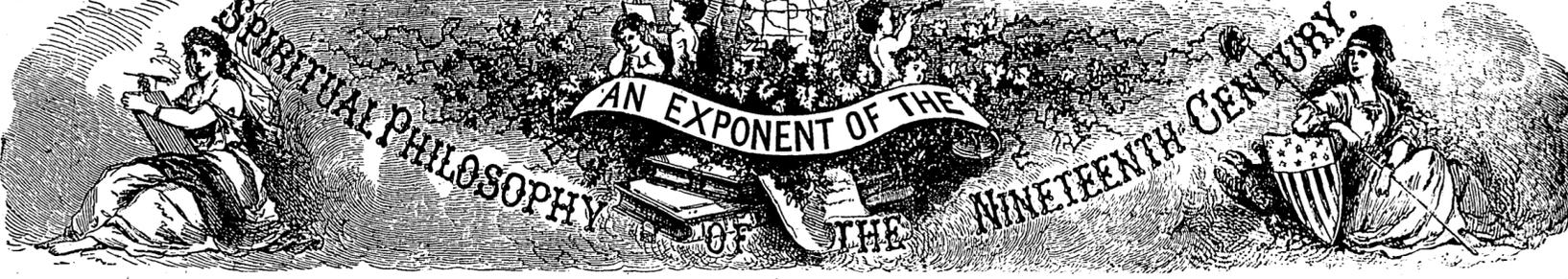


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Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRITUALISTIC EXCHANGES.

BY G. L. DITSON, M. D.

SOUTH AMERICA.

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

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

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

MEXICO.

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

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

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

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

FRANCE.

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

Number 6 of *La Revue Magnétique* is also in hand. Its first article is "An Inquiry into the rôle the Spirit plays in the Sombambulo State," and invites serious attention. Mr. Gilbert de Clieles endeavors to throw light upon the subject through his own experience; but when asking his medium to explain how she could go to a distant place and yet be alive here—her soul ("I am") quitting the body, she replied: "I have not said that the soul leaves the body; but the state is so different from that of ordinary life that expressions are lacking to make comprehensible the little which I myself comprehend," yet she did go and hunt up people and places and describe them, while Mr. Clieles was at the time not conversant with them. Here is indeed a realm for observation and experiment but little considered in our day; yet from my own experience, very limited indeed, I am convinced that the soul, with its wonderful capacities, can, as it were, project itself even into infinite space, while the

body, with a vitality which I will call spiritual, throbs mechanically, seemingly independent yet not wholly so, of the wandering soul. Mr. Manlius Salles, a noted magnetizer, contributes also to this magazine a lucid article, enumerating some of his marvelous cures; while "William" gives further illustrations upon the same. Under *Variété* M. H. Durville has a series of historical jottings, beginning with the magic triangle, which represents the origin of all things in the theogony *Brahmanique*, enumerating emblematic figures which have changed with the times, tracing them down through many centuries, and still finding at last a trinity in all nature, recognized by all peoples. I regret that the speech of the celebrated Baron du Potet (whose autograph I have, and value) made at a recent *soirée* of the society above named, is not given in this *Revue Magnétique*.

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

BELGIUM.

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

SPAIN.

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

ITALY.

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

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

The Rostrum.

The Scientific, Philosophical and Ethical Results of Spiritualism.

BY THE SPIRIT OF PROF. MAPES.

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

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

INVOCATION (by Spirit A. A. Ballou).

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

OUR HEAVENLY HOME.*
Amid the sorrows and the cares of earth
Man with bowed head and weary spirit bends,
Saying, "Within the last, the higher birth
I shall have rest; for God will make amends
For all the sorrows in the life below.
This, this my spirit, this my soul doth seek."
What is the heavenly home that ye may seek?
Are there the walls of white, plectered and fair—
The glittering gold that blazoned in each street
Makes mirror of its brightness in the air?
Gems crowned with splendor, precious stones of light,
All peopling the city with delight?
What is your heavenly home? The verdant plains
Where the blessed souls abide in perfect peace—
The trees of life whose fruitage still remains—
A balm for every pain and sin's release—
*Subject chosen by the audience.

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

Straightway descending from the skies above,
And reaching by the links of thought below,
The future life unto your minds we prove
By all of being here. What'er be deed,
Fashion your thought, your life, your earnest deed,
That is your heavenly home, your spirit's need.
You sow the seed, you gather fruitage there;
You plant the flowers or thorns upon the way;
Your home is shadowed or is bright and fair,
Proportioned to your thoughts of every day.
No pictured vision of elysian skies,
No rarest flowers unfolding to your sight,
Unless ye waken them from Paradise
By tears of sympathy in others' night—
Unless the works of kindness here ye give
Shall in your hearts and spirits truly live.

