational, Fairfield, Mich. Dr. G. Amos Perrice, inspirational and tranco lecturer, P. O. Roys, Audmin, Mc. F. L. Richardson, trance, Augusta, Mc. Mrs. M. C. Rundlert, So. Royalton, Vt. Roy, A. B. Randall, Appleton, Wis. Mrs. Palina J. Roberts, Carpenterville, Ill. Mrs. C. A. Roberts, Carpenterville, Ill. Mrs. C. A. Roberts, Chicopee, Mass. J. H. Randall, Chica, C. A. P. Chileropee, Mass. J. H. Randall, United Chila, Pa. L. Dingleton, Wis. Mrs. C. P. Chileropee, Mass. J. H. Randall, United Chila, Pa. L. Dingleton, Wis. Mrs. C. P. Chileropee, Mass. J. H. Randall, United Chila, Pa. L. Dingleton, Wis. Mrs. C. P. Chileropee, Mrs. Mrs. Chileropee,

mas, C., Robbilss, The Camowhil Street, Paradolophia, Pa.

Dr. H. Reed, Chicopee, Mass.
J. H. RANDALL, trance, Clyde, O., till further notice,
WM, Rose, M. D., Inspirational speaker, No. 72 Outstle
street, Cleveland, O.

Mis, Hattie E. Robbisson, 36 Carver street, Bostón,
Lysanders S. Richards, East Maishfield, Mass.
Mis, Elyhra Wheeldor R Ruggels, Jamesville, Wis,
James Sholl, Inspirational speaker, 120 North 11th
street, Philadelphia, Pa.
M. L. Sherman, trancespeaker, Box 125, Aditan, Mich,
Mis, R. K. Stoddard will be ture on Spiritualism, and
demonstrate the truth of spirit return through the mediunship of her son, DeWitt C. Hough, wherever desired,
Permanent address, 26 North 12th st., Philadelphia, Pa.
E. W. Sholthhoek, Salem, Orgon.
Oliver Sawyer, inspirational, Flizwilliam, N. H,
Albert Stloeman, Allegan, Mich,
Mis, Fannel Dayls Smith, Brandon, Vt.
Mis, H. T. Steams, thance, Corry, Pa., box 742,
Vis, P. W. Stepphes, trance, Vigina City, Ney,
John M. Spean, 210 Mt, Vernon st., Philadelphia,
Mis, S. A. Smith, trance, speaker, Alhol, Mass,
Giles B. Stludins, Detroit, Mich,
Dic, O. Clarks Spractic Rochester, N. Y.
Mis, C. M. Stower, Sandosé, Cal,
Mis, C. M. Stower, Sandosé, Cal,
Mis, J. Swassy, Inspirational speaker, Noank, Conn,
Henny Strate, Dowaghae, Mich,
Dic, O. Clarks Spractic Rochester, N. Y.
Mis, C. M. Stower, Sandosé, Cal,
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Henny Strate, Dowaghae, Mich,
Dic, O. Clarks Spractic Rochester, N. Y.
Mis, J. B. Stilleman Savernassek, M. D., Milwankoo,
Wis,
Linwand F. Strickland, 16 Milford street, Chelsoa,
Linwand F. Strickland, 16 Milford street, Chelsoa,

Wis. EDWARD F. STRICKLAND, 16 Millord street, Chelses,

Mrs. M. S. Towaseno, 77 Prospect street, Cambridgenott, Mass.
Geo. W. Taylor, Lawton's Station, Eric Co., N. Y.
J. H. W. Tomilly, 45 Pembroke street, Chelsea, Mass.
HUESSON TUTLE, Berlin Helghts, O.
Du, T. B. Taylor, 772 Chesapeake place, Baltimore,
Mrs. Arme W. Taylor, and Montpelier, Vt.
S. A. Thomas, M. D., Pembroke, Andrian Co., Mo,
Mrs. Robert Trymoss, Mexico, Andrian Co., Mo,
Mrs. Coma L. V. Taylan, care Banner of Light, Roston, Mass.

MIS. ROBLET TEMPOSS, MAYICO, ARBITATION, MOS.
MIS. CORA L. V. TAPPAN, care Barner of Light, Boston, Mass.
SPENCER THOMAS, Inspirational, 2 1st street, Charlestown, Mass.
MIS. GEORGE A. TABER, Itanico, will accept engagements to lecture anywhere within a day's ride of home, Address, Boston, Mass.
THOMAS B. TAYLOR, inspirational, Milford, Mass.
BENJ. TODD, Charlotte, Mich.
ELIZABETH L. WAYSON, TRUSSIBLE, Penn.
N. FRANK WHITE, SCHOOL, Conn.
SUSIE NUCKERSON WHITE, trance speaker, 130 West Brookline Street, St. Elmo, Suite I. Roston, Mass.
JAMES J. WHEELER, Cedar Lake, Herkhner Co., N.Y.
E. V. WHISON, Lombard, III.
J. G. WHITELY, Inspirational, Rock Grove City, Iowa,
MISS R. AUGUSTA WHITES, Inspirational, Albion,
Mich.

lich. M. J. Wentworth, Knox, Me. Dr. E. B. Wheelook, Pleasanton, Kan. Elijah Woodwonth, Inspirational, Leslie, Mich. E.A. Wheklen, semi-trance and inspirational, Utica, DANIEL WHITE, M. D., 701 Washington avenue, St. C. and MRS. ELIZA C. WOODBUFF, Eagle Harbor,

A. C., and July, Phonos. S. Y., MRS, SOPHIA WOODS, Trance speaker, Barlington, Vt., are Col. S. S., Brown, S. H. WODTMAN, Buffalo, N. Y., DR. FRENCH WERSTER, Manchester, N. H., PROF. E. WHIPPLE, Hotel Dudley, Boston Highlands

Mass.
MARCENES R. K. WRIGHT, Middleville, Mich., box II.
N. M. WRIGHT, Inspirational speaker, will answer calls
to lecture in the New England States. Address, Bostov,
Mass., care Banner of Light.
WARREN WOOLSON, Inspirational, North Bay, N. Y.
Mits, MARY J. WILCONSON, 25 Davenportavenue, New
Haven, Cont.

MRS, MARY J. WILCONSON, 25 Davenportavenne, New Haven, Conn.
MRS, MARY E. WITHEE, Marlboro', Mass., box 532, R. P. WILSON, 247 East 52d street. New York, George W. WHITENY, normal, 198 Cranston street, Providence, R. L. Mils, Rechiel Walcoff, trance, 220 West Baltimore Street, Baltimore, Md.
ASA WARREN, Inspirational speaker, No. 101 Julion avenue, Dubuque, Iowa,
MRS, N. J. WILLIS, 236 Broadway, Cambridgeport, Mass., GEO, C. WAITE, South Thomaston, Me,
SARAHA A. WILEY, Rockingham, VI
LOIS WAISHROOKER, Eureka, Cal.
E. S. WHEELER, 507 South Hist street, Philadelphia, Pa,
MRS, JULIETTE YEAW, Northboro', Mass.,
DR, CHEN, YEAREL, Lykons, Dauphin Co., Pa., locures on Temperatics and Spiritualism.
MR. J. L. YOUN, San José, Santa Chara Co., Cal.
MR, and MRS, WM, J. YOUNG, Bolse City, Idaho,
DR, JOHN S, ZELLEY, Inspiritional, Germantown,
Philadelphia, Pa.

DR. JOHN S. 3 Philadelphia, Pa.

## PUBLIC MEETINGS, ETC.

The Ninth Annual Convention of the Minnesota State Association of Spiritualists will be held at Harrison's Hall, in the city of Minneapolis, on, the 6th, 7th, and 8th days of in the city of Municapolis, on, the offt, 7th and 8th days of October, Rev. Samuel Watson, Rev. A. J. Fishback, and S. S. Jones, are expected as speakers. Dr. Juckett, of St. Chatles, Ill., will be present to hold senices and labor generally for the good of the cause. Home tilent will be dilly recognized, and paid according to the means that may be at command. A cardial invitation is extended to all liberal minded people to need with us and the angels, and help make our meeting a "beast of reason and flow of sont." And now, brothers and sisters, it is for you to make our coming together a success. Speakers from abroad must be paid, and home talent should be, and it is for you to see that the means to do so are not wanting. Arrangements are being made with the hotels for reduced lare. It being the week of the State fair, railroad tickets will be good for both meetings.

Grouge Walker, Scretary.

Stillwater, Aug. 2sth, 1876.

Convention in Wisconsin.

Convention in Wisconsin.

The Northern Wisconsin Spiritual Conference will convene in Omro, Wis., on Friday and Saturday, Sept. 23th and 30th, and Sanday, Oct. 1st 1856. Speakers already engaged: Capt. H. H. Brown of Iowa, and Mrs. Dr., J. H. Severance of Milwaukee. Other speakers expected. A good time anticipated. Meals served in the hair, Officers for the ensuing year will be elected at this meeting. Let all Spiritualists and Liberalists turn out, remembering we make no failures in meetings held in Omro. Efforts are being made to secure the attendance of Mrs. Biair, the appril-arist.

Dit., J. C. Pittl.Lies.

Sec. Northern Wisconsin Spiritual Conference.

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. Poebles 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 224, 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 FAINSWORTH, \(\) For the W. C. CLARK, \(\) Committee.

Passed to Spirit-Life:...

Aug. 23d, Mrs. Elvira C. Gardner, in the 56th year of

her age.

She has passed through the sublimely beautiful change of "death," to the fond embrace of the loved ones awaiting her coming "over the river," A glad spirit joyfully left the worn-out casket, and the sweet suffe that lingered on the faded clay was quickened in the radiance of immortal light. The deserted chair, the untenanted house, the oppressive shence, all tell us there is one less on earth but, one more in heaven. A new wanderer among flowers of anearthly beauty-and undying perfune, her soul isquaffing at the fountain of exhaustless truth. We repose on the strength of our glorious faith, and triumphantly exclaim: "On, grave, where is thy victory? oh, death, where is thy sting?" And to him most bereft, may he be cheered in his hours of loneliness (as she was in her expiring hours on earth, by him and his sister) with the assurance that they shall meet again.

Akron; 0.

From Boston, Aug. 18th, Mrs. Abigali Washburn, aged

As the fully ripened fruit yields to the touch of the gardener, so did the ripened, time-mellowed form of our dear one gently fall beneath the hand of disease.

Itow can we mourn for the soul transplanted Beyond the wintry frost of age, to that gental clime where it shall be renewed to a spring-time of life and beauty? Rather let us say, "It is well—it is well."

M. T. SHELHAMER. M. T. SHELHAMER. From Brookfield, Mo., July 9th, James D. Stone, form-erly of Fitchburg, Mass., aged 53 years 7 months and 24

days. Cause, pulmonary consumption. [Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required. A line of agale

type averages ten words.]

#### 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 Montgom? ery Place, corner of Province street, Boston, Mass.

Orders accompanied by cash will receive prompt attention. We are prepared to forward any of the publications of the Book Trade at usual rates. We respectfully decline all business operations looking to the sale of Books on commission. Send for a free Catalogue of our Publications.

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

# Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 9, 1876.

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Montgomery Place, corner of Province atreet (Lower Floor).

AGENTS FOR THE BANNER IN NEW YORK THE AMERICAN NEWS COMPANY, 119 NASSAUST

COLBY & BICH.

The netters are communications appertaining to the difficilit Department of this paper should be addressed to write a Collay; and all Business Letters to Isaac, from Banner of Light Publishing House, Bosics, Mass. etters and communications appertaining to the

"While we recognize to man as master, and take no book as an uncriting authority, we most conduity accept all great men as lights of the world. The generations of men come and go, and he above is wise who walks in the light, reverent and thankful before God, but self-cenfered in his own Individualty," - Prof. S. B. Britton.

#### Professor Baldwin has the Floor.

In this fournal Angust 5th we published an article entitled "Mediums as Pretended Exposers of Spiritualism," in which we introduced a letter, written by Dr. T. R. Noyes, of New York, to Mr. Epes Sargent, and giving an account of an interview which Dr. Noyes had with Professor S. S. Baldwin, who claims to be an exposer of Spiritualism, and whose handbills are headed "Spiritualism Exposed." Dr. Noyes, in the course of his letter, remarks that Baldwin was "well practiced in the art of dodging explanations;" that there was a general air anature of Baldwin's "exposures" gets confirmaof explanation about him, but that, when direct- tion from the statements of Messrs. Noves and ly pressed, he would "involve the matter in Reed, and helps to confirm them, if corroboration hand in a fog of 'side issues," and so lead attention away from the proof demanded; that he Philosophical Journal of a recent date also adds admitted that his wife was a elairvoyant, and that he himself was a medium for the raps; and that his whole expose was arranged, as in the case of Bishop, to favor the conditions for the production of genuine phenomena.