Your heavenly home is measured but by love,
Its speech and language utterance find in life;
What'er ye do to earn that path above
That shall be yours, what'er to free from strife
Humanity while yet ye live on earth,
That will be yours, within the higher birth.
No sudden crowning with life's sweetest flame:
The angels silently shall touch the brow;
Ye shall outwork each gem with its bright frame—
In some blessed deed and action here and now.
Ye shall outwork each step by step to prove
Ye are entitled to the home of love.

No phantoms angels prisoned in the walls
Of a halcyon wait your presence there;
All that respond unto your loved ones' calls;
They will make answer to your spirit's prayer
When ye shall win that triumph free from pain,
By what ye live and do and shall remain.
The Heavenly Home 's not far off in the skies,
Nor where the stellar pathway shapes its light;
But here—within the soul whose loving eyes
Gaze out into the dark and earthly night:
Here, in the walls and prison house of sense
Ye still shall look for heavenly recompense.

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

On the Way -- Thomas K. Beecher -- The Watkins Convention of Free-thinkers.

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

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

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

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

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

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

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

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

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

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

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

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

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

A song, and then J. H. Harter preached from the text, "Do all the good you can." It was characteristic of the Mohawk Dutchman. It was evidently a part of the purposed make-up of this man to make other people laugh—and I may add, *weep*, too, for he can touch all sides of human nature. His reformatory speeches are richly larded with witty anecdotes. If he has not just the right kind to fit, he makes one up, and moves right along! He is an eye-sore to the Universalists, and all other sectarians who get within reach of his wit or scathing sarcasm. An Englishman would say he is a very clever platform speaker, earnest and eloquent vocalist, led the singing. He was assisted by Mrs. Harter and Mrs. Nellie Hayden, daughter of our brother co-worker, J. H. Harter. They made the parking and echo with music most excellent.

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

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

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

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

THE LEGAL ASPECT OF THE BLISS IMBROGLIO.

It may not be amiss to close this long document with the following items:— Mr. William Winner referred to me the following incident, which I took down in pencil from his lips:— "Mrs. Bliss was at my house the four months Mr. Bliss was in prison. During the whole of that time she held four seances weekly, which were as successful, and more so, than those she held before the exposure. During that time Mrs. Bliss's only trunk was under the constant inspection of my wife, nor was it ever fastened, there being no lock on it. The trunk was the only place where Mrs. Bliss could have secreted any paraphernalia. Her washing was done with my family."

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

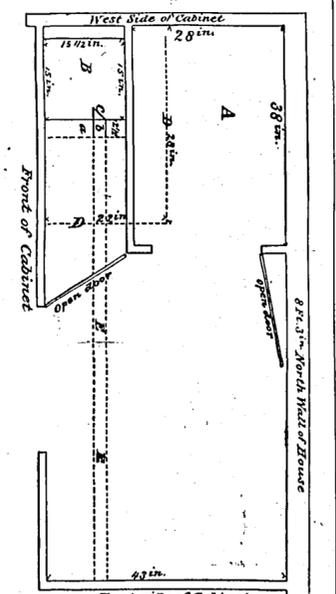
The masses would be broken unless we quenched this heresy by the faggot and the stake. "Now, sir, mark what has been the result. Here we find you, and others, daring to enter into the place that we have held sacred from the foundation of our Christian religion, and with your unholy and unsanctified hands you dare to wrest from us our sacred power." "Then have I not a right to come here and demand that you desist from such further outrage? Have you, sir, received the orders of priesthood? Have you received the keys of the kingdom of heaven? Has Christ himself left his throne that you, sir, should come into such close communion with the Father of all? No! I answer, No; you have not! And I would say to you that he who enters any other way than through the door of our Church, the same is a thief and a robber. Therefore, as a true sentinel, as a faithful subject of Saint Peter, I warn you to desist." "Now I want to ask you what you and others have done for the good of humanity by wresting from us and disseminating among the masses the power of communicating with departed spirits? Have you elevated the morals of those to whom you have given the blessing? Or, on the contrary, have you not lost all the devils that hell ever held? Look at your mediums to-day, please! Are they the models for the coming generations to follow after? Are they so pure in their morals that they should be regarded as such innocent creatures? And more than this, look upon your Spiritualists! Are they the best part of your moral society? Or, are they, to-day, the offshoots, the kick-outs of your Protestant denominations? Or might be the better termed the followers of that great scelerate, Anti-Christ! Now I come to you to-day, to benefit you, and perhaps open your eyes to see the great wrong you are doing humanity, and, if possible, in spite of all your high-handed doings, to lead you to the door of the true Church that was founded by the Father of all, through his only son, Jesus Christ our Lord, who gave to us in his kingdom to do but faithful saint, upon whom he founded his holy Church."

Mr. Jonathan Roberts writes, "I had a trap-door made and hung precisely as Harrison said it was hung, and had a step-ladder made such as the Times reporter and Harrison said was used; and I found that the smallest child could not have entered the cabinet in that manner through the opening in the floor." "From what I can learn the counsel for the defendants, though a good and honest man, had not sufficient nerve to stem the overpowering tide of prejudice and opposition that met him on every hand, both in the court-room and without, and was, to use a cant expression, so completely 'cowed down' that his clients were left almost defenceless in the hands of their enemies, whilst there was more than evidence enough, if properly presented to an honest jury by an advocate like Daniel Webster, to have not only shown them to be innocent of even a semblance of guilt, but have sent more than one of their accusers to the prison cells that had been marked out for the destined victims of the foul conspiracy." "In conclusion, I will just say that if Spiritualists, generally, before condemning the means of being guilty of fraud in the manifestations made, perhaps, by interested or envious accusers, or on popular rumor only—would carefully investigate the charges, as I have done, in the case of the Bliss's and others, they will find, I am bold to say, that not more than one out of every ten cases charged and gloated over by the conductors of the public press (not-headed by more than one in our ranks claiming to be Spiritualists, but really, as I believe, secret enemies in disguise), has any real foundation to rest upon."

Buffalo, N. Y. W. W. W. writes: "I moved to give you and your readers an account of an incident bearing upon the question of the direct control of spirits upon trance-speaking mediums in general, and 'our Cora' (as we of Buffalo used to call her), in particular. It was in the summer of 1855 that the spiritual rostrum in this city was occupied by Thomas Gales Foster and Miss Cora L. V. Scott (now Mrs. Hichman), Brother Foster speaking in the evening, and Cora in the afternoon. The spring proceeding that, a strong influence had undertaken to control my physical system. That influence, I was told by mediums, was from spirits; but at that time I had strong doubts in the matter. It was while feeling this influence upon me one Sabbath afternoon, on my way to the hall where our meetings were held, that I sprang and caught from an overhanging lamp a large box level. As I looked at the box I thought suddenly came to me, 'Take it to the hall; perhaps the spirits through Cora will use it as a text.' I was the first person in the hall, and ascending the rostrum, which was elevated above the floor of the room about two and a half feet, I placed the flat upon the speaker's desk, and took my seat directly in front of the stage, which was about twenty feet from the speaker's desk, and being nearly half that distance from the desk. The hall was crowded, as was usual, with a highly cultivated and intelligent audience. At last the lecturer, already under a strong control, entered and took her seat; I watched her every motion; her eyes were bent heavenward, never for an instant looking downward. As soon as the choir had finished singing, Cora advanced to the desk, took the box in her fingers, and without looking at it, proceeded to give from Nature's own text a discourse that for sound logic and graceful eloquence I have never heard surpassed. I went upon the rostrum as soon as the audience was dismissed, and took possession of the box unobserved by any one. On my way out of the hall, I heard a gentleman say to a lady, 'That was the best lecture I ever heard.' The lady replied, 'She got the text through the box, and studied it up.' Now comes the test of spirit control: the next Saturday evening I attended a circle: Cora was present, and being controlled by that charming Indian maiden, Shenandoah, I was informed by this sprightly intelligence, that I was to leap up suddenly and to secure the box by her influence upon me, as she (the spirit) had previously requested by Sp. A. L. I went to obtain for him such a leaf to be used as a text on the Sunday in question." "Cora was then a child in years, and shortly after the event which I have narrated, she went from our midst; but deep down in our hearts still lives the memory of the many angel utterances through her lips, and as I read the lectures given through her organism at this later period of her life, and the brave words she has spoken for our mediums, I say again and again, God bless her! And though the pitiless storms of jealousy, bigotry and hate beat upon her, I feel that she is led and cared for by those whose love and wisdom will be equal to all the conditions of life that may surround her." "In connection with this communication, I must speak of the departure from this life, in July last, of Brother Lester Brooks, in his eightieth year. He was well known to all of the earlier investigators of Spiritualism as the father of that wonderful musical medium, Miss Sarah Brooks, and as the President of the first spiritual society formed in this city. For two years or more his house was opened every night to all persons who wished to investigate the phenomenon of Spiritualism. To him, the assurances that the manifestations gave of immortality, were of priceless value, and he clung to them with all the tenacity of his being, boldly proclaiming and defending his convictions to the last of his mortal career."

PHILADELPHIA, August 11, 1878.

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



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

Banner Correspondence.