We expressed our belief that Dr. Noves's solution was the true one; and, knowing as we did, his high, irreproachable character, we felt and still feel assured that his whole statement was carefully squared with the exact truth. If this assurance needed any strengthening, it is given in Baldwin's own letter, which we publish below, and in which he exhibits the same traits he exhibited in conversation with Dr. Noves-an air of ingenuousness and explanation, accompanied with persistent evasion and ambiguity.

For example, in the paragraph relating to Charles H. Foster, he says, in regard to mindreading: "It is a mistake in stating I cannot explain;" and then he immediately goes on to admit (virtually) that he cannot explain, but that "by taking time and giving experiments" he factorily explain, &c know he could?

But here is Professor Baldwin's letter, and it will be supplemented by one from Mr. C. A. Reed, directly substantiating all that Dr. Noyes said, and which Baldwin here denies:

San Francisco, Cal., Aug. 21st, 1876. To the Editor of the Banner of Light:

In your issue of August 5th is an 'editorial in which my name is mentioned, and statements made that are decidedly false. The writer seems to misunderstand my position. Fair play is a jewel, and as your paper seems to be willing to support the truth and give every one an impar-tial hearing, I would therefore ask that this let-

tar marrie, 1 worm increase ask that this let-ter be published.

1st, I did not confess to Dr. Noves that I was
"a medium for the raps." I do not remember ever baving a conversation with any one named Noves excepting the Dr. Noves who is a member of the free love Oncida Community, and I certainly never made any such statement to him. 2d, Mr. J. T. Elliot, of Terre Haute, lies,

he states that I said I was merely working for money, and I intended to go East as a medium, and afterwards expose. I have visited all the large cities (except Philadelphia) as far. East as Springfield, Mass., and I am too well known as an exposer to attempt any such game even if I desired to, (and I do not.)

3d, I never went about as a medium. I commenced my present business in New Orleans. For the first six nights I did not explain my "tests." The papers and the Spiritualists dubbed The papers and the Spiritualists dubbed me a medium, yet the report in the N. O. Times of July 19th, 1873, says: "The gentleman does not explain these mysterious doings, but he positively

dictains and renounces any spiritual agency."

As to the statement in "San Francisco Figarancisco riga-ra," it is partially true, and part a mistake; it is true in this—that I can equal if not excel the celebrated Charles Foster in his well-known "bal-lot lest;" and although all precautions to make trickery absolutely impossible are used, yet I can olive tests fully my to anything Foster days. give tests fully up to anything Foster does. But it is a mistake in stating I cannot explain, for I stated positively my belief that by taking time and giving experiments I could satisfactorily explain the law governing mind-reading or mindcommunication. My business is simply the ex-posure of "spiritualistic humbugs." This you do every week. Against Spiritualism as a reli-gion or a bettef. I have nothing to say. In fact, like all Christians and all Spiritualists, I believe that ofter the Body dies. that after the body dies the soul or spirit lives, but I do not believe that the soul returns and produces the silly manifestations claimed to be the work of spirits.

Your paper and other spiritual exponents should endorse my work instead of opposing me. I have nothing to say against genuine Spiritualism. I only differ with many honest Spiritualists as to what is genuine. I find that my entertainments make much discussion, agitate the subject, and make much discussion, agreed the subject, and give mediums, if genuine, a chance to show their good works. Here in "Frisco" thousands have good works. Here in "risco" thousands have visited mediums who never before attended a scance. The truth cannot be hurt by all I can do. Now, as to the money part, I have before me a proposition from a reliable English theat rical manager, to give me a salary of forty thousand dollars a year, to go to England and give my present entertainment, only I must say it is genuine Spiritualism, and claim to be a medium. At present I do not receive one-third that sum. At present 1 do not receive one-tung time sum. I could make two dollars where I make one now if I were to come out as a genuine medium, but this I am too honest to do. I really and sincerely believe, if you could know me, that instead of

denouncing me in almost every issue, you would at least give me justice and fair play, which at present you do not. Yours truly,

P. S.—If you publish at all, be kind enough to give my letter in full, and not garbled extracts. Professor Baldwin, it is probable, has honestly forgotten his interview with Dr. Noyes, but that it, took place as represented does not now admit of a question. The following letter from Mr. Reed, proprietor of Reed's Opera House, Salem, Oregon, where Baldwin gave one of his pretended "exposures of Spiritualism," substantiates, in every disputed particular, all that Dr. Noyes reports as occurring at his interview with Baldwin:

SALEM, OREGON, Aug. 15th, 1876. Fo the Editor of the Banner of Light:

Let me relate a conversation I recently had with the Mr. S. S. Baldwin who calls himself an "exposer of Spiritualism." In order to be better understood, I will remark that I am the proprietor of Reed's Opera House, where one of his so called "exposures" took place. Before the exhibition I said to the Professor: "I am a bed-Spiritualist, and ask a special favor of you for here are the Second Adventists, headed by Elders Waggoner and Van Horn, who claim that Spiritualism is the work of the devil, and that we are his children. Now you propose to show that it is all a humbug; that there is nothing in Spiritualism. What I want is, for you to appoint me one of the committee of investigation at your performance here to-night."

Hereupon the Professor asked: "What course do you propose to take, if I should consent? "I should only subject you," I replied, "to the same tests that I would any medium, and if I detected your tricks, I should announce the tact to the audience."

Then I can't have you on the committee, replied the Professor; and on my asking him why not, he said: "Because I want my show to go off well, and if you are one of the committee I am afraid it would be interfered with."

Dropping his voice, he then continued: "You do not understand me. I am not exposing Spiritnatism; I am only exposing some of the tricks of fraudulent and bogus mediums. True spirit manifestations I do not and cannot expose; and I claim that I am doing more for the cause than six mediums in the United States, for tring to my entertainment a class of persons that mediums cannot reach, and my word for it, sir, you will say this yourself when my exhibition is

He then told me that he and his wife were both mediums; that he had traveled as a medium, but could not make it pay; while in professing to expose it he made lots of money."

The nature of his exhibition is so clearly set forth in the Banner of August 5th, that I will attempt its rehearsal here. I am half inclined to agree with the Professor that he helps be so false to the truth and to himself, is more than I can solve. Yours, &c., C. A. REED.

The statement made by Mr. J. T. Elliot, of

Terre Haute, in regard to the purely mercenary were needed. The following from the Religioto the testimony :

"Brother S. W. Brown, of Portland, Oregon, inquires about Baldwin. He is simply an adventurer pretending to do what he cannot, and in every case backing out when he meets a medi-um ready to face him. His performance don't expose anything—only his own weakness in attempting to do what he cannot. We are willing that the Orthodox-should have the benefit of him -he do n't injure Spiritualism in the least.'

But Baldwin's own letter, given above, is the best evidence we could have that he is playing a double part. The letter has as its printed heading, "Spiritualism Exposed;" and yet, in the course of it, he says: "My business is simply the exposure of spiritualistic humbugs." This agrees with what he said to Mr. Reed: "I am not exposing Spiritualism; I am only exposing some of the tricks of fraudulent and bogus mediums." And so, in one of his (real or pretended) spiritwritings, addressed to the editor of the San Francisco Figaro, he says: "Baldwin's séances are doing a vast deal of good to make pure Spiritualism popular. The fraudulent practices are explained, and the truth shines out like a new morning star." And yet to the public at large Baldwin would convey the idea that there are no spiritual phenomena which he cannot show to be

As for the Professor's assertion that he has had a proposition from "a reliable English manager? to give him a salary of forty thousand dollars (!!!) a year, to go to England and give his present entertainment, only he must say it is genuine Spiritualism, and must claim to be a medium "-we can only remark, if the Professor will name any man outside of a lunatic asylum who really believes that story, we shall be ready to subscribe toward the expense of a straitjacket for the individual. It is not true, as Baldwin says, that he could make more money as a genuine medium than he could as an "exposer." All the facts of the day, bearing on the subject, are against the supposition.

We have now given our readers the documents, and leave them to say whether or no we have done the Professor injustice. We have no fear that either he or Bishop can harm Spiritualism. Indeed, so far as they can enlighten the public as to the tricks by which spurious mediums can impose themselves on the unwary, they are entitled to the gratitude of all searchers for the truth, pure and undefiled. But let Baldwin frankly announce to the public, as he does to the initiated, like Mr. Reed, that it is not Spiritualism, but the abuses and frauds of Spiritualism, that he would expose. We have the testimony of Dr. Noyes, who has witnessed the performances of both Bishop and Baldwin, that the latter is much the cleverer "exposer" of the two, and produces far more remarkable effects than his competitor.

## Mrs. Cora L. V. Tappan

Is at present lecturing with excellent results in Chicago. The following testimony speaks well for her work in New York State:

To the Editor of the Banner of Light: Mrs. Tappan has closed her engagement of five Sundays with this society, and returned to Chl-cago, her future field of labor, having delivered seven discourses of the very highest order of spiritual truth and intelligence. She called to gether a crowded house each evening, and on the last Sunday many were obliged to go away. Her labors have been crowned with success, and great good has been done for truth and Spiritu-GEO. W. YOUNG,

Secretary Brooklyn Society of Spiritualists, 107

One of the public workers addresses to us he following kind and appreciative words: "God bless you for your brave defence of our mediums. I do not know what we should do without the Banner of Light, in these dark days.'

An article on Mrs. Mary F. Davis's re cent beautiful brochure entitled, "Death, in the Light of the Harmonial Philosophy," is unavoidably postponed.

#### "The Poor Indiau."

The test of ability to properly discuss any subect is to be found in perfect dispassionateness quite as much as in intellectual treatment. It ought to be very plain that a man cannot be at once a judge and an advocate. This thought suggests itself from the perusal of several communications received from correspondents of the Banner in Colorado, Montana Territory, and elsewhere in the West, on the present engrossing Indian question. The one thing that is plain in the case of these friends is that they are altogether too near the subject treated. One of the writers begins by inscribing over his communication the cant phrase "Lo, the poor Indian!" The unbiased mind will obtain a view of his sentiments on the whole subject at once in that quotation. No doubt the writer feels honestly that he is in favor of liberal views, but his close proximity to the matter in hand has an overbalancing effect upon his liberality.

This friend further says, that the Banner is to be found "in nearly every neighborhood in the States and Territories between the Missouri River and the Pacific," which he thinks is an indication that the settlers scattered over that vast territory are not entirely wanting in intelligence or humanity. He says that all this section has been or is now "Indian border," and consequently that the people ought by this time to know something of Indian policy, both in war and peace. Out of the whole population, he adds, 'scarcely one can be found that favors the peace policy as it is advocated in the Banner." In view of this one-sided numerical fact he asks whether this unanimity of sentiment among men who know Indians best is not entitled to some weight. He admits that he has heard of such a thing as civilized and Christianized Indians, but he has never seen one. And he would like to have those who think "the Indians all right and the whites all wrong" try a residence, with their families, in the Rocky-Mountain country, and see how they would come out. We think we have stated our correspondent's

case fairly. His is a practical view that illustrates that of the great body of settlers, and therefore in replying to him we reply to all. And, to commence with, it is far from our mind to desire aught but safety and protection, peace and prosperity to the sturdy pioneers who, turning their backs on the older civilization of the East, are seeking, in legitimate methods, to cause the border land to blossom as the rose. Legitimate methods, we say, because the past history of the country has lamentably proved that all the borderers are not members of the intelligent and well-meaning class to which our correspondent, and the others who have written to us, evidently belong. It is the sorrow of the situation of the friends who have written to us, that they are called upon personally-by their nearness to the field of Indian operations—to eat the bitter fruit which grows up from seeds of wrong which their 'own hands have been utterly innocent of planting. It is the dark side of the Indian question that both the tribes themselves and the industricus farmers are involved in common ruin by the lawless acts of desperate men in the present, and by the logical results of long continued oppression and deceit on the part of the Government in the past. We would have every protection afforded to those persons living near the Indian country who honestly and industriously are striving with their families to win subsistence from the hand of Nature, but we would also desire that that other class among the borderers whose evil-doing culminates almost semi-annually in murder and rapine among the tribes, and is as often answered back in kind by the justly exasperated red men, might be visited with the severest penalties of the law, so that a crime performed against an Indian would be looked upon as surely as a crime, and be as quickly punished, as if wrought upon the person or property of the most favored white.

Now because those who are personally suffering from Indian wars and Indian maraudings would like to see every red man exterminated in order to feel secure themselves, shall not the Government still listen to the sentiment of the great body of people who are able to judge this thing more dispassionately? If our border correspondent has never yet seen a "Christianized Indian." will be refuse the untutored Indian the privilege of retorting that he has never yet seen the first Christianized white? The tribes that are at the front in the present unnecessary war can certainly say it. The very least proof of the Christian split would be the manifestation of a readiness to set right a wrong that has been done. The less said about Christianity in this connection by either side, the better; but in any case the Indian has as good, if not a better, right to use the taunt than the whites have. It is not possible to discuss this matter at all, much less to dispose of it, without referring to its history. and in the light of that history our people certainly cannot claim to be blameless. The Indians are not the aggressors. They have been driven and cheated, alternately, till there is scarcely any spirit of resistance left in their feeble remnant, or some single fierce tribe like the Sioux, reserved as by Heaven to wreak the vengeance of their entire race on their common enemy, turns at bay and deals out the swift lightnings of a dving wrath upon those who have been by tradition their oppressors.

But the issue is, whether it is possible to live with the red men in peace; nor can that question be answered at all until peaceful relations have been tried on the basis of truth and justice. That the Sioux fight now, is to be expected. They threatened resistance so surely as we trespassed on their territory. White men of the least spirit and love of home would fight to the death on a similar provocation. Is it suddenly become allowable in the court of morals to undertake the extermination of a people, in the spirit of pure revenge, because we have first goaded and maddened them into a bloody resistance? If we do wrong ourselves, may we stand and stigmatize as barbarians those who presume to resent our wrong doing? Do we expect to enjoy immunity from the rule of righteous self-restraint ourselves, while demanding that those whom we drive to the breach of the rule shall practice it with the scrupulousness of perfect Christians, though we at the same time denominate them savages?

This dreadful doetrine of a general slaughter of Indians by our army is abhorrent to every sentiment of, civilization, and ought not to be suffered to go without the sternest rebuke. In dealing with the matter, the protection of the border settlers should be fully regarded, but their feelings can hardly with safety be organized into a precept for action. It is a baseness in government officials, added to the wrong-doings of bad

that is the actual cause on account of which they suffer, and that is the real evil the wellmeaning among the borderers ought to resist. Dealing justly is easier than extermination. Heaven will refuse to suffer the latter policy to be carried out.

#### A Frank Avowal.

Mr. D. M. Bennett, editor of the "Truth Seeker," a weekly secular paper published in New York, relates, in his issue of August 12th, certain phenomena which he has himself witnessed, and to which he bears honest testimony, however unacceptable it may be to the majority of his readers. We, wish there were more editors of his stamp; for there are many who, having seen and been convinced of the phenomena, are afraid to avow it, lest the truth should be unwelcome to their subscribers. It is well known that many of the leading newspaper establishments, both in this country and in England, have one or more persons in the editorial department who are full believers in the phenomena of Spiritualism; but they think the time is not yet ripe for a declaration of their experiences. Self-interest has much to do, we fear, in keeping them of this opinion. Mr. Bennett speaks out plainly and tells what he knows:

"We have held a musical instrument in our hand, in broad daylight, and it has been played upon while no one touched it but ourselves, and we certainly did not play it. We have repeatedly, in daylight been moved in our chair, or rather chair and all have been moved. Our clothing has been suddenly pulled, which we could both see and feel, and no person near us. We have seen heavy bodies moved in the air-no one within several feet of them-like centre-tables, easychairs, etc. We have seen a heavy table rise two feet from the floor, and then gently and slowly turn a summersault and resume its original posi tion without falling or slipping. We have held a slate in our hand, with no one else touching it and a message was written upon it; the sound and vibration produced by the writing we could both hear and feel. We have seen and heard writing take place upon the slate. In a strong light, and when no person touched the slate nor was nearer than three feet of it, and the message written in each case indicated intelligence. have been raised three times from the floor without being touched by any person (our weight is 165 pounds). We have witnessed many other similar phenomena when we knew there was no possible chance for collusion or fraud, which we care not to repeat, and which we shall not ask people to believe upon our statement unless they choose to.

These things occurred in obedience to some force or power unknown to physicists, or we were wholly deceived. We are sure the latter was not the case, for we were cool, self-possessed, and watchful. Several of our skeptical friends think we ought not to regard the evidence of our senses in the manner described, and that we ought to throw it entirely aside. We cannot do so. We know we witnessed the phonomena named, and much other of a like charac-ter. We are positive we were not hoodwinked nor played upon. We have also received numer

ous proofs of the calculation of the visible bodies.

We do not say all this was produced by spirits—
that snirits exist; but we have ous proofs of the existence of intelligence apart we do not know that spirits exist; but we have this to say: the spiritualistic theory covers the facts we have witnessed more perfectly, in our judgment, than any other hypothesis that has been presented to us. Some future developments of science may explain how all this has been ac complished—how all these proofs of intelligence have been exhibited without the aid of any visible agencies at all. When Science does this, we shall be among the first to accept it; until then, we claim the right to exercise the best reason and judgment we can bring to bear upon the As we know of no way by which intelligence can be produced save by an organization, when we find unmistakable evidences of intelli-gence, we are forced to the conclusion that there are subtle, sublimated and material organiza-tions that produce it, and these organizations may, perhaps, as well be termed spirits as anything else.

### A Word from Mr. Wallace.

The following brief but pithy account from the London Spiritualist by Alfred Russell Wallace, the eminent physicist, of his recent sitting with Dr. Slade, will be read with much interest, supplementing and confirming as it does Serjeant Cox's narrative, which we published last week. In his last paragraph Mr. Wallace evidently alludes to a savant, who used to explain the phenomena by "prepossession," but who by this time probably has discovered that his explanation does not hold, and that Messrs. Wallace and Crookes are not quite the imbeciles he had imagined. Will the Boston Advertiser and other American papers, which have in the past been sneering at this "monstrous imposition" of Spiritualism, have the grace now to publish Mr. Wallace's statement? Nothing could be more conclusive and irresistible. But no, these bitter foes of the truth do not mean that their readers shall know what strong witnesses for it are really

in the field! My scance with Dr. Slade, on August 9th, was very similar in its details to that so admirably and fully described by Serjeant Cox, in the pages of The Spiritualist. Little is needed, therefore, but for me to confirm the accuracy of that de

ription. Writing came upon the upper part of the slate when I myself held it pressed close up to the underside of the table, both Dr. Slade's hands being upon the table in contact with my other The writing was audible while in progress. This one phenomenon is absolutely conclusive. It admits of no explanation or imitation by conjuring.

Writing also came on the underside of the slate while laid flat upon the table, Dr. Slade's hand being laid flat on it, immediately under my eyes.

A chair was moved, and held for several sec-A chair was moved, and held for several seconds with the seat up to the table at the furthest corner from Dr. Slade, while both his hands were clasped on mine, and his body was quiescent.

I was repeatedly touched and my clothes pulled

on the side turned away from Dr. Slade; my chair was rapped on the back, and sharp taps came under the cane seat of my chair.

While Dr. Slade was holding the slate in one hand, the other being clasped on mine, a distinct hand rose rapidly up and down between the table and my body; and, finally, while Dr. Slade's

hands and mine were both on the centre of the table, the further side rose up till it was nearly vertical, when the whole table rose and turned over on to my head. These phenomena occurred in broad daylight, with the sun shining into the room, and with no one present but Dr. Slade and myself. They may be witnessed, with slight variations, by any of our men of science, and it is to be hoped that those who do not take the trouble to see them will, at all events, cease to speak disparagingly.

will, at all events, cease to speak disparagingly of the intellectual and perceptive powers of those who, having seen, declare them to be realities. It is also not too much to ask that men who have previously denied the possibility of such phenomena, and have accused others of preposession and self-delusion, should, after having seen Dr. Slade, make some public acknowledgment of their error.

An officer in a public library in one of our Western cities, writes in a private note: "We have the Banner of Light in the Public Library; and a great many read it who would hardly have the courage to attend a séance or listen to a lecture on Spiritualism. But readwhite men—for which they are not responsible— | ing the Banner is a good beginning for them."

#### Forgetting the Dead.

A person lays away in the earth the lifeless remains of a loved one, and takes his leave of the form with which is associated so much of his own life and happiness. Now, does it appear to be altogether human, nay, must we not confess that it seems positively brutal in the matter of forgetfulness alone, to make haste to expel all tender memories of the loved one from the heart and mind, and to deny from choice that further communion with the absent one is possible? Blessed be God for it! we cannot drive out those sweet memories if we would; for our natures are so constituted that we should wound ourselves in the effort more deeply than we can those whom we seek to rudely push away. It is this love for those whom we call our dead that is doing more than all else to open the nature of man to communion with the spirit-world, which we believe to be objective. For years the lamented Mrs. Conant taught, inspirationally, through the columns of the Banner, the beautiful truth that the spiritual world was as real and material to spirits as this world is to mortals; and to-day the Rev. W. H. H. Murray gives expression to the same idea, when he says: "To me the spiritworld is tangible. It is not peopled with ghosts and spectres, shadows and outlines of being, but with persons and forms palpable to the apprehension. Its multitudes are veritable, its society natural, its language audible, its companionships real, its loves distinct, its activities energetic, its life intelligent, its glory discernible; its union is not that of sameness, but of variety brought into moral harmony by the great law of love, like notes, which, in themselves distinct and different, make, when combined, sweet music. Death will not level and annul those countless differences of mind and heart which make us individual here. Heaven, in all its mode and manner of expression, will abound with personality. There will be choice and preference and degrees of affinity there. Each intellect will keep its natural bias, each heart its elections. Groups there will be, and circles; faces, known and unknown, will pass us; acquaintance will thrive on intercourse, and love deepen with knowledge: and the great underlying laws of mind and heart prevail and dominate as they do here, save in this—that sin, and all 'the repellance and antagonism that it breeds, will be unknown, and hollness supply in perfect measure the opportunity and bond of brotherhood."

#### Petition to Congress.

A petition was presented to Congress during its recent session, and heard on its merits before a committee, representing the urgent need of making a complete revolution in the management of the United States Hospital for the Insane, situated near the city of Washington. We have before us the arguments for the people made to the committee by Matthew McEwen, Mary F. Ambrose, Sarah Bontz, G. R. Adams and M. J. Van Keuren; and they also form an answer to the counsel for the defence. They are able, terse, vigorous and demolishing. Resting as they do on a solid mass of evidence whose details are enough to shock the humanity of all readers and arouse a general sentiment of indignation, they have left such an impression on the public, if not on the Congressional mind, that the matter must evidently now be carried through to its proper termination.

That abhorrent testimony also lies on our table, forming a thick pamphlet, which has been widely distributed to the press of the country. The revelations of cruelty, of greed, of inhumanity, and of absolute barbarity that are made in the compass of this pamphlet, ought to startle the people before whom they come. It is all but impossible to believe, as this published testimony, however, compels us to believe, that such practices could be executed upon the crippled and helpless defenders of the Government, taken rom both the Army and the Navy. But so long as human nature is so rapacious and cruel when under the sole influence of its baser passions, it is necessary to subject it to severe restraints. In the present instance, not only is humanity outraged, but the name of the United States is disgraced. Let us all demand that justice be rendered for this great wrong.

#### Opening of the Banner of Light Public Free-Circle Meetings.

This useful agency in the field of demonstrated spirit existence was reopened to the people on the afternoon of Tuesday, Sept. 5th—Mrs. Jennie S. Rudd being the medium, and Lewis B. Wilson, chairman-and the sessions will hereafter occur regularly on the afternoons of Tuesday, Thursday and Friday of each week during the current season. The hall was crowded, even to excess, by the number of those anxious to be present; the floral offerings, bestowed by many friends, were very fine; the singing by Charles W. Sullivan (Mrs. Emma Fessenden Brackett presiding as accompanist at an organ furnished from Oliver Ditson & Co.'s music store) was received with ovident pleasure; and the opening remarks by the controlling intelligence, the answers to questions, and also the messages of the spirits manifesting their continued identity, were followed by the audience with closest attention. The following names were given by those who used the lips of the medium to make known their thoughts and wishes on that occasion: Dennis D. Pierce, of Canton, N. Y.; Gloriana Powers, of Charleston, S. C.; Paulina W. Davis; Hiram Hills, of Plainville, Conn.; and Augusta Maria Norris, of New York City. Verbatim reports of these messages will appear next week on our sixth page.

## Spiritual Grove-Meetings.

Dr. H. F. Gardner will hold a meeting at Lovell's Grove, next Sunday, September 10th, full particulars concerning which will be found on our 5th page. The friends residing in Salem, Lynn and vicinity particularly will do well to read the announcement. These places are located out of the usual line of the Spiritualist assemblies, and the proposed enterprise opens up to them (as to all) a grand opportunity to enjoy alike the beauties of nature, the delights of social converse, and the profit resulting from listening to words fraught with eloquence and thought. The speakers will be Miss Lizzie Doten and Dr. H. B. Storer.

Children's Progressive Lyceum No. 1 of Boston will also hold a meeting at Highland Lake Grove, New York & New England Railroad, on the 10th; speakers, Dr. John H. Currier and Henry C. Lull. Music by a band conducted by Mr. Alonzo Bond.

We received last week a social call from Elder B. F. Cummings, of the Mormon Church, who is at present in the East, superintending the forwarding of converts to Utah.

#### The Indian War.

We are told by the President that the Indian war is practically over, and we hope it is. It should never have been begun. The President is of opinion that the Sloux, who have given us the recent serious trouble, will find themselves in a starying and freezing condition before winter is very far along, and hence will be forced to come in and voluntarily surrender themselves. This will end the war. At any rate, there is no expectation that there will be more fighting this season. The army is not to be increased in that direction. The feeling now among both officers and men is that the campaign has been and is likely to prove only a huge wild-goose chase. With the exception of occasional small bands, no Indians have of late been seen. Sitting Bull and his followers are conceded to be out of the reach of the main column. Gen. Terry has issued orders for the establishment of a cantonment for winter quarters at the mouth of Tongue River. Both Crook and Terry are cooperating in trying to strike an Indian trail along the Yel-

It is cause for rejoicing that there is no likelihood of there being any more battles this season. Revenging Custer is not a purpose to be declared by a powerful nation, that has already driven the red men to the wall. There ought to be a good deal higher policy than that before us. We ought not to suffer an enemy which we profess to despise to dictate our course to us, that should be one a-dozen human beings of different ages, sexes, above the change of circumstance and accident. As it now is, we are following the policy of fear one day, and of wrath the next. It is high time that we established a policy that shall work in all weathers, in times of defeat or victory. Because we have not done it, we now see trouble. Such a policy is simply one based on justice. All that it was necessary for us to do to overcome the living of whom they are fac similes, while these savage instincts which we so much profess to Godlike wonder-workers are themselves uncondread was to keep our plighted word, and to see that base men did not incite war for their own

#### The Mission of Spiritualism.

It means a great deal when believers begin to turn their thoughts seriously to the question, whither does Spiritualism tend in its work on the minds of man? A recent communication published in these columns touched on the significant fact that the order of the development of the human race has been, first, material; second, intellectual; and, third, spiritual; the second of where they fell, as there is always somebody on course including the first, and the third including | the continent where they fall; and she may defy them both. Public attention was particularly us to prove that they did not create and bring called by the writer to the fact that "the spiritu- down these stones by their unconscious occult al element in man has ever been the dominant motor in the human world." That ought to be self-evident in this age, although it could not have been in former times. Love has been substituted for fear as the mainspring of life and conduct. Under the warmth of this grand idea, the spiritual part comes into the exercise of its rightful influence.

This shows that Spiritualism, existing as a truth for centuries, as it has, needs certain conditions on which to thrive and develop. While materialized forms. it amuses the curiosity of people in other nations, it is the most serious of matters here in the United States. The conditions are right for it here. Here we may confidently expect it to bring forth its richest and sweetest fruit. We can see that fruit in the process of ripening already. The demand for the displacement of what is old and effete and cumbersome in faith; the call for reformation in the methods of dealing with sick souls and minds oppressed with their maladies; the steady crumbling and clearing away of institutions that are no longer of use to us; the organization of human sympathics for the practical relief of human want and misery; the sug- tious men and women of the present age (many gestions on every side of a new order of things, new both in form and spirit; these are among knaves, tricksters or dupes-an assumption unthe sure tokens of the third stage in human pro- worthy of her intelligence and unworthy of disgress, over which Spiritualism is to take full and | cussion in these columns, which are overflowing complete control.

### The Testimonial to A. J. Davis.

Last week we published a hearty and soulful appeal from Dr. Bland to the Spiritualists of the United States in behalf of the Complimentary Testimonial to Andrew Jackson Davis, the faithful instrument of the spiritual world, whose daily life has practically embodied the beautiful precepts which his enlightened teachers have given through his lips to the world of mankind. We heartly endorse the sentiment and plan of Dr. Bland's closing paragraph, (which we here reproduce,) and trust they will be acted on:

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."

We understand that the committee having charge of this Testimonial recommend that the funds received be safely invested, and that Mr. and Mrs. Davis take the income only for their support. This course receives the sanction and approval of the beneficiaries. The amount already received-not far from four thousand dollars-at seven per cent. Interest, will yield an income of less than three hundred dollars per annum. Will not the friends of Andrew Jackson Davis-will not those who have been redeemed from mental thralldom by his labors and writings, much, very much enlarge the sum already raised for his benefit?

Let contributions continue to be forwarded to the committee, William Green, Chairman, 1268 Pacific street, Brooklyn, N. Y., C. O. Poole, Corresponding Secretary, 140 West 42d street, New York, or directly to Mr. Davis, at 24 East Fourth street, New York.

M. Greensfelder writes us from Harrisburg, Pa., that Brown, the "mind-reader," has recently been there as an "exposer" of Spiritualism, under countenance and pecuniary reward of the Young Men's Christian Association. Our correspondent says the Potts Brothers will reopen their séances at Harrisburg, in the fall.

A correspondent in Louisville, Ky., informs us that it is reported that a few nights since the studio of a distinguished painter in that city was visited-when securely locked-by spirit workers, who left an artistic sketch behind them in token of their presence.

There are urgent demands for the opening of Government buildings at Washington on Sunday, for the benefit of Centennial visitors. A good idea.

Prof. J. R. Buchanan has been elected to honorary membership in the Society of Spiriter-Forscher at Buda Pesth, Hungary.

Dr. Buchanan on Speculative Vagaries.

To the Editor of the Banner of Light:

Mrs. Denton, in the Banner of August 19th, asks me, with great apparent gravity and earnestness, to show her the fallacy or absurdity of her supposition that all marvelous spiritual phenomena are produced solely by the inherent powers of the persons present (mediums and others), and may therefore be but an unconscious efflux of their occult and unsuspected powers.

There is no occasion for pointing out or explaining a fallacy or, absurdity which is as conspicuous as the Boston Common, and which decidedly surpasses the vagaries of transcendental-

The transcendentalist says that all the visible universe is nothing but the play of thought in his own mind, and has no objective evidence or reality, for if he had not a mind, the universe would not exist so far as he is concerned. A Boston transcendentalist is said to have remarked that one should not say, "It rains, it snows," but should say, "I rain, I snow." So, according to Mrs. Denton, the medium should say, "I am Franklin, I am Washington, I am Honto, I am three or four persons at once, and myself at the same time." But the medium is not able to perceive it, nor is anybody else.

The supposition that any persons have such Godlike endowments as to be able to create halfnationalities and races, cover them with varied and appropriate costumes, sometimes rich, rare, and costly, and set them to walking, talking, singing, dancing, playing on musical instruments, writing, or drawing, so as to embody innumerable peculiarities of the manners, thoughts, and intelligence of the human beings formerly scious of the effort and unconscious of what has been done, is too preposterous, even for Mrs. Denton to believe it seriously, although she discusses the matter with an air of severe earnest-

These fanciful vagaries can hardly be stated without a smile at their ingenious absurdity. To be consistent, Mrs. D. should maintain that when meteoric stones are seen to fall to the earth the cause of their production and falling must have been in the occult powers of the persons who were present, or were in the vicinity

We might as well undertake to prove to her logical satisfaction that Prof. Denton is an independent, real existence, and not a mere manifestation of the occult powers of her mind, our minds, and the minds of the audiences before whom he appears in a materialized form; for Prof. D. does not exhibit a more perfect reality of person, voice, volition and independent intelligence, than the spirits who have appeared in

The suggestion that the spirits who have appeared in bodily form have been destitute of respectable intelligence, is simply a misstatement of facts, as all Spiritualists know. As for feeble or foolish mediumistic writing, the spirit world is seldom responsible for it.

But it is a waste of time to discuss these vagaries seriously; and in fact Mrs. D.'s real position is that the evidence of materialization is not sufficient to preclude the theory of fraud by mere mechanical trickery-which is simply a wholesale denunciation of many of the wisest best, shrewdest and most careful and conscien of them heroic martyrs for truth) as fools or highest importance to humanity.

J. R. BUCHANAN. Louisville, August 27, 1876.

#### Mr. Peebles's New Book, "The Conflict between Darwinism and Spiritualism."

In this valuable and pungent pamphlet, Mr. Peebles treats of the origin of primal man; of the unity of the human species; of the gradations of human progress; of sexual selections, etc., etc. Admitting evolution, he denies the Darwin doctrine that man descended from animals.

He draws very pointedly the line of demarcation between men and animals, and between animals and plants.

While allowing that insects and animals of earth think and reason, he denies their individualized immortality, taking the ground that those seen by clairvoyants were the outbirths of the

spirit spheres. 🕒 The work is written in a pointed, vigorous and fearless manner, and must necessarily elicit considerable criticism. For sale, wholesale and retail, by Colby & Rich, at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston.

## Spiritualist Grove Meetings.

The Northern Wisconsin Spiritual Conference will convene in Omro, Wis., on Friday and Saturday, Sept. 29th and 30th, and Sunday, Oct. 1st. The Ninth Annual Convention of the Minnesota State Association of Spiritualists will be held at Harrison's Hall, in the city of Minneapolis, on the 6th, 7th and 8th days of October. Rev. Samuel Watson, Rev. A. J. Fishback, and S. S.

Jones, are expected as speakers. 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.

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

During the month of August last, a very successful grove meeting was held by the Spiritualists at Gervais, Marion County, Oregon. The Salem Statesman, in its report, says that the speakers were Dr. C. A. Smith (trance) of South Salem, Mrs. Smith, his wife, Prof. Chaney, J. C. Coolly, Miss Clara Smith, G. W. Lawson, Hon. T. W. Davenport and Mrs. Patterson. Open air circles were also held, and many spirits were seen and described by the media and recognized by the people present.

Napoleon III., so says the Merrimac Valley Visitor, "did no less for France in peace than Napoleon I. did in war; and no country in Europe prospered like France under his administration."

#### Elysian Island, Michigan, Grove Meeting. To the Editor of the Banner of Light :

In the lovely river on the verge of the city of Kalamazoo, is an island of two acres, grass and grove, owned by George Winslow, a pioneer settler and Spiritualist.

On Saturday and Sunday, August 26th and 27th, the second Annual Meeting was held on this island, with an audience of solid earnest listeners counting over six hundred by the ferryman's tally on the second day, and with no hangers on of curious idlers, all such not earing to pay the slight fee for crossing the stream. we had the blue arch of sky, the green carpet of grass, the shapely columns of bity trees, the sparkling river with its baptism of purity on ther side, and order and quiet with a fit au-

Mrs. Pearsall spoke as the spirits moved her; Dr. Spinney of Detroit gave his stirring word; fine poem by Asa Stoddard, a liberal and gitted farmer near Kalamazoo, was heard with much interest; I had a good hearing; valuable conference talk by Williams, Terry, Morrison, and others gave added value and life to the day; and at five o'clock the six-hours' sessions of Sunday

There was breadth and liberty of speech, much practical thought, and the light and life of the spiritual world—one here and hereafter—added zest and clearness to much that was said. All felt it was good to be there, and will wait for the circling year to meet again, in the body or out, on that beautiful spot.

Yours truly,

G. B. Sternins.

Detroit, Mich., Aug. 8th, 1876.

(From The Spiritualist, (London, Eng., ) Aug. 25th.] Direct Spirit-Writing.

BY ALEXANDER CALDER, PRESIDENT OF THE BRITISH NATIONAL ASSOCIATION OF SPIRITU-ALISTS.

I had a séance with Dr. Slade to-day, when 1 received the following message:
"Dear Sir—Man is not simply a physical

being, hence his aims should not be solely physical, It is his highest duty to develop and unfold the intellectual powers that nature, has layished upon him; to cultivate and refine his spiritual part by a study of Nature and her laws. By so doing he will obtain the true end of his existence. 1 am, A. W. SLADE."

Apart from the great truths which this mes-

sage-sets forth, the particular value to me is de-rived from the fact that it was obtained while I held the slate entirely in any own hand, and untouched by Dr. Slade. I had asked whether I might alone thus hold the slate for writing, and the answer came, "I will try." Then followed the message, which forms an appropriate comment on a remark I had previously made. Let me add that during this writing, which was, as usual, perfectly audible, Dr. Slade and I were conversing on other matters.

1 Hereford square, South Kensington, S. W., }

#### Immortalia.

Read the poem bearing the above title, (third page,) which is from the volume "A Song of America, and Minor Lyrics," by V. Voldo. Parties wishing copies of the work can find them on sale at the Banner of Light Bookstore.

George A. Fuller, of Sherborn, Mass., will lecture at Walker's Grove, Natick, Mass., Sunday, Sept 10th, morning and afternoon. Subject for morning, "Historic Spiritualism," afternoon, "The New Departure in Spiritualism." Dr. J. S. Bean will furnish the singing for the occasion. This is to be a basket picnic. The Spiritualists of all the surrounding towns are invited to attend. A good time is anticipated.

At Investigator Hall, Paine Memorial Building, on Sunday forenoon next, there will be a free debate on this question-" Is the Liberal League deserving of the approbation and support of the liberal public?" Mr. F. E. Abbot, of The Index, B. F. Underwood, and other able speakers will take part in the discussion.

Charles H. Foster has taken up his quarters for the month of September at No. 9 West every week with unquestionable facts of the 29th street, New York. The friends in that city themselves of the opportunity of testing the amazing character of his mediumship.

Be sure to peruse the straightforward recital, given on our second page by Mrs. Louisa Andrews, of her remarkable experiences at the scances she was privileged to hold with Dr. Slade in New York, just previous to his departure for Europe.

Miss Mattle A. Houghton, clairvoyant and electro magnetic physician, has returned to her old quarters in the Banner of Light building, where she may be found by all wishing her professional services.

The Santa Clara County, Cal., Medical Society, (regulars,) organized recently, voted to admit women as members.

### New Publications.

We have received Nos. 25, 26, 27 and 28 of ZELL'S POPU-LAR ENCYCLOPEDIA: a Universal Dictionary of the English Language, Science, Literature and Art, and Gazet teer of the World. By L. Colange, LL.D. This choic work will comprise, when completed, two volumes of about twenty-six hundred pages, and containing one hun-dred and fifty thousand articles, nearly three thousand Blustrations, and eighteen superb maps, and is an American institution in the broadest sense. The present installment leads off with a map of Europe, and the letter-press is brought down to GREE. Horace King, eastern agent Thompsonville, Ct., will send a specimen copy with map to any address, on receipt of twenty cents.

THE RECORD OF THE YEAR, for September, is received from its publishers, George W. Carleton & Co., Madison square, New York. A steel-plate portrait of James Gordon Bennett serves as its frontisplece. This sixth number finishes the first half-yearly volume, and contains a complete analytical index which is of marked value. The magazine has during its, brief existence achieved an unmistakable reputation for usefulness and worth.

#### Movements of Lecturers and Mediums A correspondent writing from Springville, informs us

hat Bishon A. Beals has had excellent success as lecturer, and that he is engaged till October 1st. Warren Chase may be addressed during September a his home, Cobden, Union Co., Illinois,

Mrs. Carnes, the medium, has returned to Boston. Se er advertisement. Mrs. Nellie J. T. Brigham will address the Brooklyn So

clety of Spiritualists during September and October. Dr. W. L. Jack will be at his office for two weeks in Haverhill, Mass., No. 60 Merrimae street, after which he will be in Philadelphia until about the 3d of October, when he will return home to the East. His address will be 924 Green street, Philadelphia.

N. Frank White's address for September is Boston Mass., care Banner of Light. Mrs. Dr. M. A. Amphlett's address for the present i

care Dr. C. Bradley, Dayton, O.

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

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Public Reception Room for Spiritualists.—The Publishers of the Banner of Light nave assigned a suitable Room in their Establishment EXPRESSLY FOR THE ACCOMMODATION OF SPIRITUALISTS, where those so disposed can meet friends, write letters, etc., etc. Strangers visit-ing the city are invited to make this their Headquarters. Room open from 7 A. M. till 6 P. M.

Mr. and Mrs. Holmes, 614 South Washington Sq., Philadelphia, Pa. Circles Monday, Tuesday Wednesday and Thursday evenings, at 8 o'clock.

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

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.

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2w\*—Sept. 2. NOTICE TO OUR ENGLISH PATRONS. J. MORSE, the well-known English lecturer, will act

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

don, Eng.

PHILABELPHIA 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 Costes streets, and at all the Spiritual meetings. Parties in Philadelphia, Pa., desiring to advertise in the Banner of Light, can consult Dir. Rhodes.

ROCHESTER (N. Y.) BOOK DEPOT, WILLIAMSON & HIGHEE, Book edlers, 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.

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## Charles H. Foster, Medium, No. 9 West Twenty-Ninth street, New York, Sept. 9.

TEST and Developing Medium. Sittings, \$1. Séances every Thursday afternoon. Hours II till 5. 21 Sawyer street, from Shawmut ave., Buston. 2w°—Sept. 9.

### LAST GRAND SUNDAY GROVE MEETING

OF THE SEASON. TIME Substitutibles and Liberalists will hold a meeting at LOVELL'S GROVE, opposite Quincy Point, on Sunday, Nept, 10th. All orderly people are conflictly invited to Join. Arrangements have been completed which will make this the most pleasant and satisfactory methanizated the season. Addresses will be deriveged by ly invited to John. Attangements have been computered which will make this the most pleasant and satisfactory gathering of the season. Addresses will be delivered by DR. H. S. STORER and Miss Lizzie Dotten, of Boston. Music by a fine instrumental hand. Miss, SUY-DAM, 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 splitts 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 accompanioners, will be served at noon.

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Steamers will leave Lewis wharf, Boston, for the grove at 8, 9, 23, 1939 a. M., and at 1239, 230 and 320 p. M. Excursion takes from Boston, including admission to the grove, skity, cents. A special value from Salem and Lynn (fanding its passengers at the wharf yiell be run over the Eastern Halfroad at Excursion rate. Ticke's at stations.

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2018-Sept. 2.

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# Missage Department. all that was presented, oh, mother, to your daughter's vision.

The second Messages given at the Baltimore Chicles and the Best of the september of which are printed on this page. Indicate it is openes any with them the characteristics of their early differ to that beyond whether for good or existings to a transcript of the own of the september of the carbon space to an index to good state, even foaling progress to a higher condition. We ask the reached to reacher no doctrine per forth by sprints in those columns that does not compet with his or let transm. All express as much of truth as they persected to mode.

#### MESSAGES FROM THE SPIRIT-WORLD . THEOLOGICAL THE MEDICASHIP OF MRS. SARAH A. DANSKIN,

(Wife of Colonel Washington A. Danskin, of Baltimore, During the last twenty years hundreds of Spirits have d with their friends on earth through the mediumship of Mrs. Danskin, while she was in the entranced conditions-totally unconscious;

#### Mrs. Danskin's Mediumistic Experiences. (Part Thirty-Slv.)

BY WASH, A. DANSKIN, . . .

In the autumn of 1871, a patient was brought to my place of business, who elicited my warmest sympathies. He was a German, of fair complexion, time eyes, and well-formed head. Being lifted from the carriage by the two friends who accompanied him, and brought into my room, I found him unable to stand without support. In conversation with him I found a bright, quick full of the hope that something might be done for him through our instrumentality.

HIs situation was a somewhat fearful one. With a wife and three or four children to provide for he had been confined to his bed for more than five months, under the treatment of one of our most popular physicians of the old school: Instead of improving, he had grown worse, and finally a consulting physician was called in, and the two doctors determined that he must have one of his legs taken off. This he was unwilling to submit to, and resolved to see if Dr. Rush, through Mrs. Danskin, could save him from the threatened amputation.

I accompanied him and his friends to Mrs. Danskin's office, and, to my great/delight as well as astonishment, she was entranced immediately, and Dr. Rush said : "My friend, you have as healthy an organization as any man in the city of Baltimore, with the exception of a single local difficulty which we can speedily remove.". I had never before heard Dr. Rush speak thus positively in any case, and, feeling deeply interested in the man, I was both gratified and surprised. The sequel proved the Doctor correct. Mrs. Danskin prepared medicines for him, and directed that he should call again the following week.

At the time appointed he came alone in his wagon. He was again supplied with medicines, and directed to report that day week. On that day week he walked more than a mile from his home to the office, and was apparently in perfeet health. He never has had any return of the disease, and is now one of the most active, energetic business men in our city.

I speak of these cases as exhibiting, in a marked degree, not only the power of spirits to commune with and control mortals, but as demonstrating the beneficence and wisdom of those Genlightened ones" who have been gathering knowledge in the world of causes.

### Hannah Downing.

My name was Hannah Downing. Long and severe sickness was mine; tedious and heavy pains, groans and sighs; but I could not murmur, for I knew that by my sufferings in the earthly tenement I should be made more blessed In the other life.

Mortimer, my beloved husband, you were ever kind and tender to me. Tears dimmed your eyes, the heart was sad, the house was lonely, for the one whom you loved bad been carried out to be buried. But in the stillness of the night there comes a whispering voice: "Mortimer, arise! come and meet me, for I am at the threshold asking for admittance."

The world, I know, will not believe it. but what matters that to me when I have the evidences, tangibly, that after physical "death" comes perpetual life? What more can the throbbing, beating heart of a wife say to one whom she has left behind? "Be ye ready," for the messenger will come for you as it came for me, and then the reunion will be beautiful, giving advantage to yourself and to me. The linking tie of harmony can never be broken between us. . In Franklin street was my residence, in the beautiful city of New York.

### Meriton Yale.

Suddenly I died at Mont Clair, N. J. My name was Meriton Yale, of the late firm of Carey & Yale. In my thirty-third year. I was taken to the church in Mont Clair, and from there to the burial-ground.

There is much to overcome with the elements through which you are compelled to pass. My mind was not ripe for this condition, consequently there is a shadow over it, and by those who are more highly educated than myself I am bid to come here, and gain converse with mortals; and here I am partially unorganized, incapable either to lay down this life or take up the

I was a man of the world, fond of social life. I was not debased in mind or character. I was always willing to perform a kind act toward my neighbor. I always felt at heart to be a friend to the widow and the orphan.

Memory pursues me with the thought that I have left undone those things which I should have done, and I have done those things which I should not have done. Still, in the brain and in the heart there is a prompting, a feeling which bids me not look downward but upward.

Still through another grade I pass; sadness comes over me. I feel a want of confidence in the mercy, kindness, and the wisdom of my Creator. My weary footsteps turn back again with a feeling within me of hunger and thirst.

### Mary Ellen Ferry.

Mary Ellen was my name. I was in my seventeenth year. A long and painful illness was mine. I was the eldest daughter of Ann Brogan and the late Patrick Ferry. My residence was South Front street. Though seemingly dead, mother, I am not. The spirit of your daughter comes and goes, leaving the fragrance of her spirituality in the home from which she went. I thought, from my earth teachings, that death would be hard, but I was agreeably disappointed. Everything, to myself, was bright and beautiful. The valley had no shadows. I

#### . Catharine Kanagan.

My name was Catharine Kanagan. I was from the parish of Invar, the county of Donegan, Ireland. That's my birth-place, remember, that I'm speaking about. I was forty years old, and I was buried from my mother's; and my mother lived at No. 12 East street, New York.

Laugh at it-you may laugh, and you may scorn it, and you may treat it with contempt, still the matter stands the same. The spirit comes and goes and makes itself known to all who wish it; and I have the fancy to travel backward and see how all things are going on. Sometimes we meet with pleasure, sometimes with that which gives displeasure, but that is a matter of no consideration when we know, in the coming and the going, we are doing good. It makes our own condition brighter and better. I know if by any chance my mother should see this she will say it is an evil spirit that has come and assumed the name of her daughter; but in that she will be mistaken, for it is she who was with you in life, died with you, and was buried under your sight. If you will accept it as me that comes, I will do good for you all; make the home and the house more perfect in its feeling of concord.

It is not well for spirits to tell all they know to strangers, and thus sometimes we have to speak mind, believing thoroughly in Spiritualism, and in riddles-but from myself it takes one burden of care and lays it at the door-step of another. Oh, mother! have charity, for there is no one that has not transgressed at some time of life. But after the sod covers the body, and the spirit goes into the beautiful world of light, it forgives and forgets. And may the boly angels and all the arch-angels, and may St. Peter with the key unlock all the mysteries to thee as he has to me.

#### William Martine Harding.

At Rotterdam, Holland. William Martine Harding, aged thirty-three. The son of Capt. Samuel Harding, of Brooklyn.

I have found a channel through which to express in part my feelings and my experiences. I was too young to have drank deeply of the sorrows and the cares of an earthly life. Wayward, to be sure, in many things, but never so wayward as to crush out my manhood or my

This mode is strange, and in its strangeness it cems to hold me with pleasure, feeling that through it I may reach those who still love me and remember me. It is only in the false teachings, that death has so many terrors; for after you leave earth behind, in your windings upward you always meet with a something to please the mind and gratify the sight.

I only approximate toward the grand and beautiful, that is written out in the landscape for those who have ambition to explore the unknown worlds. Not one sad disappointment have I met with, as yet. All blends in beauty and in harmony; and this, to my sensitive nature, gives exquisite delight, which language fails to con-

Memory, father, can never be blotted out. Time and space, to the spirit, are as naught. We come and go in the twinkling of an eye. We are sensitive to rebuffs. We meet acceptance with pleasure and delight; we give education and we receive knowledge.

This will show you, as far as I have power to go at present, that the two worlds are blended in harmony together.

Ann Augusta Tice. Ann Augusta Tice. I died of consumption. 1 was the wife of William Tice. My residence was Schimmerhorn street, Brooklyn. Flowers wither and die, but it is only seeming death to the outward senses. When the botanist examines a leaf, he finds that life is running through its fibres. So it is with the human soul. The so-called "death," presented as it is by the teachers, makes one fearit; but after you have passed through it comes the beautiful realization of a divine and all-merciful Creator upon whom you can lean with confidence. Now, William, my husband, if chance should be yours to read what I here say through a stranger, be not down hearted, but be uplifted in the mind, feeling that she who once walked with you and lived with you, still haspower to see, to know, and to feel your conditions. An All-wise Father, through the natural laws of decay, thought it better to transplant me from earth into the courts of eternal pleasure, light, and glory. No pains, no aches, no languishing for some one to cool the parched tongue, or to wipe the oozing sweat; but all, William, seems now as if the youth of days gone by had been given back, and I was living my youthful days over again; and I hope and trust that you and I will meet on those shores where so much happiness is given the spirit. In truth. William, my domestic life has almost vanishedfrom mind. I can scarce go back and trace one difficulty under which I labored. And in my laboring I know full well I must have given difficulties to others. Forgive me if I was hasty or petulant, for it was not the spirit; it was the disease that changed my nature and made me oft-times feel irritable; but that is past. The sod holds the body that was corrupt, and the spirit returns now, with all its buoyancy of girlhood, to thee and to others. Those who seek me shall find me; those who close their doors upon me will never more hear from Ann Augusta. Silence will be the watchword, knowing that she's not a welcome guest. I do not ask you to live alone mingle with the world and enjoy yourself. Your happiness shall be my happiness, and then, in our meeting, William, we shall surely know each

### Caroline Burkley Osbourne.

I was the widow of John Osbourne. My age was seventy-eight, and we were formerly of Harrison, West Chester County, New York. My name was Caroline Burkley Osbourne. I lived a good many years down on this heathenish place, and I came in contact with very many common people; some that understood the right way, but they wouldn't walk in it. Still they called themselves Christians! Christian, you will see, for their own purposes, not living day by day like Christians should live, a trying to do good to one another. The Sabbath day to me was a holy and a blessed day: it gave rest to the mind and rest to the body from the labors of the week, and for that 1 blessed it and hallowed it; but all days to me were God's days, and, thanks to that Grand (fiver I've not been mistaken; for here in the Giver, I've not been mistaken; for here, in the world of life, we are told to labor, to assist our neighbor; and by so doing, the watchword is:
"You are doing good to yourself. Selfishness, pride and ungodly ambition are not acceptable in these courts."

Years of trials and tribulations, pleasantness and unpleasantness were mine; but now the body has gone back to its mother-earth, and the was bid to enter by those who knew me, but whom I knew not. They spoke softly, gently and soothingly.

It is useless for me to attempt a description of

#### BANNER OF LIGHT CIRCLE-ROOM.

77 The following Spirit-Messages were given through

#### MRS. JENNIE S. RUDD,

At our Public Free Circle Room, July 22d, and reported rerbotim expressly for the Message Department of the

#### Harry N. Howard.

My name is Harry N. Howard. I would like to say to my wife Mary, and to my sister Julia, that the impression which they have had so strong for some time past is correct. If they will follow it, it will be all right. I will see that this paper is handed to them.

#### Piper.

Do you believe in hanging a man? [No. I do not.] It's a dreadful poor use to make of him, is n't it? Well, if you only hung him out, it would be a good thing; but you do n't. That is what's the matter. I suppose they think I was one of the worst men that ever lived. I do n't know but I was; but if they could understand what I suffered in life, they would cast a thought of pity on me sometimes. When a something took hold of me-I do n't know what it was-I could no more help setting a fire, or attempting to hurt somebody, than I could help breathing. I've lain down on the ground and groaned, and sat down and cried, and if ever anybody prayed in the world I have prayed; but it did no good, I went right off and set a

I know they say I 've gammoned a good deal. This is not gammon, it 's a fact. It was the inside of my life that people did n't know. I know I was vile. There was a something in my nature-it was born in me, for I had it when I was a boy-that made me feel as though I must kill something. I delighted to kill a fly, or a spider, or anything else, and to kill it the worst way. I could n't help it, it was in me, born in

Those who think hanging was too good for me, don't know what I suffered. If they had wanted to punish me, they 'd better have left me in the old prison. They let me out, and I'm glad of it.

Oh, that little child! She follows me everywhere. Her face is before me everywhere. Aint that punishment enough? I was n't paid for the work. I do n't know what made me do it. I can't tell you. I know it 's done. If I was living in my body again, and by letting out my heart's blood could wipe it out, I 'd do it freely. Maybe if I was in the world again, I'd want

to kill somebody else. [That is n't the way you feel now?] Oh, no, and I hope I shan't; only 'd just like to have the world know (those that think hanging was too good for me, and they could n't punish me hard enough,) that if they 'd kept me down here they would have punished me a good deal more.

as though I should ever know what happiness is. Maybe it will come by and by.

the world if I could bring her back to life again.

mary Maria Harris.

Flowers for me? [taking the bouquet from the table.] Can I have some? [Yes.] Do we have to give our names the first thing? Well, my name was Mamie, that's what my mamma called me. Aint it funny—those scratches [pointing to the reporter's phonographic characters]. Will you put what I say in the paper? [Yes.] You're telling me the truth, aint you? You look real pleasant. I don't believe you would tell lies. All you here to-day like little children, don't you? I went out with a bad throat; it plagues me a little bit now. I hunted everywhere for my mother, and couldn't find her. You don't summer-Land; 4-Social Centres in the summer-Land; 4-Social Centres in the summer-Land; 5-Winter-Land; 5-Winter-Lan my mother, and couldn't find her. You don't know how I loved my mamma-ever so much! She used to take real good care of me, and little Harry, too. It was dreadful lonesome. Did n't you get lonesome when you went away from your mamma? [Yes.] That was a good while ago, I guess. I could n't see her, nor find her; it was all mixed up where she was, and my throat felt so bad. I found a medium at last, and I made that medium cry. You do n't know how bad I made her feel, but I did n't mean to hurt her. I made her feel ever so bad, and she her. I made her feel ever so dad, and she couldn't help crying. Then a gentleman told me—that man—you call him doctor—with a thing down his back; what do you call it? [A cue.] He said if I would go with him I'd see my mamma: but I didn't see her. After I got Postage 2 cents.

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Cloth my mamma; but I did n't see her. After I got out there an uncle came, my Uncle James, and he said: "Come, Mamie, go along with me. 1 went, and it seemed as if I went home to Buffalo, and I found my mamma, but she would n't speak to me. I could see her, and go right up to her, and hold on to her hands, and she looked round. She has got my picture, and she looks at it every day, so she has n't forgot me.

She didn't know that I'd followed the man with the cue. He said I might come up here to-day. You do n't care, do you? I did n't tell you my name, did I? I said Mamie. My name is Mary, and my brother's name is Harry. My last name is Harris, my middle name Maria. Harry was named after my mother's brother. Now I am going. I am very much obliged. Can I come again? [Certainly; we shall be glad to have you.] The old gentleman said you'd have lots of folks here any other time. [That's true.] Then I shan't come. I do n't like much company, I only like a little. I must tell how old I was, must n't I? I wan't very old. I believe I am most eight now.

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## Spiritual Grove Meetings.

#### Shawsheene River Grove.

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

Drs. H. F. Gardner and A. H. Richardson conducted the details of their last meeting at this grove-on the Boston & Maine Railroad-for the season, on Sunday, September 3d. A number of visitors, which was viewed as considerably in excess of that attending the meeting held there on the 20th of August, repaired to the place, testing, in so doing, the scating capacity of some forty cars. The day was fine, the people present kindly disposed and quiet, and the exercises passed off pleasantly to all concerned.

After a short time spent in mutual recognition and congratulation by friends from different localities, the crowd gravitated to the Yale tent to listen to the speaking. Opening remarks by Dr. H. F. Gardner, concerning the order of the seryiees for the day, and a song by Mrs. S. E. Crossman, Miss Nelbe M. King and Dr. Gardner, Mrs. Brackett accompanist, prefaced the address of

Dr. J. E. Bruce. Dr. Bruce sketched briefly the preliminary steps, through public and private agitation and correspondence, which had ultimated in the Philadelphia Convention of July 5th, and read from its official report a statement of its aims, citing also the following declaration adopted by those there present:

"We recognize in Jesus of Nazareth the splittual leader of men, and accept his two great affirmations of love to God and love to man as constituting the one ground of growth in the individual, and the only and sufficient basis of human society."

He further continued to treat of the methods proposed to be pursued through the formation of local societies, looking toward a delegate convention in the Fall for further completion of the work now begun. In his opinion, the aims of the new movement were to lead men and women into a right conception of themselves, and their Individual powers, and then to bring them into harmonious relationship with society, the State, the nation, and the great centre of spiritual influence and spiritual power in the heavens. This work was sought to be performed in these local societies, to be organized on a religious and financial basis, and furnished with committees on Health, Education, Social Life, Reform, and Spiritual Life—societies which would also keep the light alive beyond their boundaries by repre-senting the spiritual idea in all parts of the country where they were located, and serve to of fer attractive points for the embodiment of these splittual influences and powers which are ever ready to pass over from ideas into facts whenever a human soul is found worthy to be their recipient.

The men who went to Philadelphia were look-

ing at the work to be done, and were not specially interested in fulminating a creed. The world had words enough; if Spiritualists stopped there, they would be doing nothing more than the churches had done in the past. These pro-posed local societies were intended to be schools always in session, for the benefit of the young and old alike.

The speaker extolled the Christian religionnot Churchianity, however—for the deep spiritual way in which it had, unconsciously to its self perhaps, operated for good among the masses of mankind; this had sprung from the wonderful spiritual power that was drawn down about the Nazarene, and that is now going out from him, enkindling a life giving influence for

all the nations.

He reviewed the object of the sub-committees, of their purpose to inculcate the law of health, to arrive at the best methods of propagating the human species (which he held to be infinitely more important than efforts at obtaining better pigs or horses), to satisfy the religious element in man's nature, etc., and said one of the chief advan-tages resulting from this movement would be to do away in a great measure with public mediumship with its (to his mind) attendant tendency to uncertainty, and to give instead a communion with spirit-friends in the sacred privacy of the home circle. There was scarcely a family in the land which had not among its members some one who was possessed of mediumistic gifts; these, he said, could be tenderly nurtured, and devel-oped by the added knowledge which would be attainable within the ranks of these local socie-ties, and a great gain be made in a much needed direction, as it seemed to him. Now parties de-siring were obliged to visit a medium who was a stranger to them, who had been developed by chance, just as the spirits could manage to ac-complish it. From these family centres the dis-ciples of the New Movement hoped to cause a

The speaker and those he represented did not wish to organize any body; he sought to find men and women who were organized, and to compass a living communication with them, making one-pole of a great battery whose other ex-treme was with the Eternal Spirit in the heavens. He hoped to reëstablish once more upon earth, of a truth, that glorious ladder of angel communion which Jacob saw in midnight vision.

The speaker said he clung to the Bible as known

to the churches, but had no quarrel with those who saw beauty and grandeur and truth in the sacred writings of other religious orders; he venerated the Nazarene, but would not take issue with any one who preferred to detach all theological meaning from the word Jesus, and to look upon him as a great spiritual phenomenon, a hieroglyph of spiritual power, the materialization of God on the plane of history, the most mighty and influential spiritual centre that has yet been established in this world of ours. The tide of spiritual power had flowed in upon the race in waves, Buddha, Zoroaster, Mohammed being among them, but that tide rested there, for the present at least, in the man who was called Jesus of Nazareth; God, the great, indwelling Spirit, was, however, in all these steps of advance, and perhaps in his next incarnation he would take the spiritual power of a Jesus and add thereto the intellectual power of a Humboldt and the organizing power of a Napoleon Bonaparte, and combine them into one active human centre from which the rays would diverge through every de-partment of life, individual, social, spiritual and national. We do not know what God will do. In conclusion, he said that work was what he

aimed at; and he desired to hear from all who were interested in the movement; he would visit any locality to speak upon the matter, and do what he could to aid in the organization of local ocieties to be represented by delegates next Fall. Parties wishing to learn further particulars could

After a few remarks by Dr. II. B. Storer concerning the mediumship of Mrs. Suydam, the meeting adjourned for dinner, which repast being amply discussed, prepared the way for a conference which me a particulated in with vigor conference, which was participated in with vigor by several speakers in attendance. Dr. Bruce presided, and in taking the chair, made a resumé of his morning's discourse, denied that the new movement embodied a creed, said the conference at Philadelphia was only a preliminary session, and held that the Committee of Twelve was but a body appointed as it were to report the order of business for the Fall convention, subject to the approval of the delegates there attending, having ported which, their office and instructions, and

existence as an advisory body, would be fulfilled.

Mr. Plympton, of Lowell, in the name of the mediums and of Spiritualists generally, entered a strong protest against the new movement. A certain people, dissatisfied with their surroundings, had once—so said an ancient book he had somewhere read—demanded a king; that king was given them, and the result was an oligarchy. was given them, and the result was an oligarchy, under which all who dared to communicate with spirits stood in danger of their lives. Judaism thus in time became but a rent fossil in the pathway of the then progressive movement embodied in Christianity, but when the Christian church shut out the spiritual visitants, and at last for-mulated its doctrines at the Council of Nice, (which placed in effect the letter of temporal

day was witnessing its rapidly augmenting decadence.

This story was sought to be revamped in this our nineteenth century. Some half-dozen disaffected individuals in the spiritual ranks—most of them formerly ministers in the churches filled with displeasure because, forsooth, some of the manifestations, physical and mental, which occurred through the modern media were not up to their particular conception of what a disemto their particular conception of what a discus-bodied spirit should of right display, were seek-ing to hedge in the hithertofree march of Modern Spiritealism, in the name and by the authority of King Immanuel of the Jews, whom they held to the ruling spirit throughout the universe. Mr. Plympton spoke of his twenty-five years ex-perience in Spiritualism, of the past abortive efforts to organize on various platforms, and pre-dicted that this new movement was inevitably to share the fate of the others. Spiritualism came through its varied phenomena to man—he did not invent it, and could not control it-and from the spiritual world must also come to man the word of organization. That word, Mr. Plympton claimed, had never been spoken. The time was not yet declared by the spiritual intelligences, and those who, glorying in their intellectual acu-men, hoped to lead the movement into deepgrooved channels of their own constructing would ignominiously and deservedly fail. [Ap-

Christianity was the religion of a monarchy, Spiritualism was a democratic system—its be-lievers needed no king, whether as an historic mortal, or a disembodied but sternly individualized "spiritual centre." The Convention which Dr. Bruce proposed in the fall, in that it would be composed only of delegates agreeing with the movement, would be but a reproduction of what the doctor had just preached in the morning, and its declarations would not embody the views of the majority of the spiritual believers in America. Spiritualism had accomplished its grand march, up to the present time, and had brought about its wondrous changes in public sentiment on religious matters all over the civil-ized world without organization, and the hour had not yet struck when any Philadelphia Convention, infilled with the inciplent greed for ecclesiastical dominion and dogmatism, could grasp the reins and regulate either the amount f the spiritual influx, or the characteristics or fitness of its media.

Charles Stearns followed. In the course of his remarks he lamented the widespread atheism and infidelity which characterized the spiritual movement, and said but for these nine-tenths of the church-members would acknowledge their

belief in Spiritualism.

A gentleman who stated that he was one of the trustees of a Methodist Society in Lawrence here rose in the audience, and accused Mr. Stearns of making a misstatement when he said nine tenths of the church members would come over to Spiritualism if a Christian element were in-fused into it. The speaker had been a Christian piritualist for years, but there was not a church n Lawrence where he would be allowed to recite is truthful experiences.

Mr. Stearns at once modified his remark by stating that he meant to be understood as expressing only his opinion in the premises.

A lady whose name was not given addressed a ew words, and was followed by a gentleman who declared that he did not believe organization was necessary for Spiritualism; no such crystallizing of forces could strengthen its manifestations, the or lorces count strengthen its mannestations, to real source of its power—it would weaken them instead. He did not believe in creeds, and would not embrace one, even though it was formulated by Dr. Bruce's "angels in heaven."

Dr. Bruce replied. He thought his opponents were troubled about words more than anything else. The new movement did not seek to limit anything, but to make men understand their true position in all things, so that they could stand as living materializations between the magnetism which streamed up from the earth-beneath them and that which was shed down upon them from the heavens, and thus come into harmonious rethe heavens, and tous come into narmonious re-lationship with the elements, with God, with Nature, and with eternity. The progressive movement of all time, he believed, was embodied in what the Philadelphia Conference was trying comrades w**o**uld devote all their energies. The cobweb of effete Judaism, the cobweb <u>of</u> an effete Churchianity, etc., had fallen before the mighty influx from above, and if now, in following its course, the cobweb of an effete Modern Spiritualism (agape at wonder-seeing but neglecting the weightier matters of life here and to come) got in the way, it would be brushed aside in a moment.

Dr. H. F. Gardner reminded the speaker that the "cobweb" of Spiritualism was composed of the beliefs and convictions of eleven millions of thinking men and women, and that no movement owing its incipiency to the action of some half-dozen individuals at Philadelphia could push it aside. Enthusiasm was a good thing, but Dr. Bruce would do well in his flight of fancy to remember that himself and small party did not embrace the all of spiritual progress, or represent to any marked degree even the so-called intel-lectual class among the Spiritualists, whose standto desire to be understood as typifying. If their declaration recognizing "Jesus Christ as the spiritual leader of men," did not embody a creed and its attendant evils, then there was no creed and its attendant evils, then there was no creed or kindred characteristic in the effort of the Godin-the Constitution bigots, who were trying to compass a formal acknowledgment of the Jewish Jehovah and Jesus Christ his son in the Constitution of the United States.

This Philadelphia movement was the offspring of a few disaffected men. Who, for instance was William Fishbough? He was a Sweden borgian—a sect notably opposed to the very soul of Modern Spiritualism—and of course anything looking to an acknowledgment by Spiritualists of Christ and his spiritual kingdom would be eminently satisfactory to this disciple of the Swedish "Emanuel." To do so would be to open the way to creedal centralization around a mere name and the fight for freedom which Spiritualism had and the light for freedom which Spiritualism had waged for over twenty-five years would be in vain. Modern Spiritualism had through its phenomena accomplished its past triumphs, and its future glories would be won by the same means. It had no need of the cunning harness with which half a dozen men convened in Philadelphia proposed to invest its free limbs. delphia proposed to invest its free limbs.

FIRE SEANCE BY MRS. SUYDAM.

The hour having arrived for the announced The hour having arrived for the announced manifestation of spirit power rersus fire, through the mediumship of Mrs. Suydam, Dr. H. B. Storer briefly addressed the people concerning the nature of her development. He said that at a circle held in her own family, some eight years since, the question was asked why the "miracles" of the past could not be reproduced in our day, and the answer was returned by the invisibles that they would make the attempt. At a subsequent they would make the attempt. At a subsequent scance they began to experiment with her, and to demonstrate their power to fortify her organism against the action of fire, using a common kerosene lamp, for the purpose. This phase of development she had since presented to the publie with the most flattering success. This was not the result of jugglery; the same phenomenon had been witnessed in Eogland through the mediumship of Home, and on one occasion power from his organism was caused to outflow upon that of the venerable William Howitt, so that he, standing near Mr. Home, was able to pass his long gray hair over burning coals without even the smell of fire being perceivable. He wished the audience to remain perfectly quiet, for the least out-cry during the scance would occasion the burning of the medium by destroying the passive con dition necessary to exist in her mind during the experiment—a cry from a child during the effort at Lake Pleasant Camp Meeting, on Sunday, Aug. 27th, having caused a slight scorching of one of her hands. He said the spirits operating were claimed to be a band of ancient chemists, and that her control during the scance was the spirit of an Indian girl who had frozen to death, and who was therefore ready to draw near the flame with alacrity.

Dr. Eaton of Lowell was chosen by acclama-

(which placed in effect the letter of temporal tion by the audience to examine the medium, power over the spirit of progress,) the signet of and report what was perceivable to him, as a doom was set on its forehead, and the present medical man, in her condition before and after

the scance. He examined her arms and face, and reported their condition to be normal, pulse a little quick. A vessel of water which had been pumped from a well close by the speakers' stand was brought to him; he tasted the fluid, and said no perceptible flavor, other than the natural one could be detected therein and the scance. one, could be detected therein, and the scance proceeded: the medium washed her hands, face and arms in this water, to show that no chem-icals were upon them to ward off the effects of the fre; the lamp was placed in plain sight of the people, and turned up to a full blaze; the chimney was allowed to reach the utmost heat capable of being generated by the burning oil beneath, and the reading self-gray with seeming cold. and the medium, shivering with seeming cold, and giving vent to short ejaculations in some apparently Indian dialect, fearlessly approached the lamp, seized the chimney, pressed it to her forehead, face and lips, held it tightly in her hands, and then laid it upon the table; she then held her baredarms in the keenly-burning flame of the lamp several times, and for some seconds; a strip of black velvet, drawn tightly around one of her wrists, was also submitted to the lamp flame without suffering any damage from the fire. Al-collol in a saucer was set on fire by her, and she placed portions of the flaming fluid in her mouth, and against her lips, without perceptible wincing. During the scance music was furnished by the choir, and the audience preserved the utmost tranquility, bursting into applause, however, at the conclusion.

Dr. Eaton reëxamined her arms and face, and reported that he could detect nothing of a very striking difference from what previously existed, as to the condition of the skin. A collection taken up on the spot for Mrs. Suydam resulted in amount to some over \$32,00.

Singing by the choir, the reading by Dr. Storer of Socrates' address to his judges, and a song by Mrs. Crossman, "O Salutaris Hostia," Miss Nellie M. King accompanist, prefaced the address by Dr. Stører. with which the meeting closed for the day. An abstract of the Doctor's remarks will appear next week.

#### Gathering at Highland Lake Grove.

[Reported for the Banner of Light.]

Rarely has a more successful and interesting meeting been held than the gathering at Highland Lake Grove on Sunday last, under the management of Mr. J. B. Hatch, Conductor of the Children's Progressive Lyceum No. 1, Boston. The splendid weather, the charms of music, the Lyceum exercises, and the platform speakers, were attractions that tempted not fewer than five thousand people from their homes for a day's enjoyment.

When the 9:15 train from Boston arrived at the grounds, not a few were already present to greet its occupants. The interest of the visitors in the day's proceedings was manifested by a general rush for the auditorium. They began at the rallway side. The members of the Lyceum the railway side. The members of the Lyceum fell into a long procession, headed by Mr J. B. Hatch and the leaders, and the National Band, Boston, formerly 1st Regiment, with Alonzo Bond as conductor. The effect of the beautiful music across the lake, issuing as it were from the trees, and every moment approaching nearer and nearer as the procession crossed the pretty rustic bridges, was to fill the air with harmony and the soul with lofty inspirations. Banners, with devices and mottoes floating from almost every vices and mottors, floating from almost every column of the auditorium, and the beautiful decorations of the platform, presented a scene truly pleasant to behold.

The exercises of the day commenced by the vast audience rising and—led by the band and a choir of ladies on the platform—uniting, as in one voice, in singing America. The Lyceum evolutions were then gone through with. First came the grand banner march to music, ex-ecuted with marvelous precision and order, the effect of which was pleasing in the extreme. Next followed the wing movements, conducted by Mr. F. L. Union. These were succeeded by In the Sweet Lyceum members. And, with "In the Sweet By-and-Bye," sung by the whole audience, the

morning's exercises were brought to a close. Sounds of music from the auditorium brought the strollers from all parts of the Grove to join in the afternoon exercises. These commenced by the audience singing "Nearer, my God, to Thee." Dr. Samuel Grover, of Boston, offered an invocation, and Mr. R. Linton, of England, gave an address on "The Church of the Soul."

Mr. Linton spoke of the influence of religious emotions on the individual, on social life, and on communities at large, and showed how the moral and political interests of nations were interwoven therewith. He then proceeded to dwell upon the failure of the churches to maintain the ascendency of religious life among the peoples. Yet, notwithstanding this defect of all known ecclesiastical organizations, the true church in men's souls had proved itself supreme. In support of this he adduced many interesting historical examples. Rationalism also came under considera-tion. Both Ecclesiasticism and Rationalism ignored the spirit and the spiritual, and hence they failed to supply the yearning needs of the human soul. The restoration of the truly spiritual element, with all its unfoldings of spirit-philosophy, was the only hope of the world. Not that Nature, science and knowledge were to be disregarded, for religion was allied to philosophy and science. But spirit-communion, and the absolute certainty of a hereafter, as demonstrated anew in recent times, were the most potent facts for the renova-tion and exaltation of the human race. Of these Mr. Linton gave some graphic delineations, which seemed to thrill the audience, and closed his remarks by saying that the grandest temple we can rear is to God within the soul, with the holy choir of angels to "Sing us sweet fragments of the songs above."

Mr. Linton's discourse was free from rabid denunciations, was calm, thoughtful, yet given with great energy, and redounded with historical research. The interest of the hearers was manifest by their rapt attention.

Mrs. Hattie Wilson followed with a trance address mainly upon freedom of thought, showing how this had been upheld or violated in the events of American history, since the landing of the pilgrim fathers.

The rest of the day was left in the hands of the National Band, who gave a sacred concert. So enchanting was the music they discoursed, that the people were loth to quit their seats though the sunny grove invited them among the trees. The sound of the imperious railway whistle brought to an end but too soon a day of unequaled enjoyment.

The success of this undertaking has encour aged Mr. J. B. Hatch to hold another gathering on Sunday next, Sept. 10th, at the same place— Highland Lake Grove, on which occasion the pro-ceedings will be similar to those of last Sunday the speakers to be Dr. John H. Currier and Mr.

Henry C. Lull.

After that day (10th) the Lyceum will meet for the next two months at Rochester Hall, Bos-

One of our most distinguished sarants, who has taken a prominent part in the controversy against Spiritualism, was induced—possibly by his unconscious cerebration—to visit Dr. Slade, the American medium, now in London. In order to guard against trickery he took with him his own folding-slate, and having placed a frag-ment of pencil inside, held it along with the medium. Immediately a scratching was heard within, and on opening the state a message was found written. A hand also appeared in full light, and the furnitute in the room moved actively about under similar conditions. The philosopher left, confessing that here was "a nut to crack." Under the circumstances he could scarcely say less. I look forward with interest to his more detailed account of the vist .- Liver poor Daily Post.

The Portland Advertiser says: Two little girls up-town with a pet kitten, were discussing the question as to how it purred. "Oh, I know," suggested one, "he just wrinkles up his breath that 's all."

#### BRIEF PARAGRAPHS.

SHORT SERMON.—A little benefit alienateth friendship: a great one maketh an enemy. This has been the experi-ence of thousands of good souls; but their compensation in the life beyond will overcome all the unbappiness engendered by selfishness in this.

But little idea can be obtained of the condition of affair in Servia. The telegraphic accounts have successively given Alexinatz to the Turks, and butchered its inhabitants, and then declared that a certain general with an unpronounceable frame still "holds the fort " for Servia, and occupies that interesting city with ten battalions. No doubt a very severe battle was fought September 1st beneath its walls (if it has any) and that most sanguinary results followed, for there is "noquarter" in this fearful strife-even the red cross of the ambulance corps proving ineffectual to save its wearer from the Moslem scimetar Women, children and aged men are being butchered indis criminately by the troops of the Porte, and even England begins to be affrighted at the wild acts of her "natural ally of the Bosphorus. As we go to press the reports look like mediation by the great powers—at least toward an armistice for one month.

A new clothler in Danbury, Conn., has excited public When asked for an explanation he quietly inquired: "If it had n't been for an apple where would the ready-made clothing stores be to-day?"

The election in Vermont, Sept. 5th, resulted in a majority for the Republican State ticket.

Hell Gate objects to being blown up, and reacts upon its executioners. By the explosion of dynamite on a government scow at this dangerous locality, Sept. 5th, four men were instantly killed and six-others mortally wounded,

A Berlin journal emphasizes the fact that there are two someric mononitrobenzomaphtylamides, one of which, by the action of hydrogen, yields monoamidobenzoanaph tylamide, the other, hydrolenzodiamidonaphtaphtalenc Either of these bodies, if treated with mononmethylproto-catecnic acid, is liable to produce an explosion (of cachin-

"He was one of our most energetic trustees," says a village paper, in an obituary notice, "and we trustee's happy.'

Bro. C. C. Thompson, of Norwich, Ct., says that we blundered in our "short sermon" in saying that the sap of trees returns to the roots. Well, perhaps our friend is right; but Digby wants to know where maple sugar comes from If the sap "never" runs down?

A prominent Cincinnati pork-dealer is writing up his ought-to-buy-hog-raphy, -Commercial A ivertiser. Turkey and Servia sit on the "picket" fence with their backs up,

The grave of Tecumsch, the Shawnee chief, who dis inguished himself in the war of 1812, was discovered near Ridgetown, August 30th. The remains were exhumed and taken to Niagara, where they will be deposited in a rault at Brock's monument.

York. An engagement occurred recently between a party of them and the crew of the schooner Abbie Beardsley, in which the mate shot two of the thieves dead, and was him-

ltiver pirates are rapidly becoming an institution in New

An Indiana man has just been neatly scalped by a stroke of lightning, and he speaks of it as a very wigged perform-ance. — New York Commercial Adv.

A pos'-office clerk was recently floored by the following lirection on a letter : "Woon

John

MASS."

It was explained, afterward, to mean, "John Underwood, Andover, Massachusetts."

"Work as though you would live forever; Live as though you would die to-day,"

The steamer Timmle Baker, lying at Trenton wharf, exploded her boiler, Sept. 1st. Eight persons were killed or wounded. The boat, which was worth \$5000, was a total loss. The cabin and hull were both blown to pieces, and the wreck sank.

Yellow fever is terrifying Savannah, Ga., where the weather is reported as intensely hot.

Germany is feeling the hard times, and 'it is stated that no less than 200,000 of her citizens have gone into France in search of work.

A St. Louis grocer has even adulterated his orthogaphy. He announces "Bestt and Chepest Buttr."

During the recent "occultation" of Saturn by the noon, or, in other words, when the moon passed between Saturn and the earth, several astronomers who were watching the phenomenon with particularly strong telescopes say they distinctly heard the people of Saturn yelling "Down in front?" to the man in the moon

John Shotwell, of Arkansas, is dead. The other man shot better. - Chicago Times.

"Not approving the cost and unnecessary display ordinarily attending Tunerals," wrote Gibson Young, editor of the Rallston (N. V.) Democrat just before his death. 'I desire to be placed in a chestnut coffin, oiled, but not painted. This is to be enclosed in a white pine or black walnut hox. -I hope none of my family will wear mourn ing—a useless expense, and a miserable fashion. Above all things, see that every measure be resorted to proving that I am dead, DEAD, before placed in a coffin.

Slanders issuing from red and beautiful lips are like foul and ugly spiders crawling from the blushing heart of a

Early to bed and early to rise Makes a man boast in a way we despise.

Mr. Crookes estimates the force of the sunlight which strikes the earth at fifty-seven tons to a square mile of sur-

War again-this time on the west coast of Africa, A British expedition, consisting of three ships under Commodore Buell, has just ascended the river Niger and had a conflict with the natives. Several villages were burned and a number of Englishmen wounded.

The last rail of the Southern Pacific Railroad, connectng San Francisco with Los Angeles, was laid Tuesday afternoon, September 5th.

London policemen are to have cork helmets. The cork is supposed to preserve their fizzique and to increase their popularity.

"I hain't heern one this year," laments Mrs. Partington, "not one Bacchanalian sermon." The American ship, Sonora, from San Francisco for Liverpool, was sunk by a collision off Holyhead, Sept. 4th.

The colliding vessel, a Spanish steamer, also sank. One sailor was drowned. The loss will amount to \$1,000,000. Marshfield, Allegheny County, Penn., had a \$75,000 fire,

Sept. 4th. It took two separate bolts of lightning to kill an Augusta

nule, and he had been a sickly mule for several months. Turkey has a new Sultan-exit Murad the old. His suc-

cessor, Abdul Hamid II., is in full feather. He was to receive the sword of Osman (equivalent to coronation) or Sept. 9th. '

Casar conquered the world, but he could not hit a fly on his nose three times in five any more than the rest of us.

There is a wonderfully recuperative power in the air and sunshine of the woods and hills, and the human system, having none of the artificial evils of city-life to act upon it, is braced for the pressure of the healthful forces of Na The entire business portion of St. Hyacinthe, Canada

ras destroyed by fire Sunday afternoon, Sept. 3d. Six hundred houses were burned, hundreds of families were left without homes er food, and the property loss is estimated at \$2,000,000. The Paine Memorial Hall was on Sunday, Sept. 3d, con-

secrated by the Jewish congregation "Shaaray Tefila," or "Gates of Prayer," to Jewish worship, and the scroll of the law dedicated with customary formalities. The Rev. Dr. Schneebeier, of Baltimore, preached the discourse. The Gun Rock House, Nantasket Beach, was destroyed

by fire on Saturday morning, Sept. 2d. The axle of a coal car on the Hagerstown branch of the

Baltimore and Ohio Railroad broke near Weverton, Sun-day morning, Sept. 3d, and three trains of cars were badly smashed by collision with the wreck. The passengers escaped, with some serious bruises, but Joshua G. Shepley, the engineer, was found in the submerged engine in the canal, drowned, standing to his post with his hand pulling at the throttle valve, and the fireman was baldly scalded.

Two Jews have been elected to the Italian Senate. A few years ago the Jews had no political rights in Italy; now every right that pertains to citizenship is theirs.

It has been at last decided to cut the canal to connect the Atlantic and Pacific oceans through the Nicaragua Isth-

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

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#### 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 cooperate 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

he Religio-Philosophical Journal.] Spiritualist Meetings in Boston. TEMPLARS' HALL, 488 Washington street. - Spiritual meetings every sunday at 10% A, M, and 2% P, M. Good mediums and speakers always in attendance. F, W. Jones,

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