SANTA CRUZ.—Daniel S. Flagg writes, Aug. 15th: "I herewith remit for the renewal of my subscription to the good old Banner of Light. I have been a resident of Santa Cruz since 1862, and during that time, until within a few years, I had to battle alone in this town, with the assistance of the Banner, against Old Theology. I have had the pleasure of hearing all of the principal lecturers in the field in the cause of Spiritualism, who had the courage to come forward and bring the truth to the many bigoted living here buried under the dark cloak of theology. Among the faithful and honest workers who have honored us with their presence, and proved to be useful messengers, may be mentioned: Mrs. Farnham, Miss Munson, Mrs. Swett, Mrs. Emma Harding Britten, Dr. Joslyn (who is still with us), and Mrs. Stephens. Now we have among us a lady of culture and refinement in the person of Mrs. Lake, who is advertised to lecture in the Opera House next Sunday. Besides the above lecturers, and no less important to the cause of Spiritualism, may be mentioned physical and clairvoyant mediums, all good in their special phases; but none have as yet visited us who possessed such wonderful gifts, and gave such general satisfaction, as Dr. and Mrs. D. Hall McLennan—the latter being the clearer and most correct clairvoyant medium we have ever seen being controlled by a little spirit who gives her name as Alice. I have seen her, time after time, give correct tests to a score of people, not missing one in the room. She is at times controlled by the spirit of a native woman from one of the islands in the South Pacific Ocean, who uses the medium's vocal organs to speak the native language. In order to test the claims of the medium in being so controlled, a gentleman who had lived on the island a number of years among the natives, was produced at a circle one evening; he being later in arriving than the rest, both of the mediums were ignorant of his expected presence; but notwithstanding that the medium was blinded—for the purpose of making her clairvoyant tests better, as it is her custom to name and give tests to each one separately, many being strangers on the evening alluded to—her native guide came and greeted the man before entering the house, holding a lengthy conversation in the native tongue during the rest of the evening, giving the man such tests as to completely convert him. He came to ridicule, but went home converted. This is but one of the many beautiful and correct tests given through this excellent medium." "As for Dr. McLennan, he seems to be completely at the service of the departed, who use him in almost every conceivable way to manifest themselves to mortals. I need only say that I have seen many of our best mediums, and that his powers seem to be the greater of them all. As a healer I may safely say he cannot be excelled by any other in the world. He has performed many wonderful cures already, and I feel safe in saying that it is impossible for

Wisconsin.

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

Illinois.

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

Message Department.

The Spirit Messages given at the Banner of Light Public Free-Circle Meetings, through the mediumship of Mrs. JENNIE E. RUDD, are published in this Department.

We also publish on this page reports of spirit messages given each week in Baltimore, Md., through the mediumship of Mrs. SARAH A. DANSKIN.

REPORTS OF SPIRIT MESSAGES GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE E. RUDD.

Invocation. Father and Mother, we reverence thee, for we recognize thy great power, and understand that thy laws govern the universe.

Questions and Answers. CONTROLLING SPIRIT—Mr. Chairman, we are ready to hear your report on the matter.

Anonymous. Through the darkness, through the sunshine, I have walked the spiritual path of life.

Hannah Marshall. Mr. Chairman, I am truly glad to meet you—glad to feel that you can extend the help of friendship to everybody in the world.

Rosina D. Wood. I have been gone but a few weeks. I am still very much debilitated, and I don't know as I shall be able to speak at all.

James Hannon. I wish you would say my name is James Hannon. I have been gone away some little time.

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can't think now. They'll know where it is. I want to get hold of somebody who used to know me, so I can talk to 'em and tell 'em things.

Lucius P. Morse. Lucius P. Morse, from Chicago. I am to establish a telegraph wire, I expect to operate it.

Thomas Riley. I used to live in Philadelphia. I came on from old Ireland. I came on here when I was a bit of a boy, not more than twelve years old.

James M. Ferris. I wish you would say that James M. Ferris, I left Montpelier, Vt., about fifteen years ago.

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looked it all over. It matters not so much to me what my friends think of me as what I am.

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

Rebecca Deadmire. I was the wife of William Deadmire, and died at Orange, New Jersey, in my twenty-fifth year.

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"gathered together unto one place," and being literally homogeneous in essence and characteristics, when thus meeting, prompted thereto by mutual affinities, they united in associated relations as an organized material body we term "our sun."

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MESSAGES TO BE PUBLISHED: GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE E. RUDD.

Dr. Edward Simons; Payer Kirk; Adah M. Vernon. Charles A. Williams; Daniel C. Smith; John D. Mears; Felix Murray; Lewis B. Richards.

GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN.

Elmira Coddington; Henry Montague; Charles Nassau; Rowland Buckland.

Original Essay.

THE MOSAIC THEORY OF CREATION

NUMBER THREE. To the Editor of the Banner of Light: Regarding the Genesis history as teaching that, instead of "fixed stars" being large material bodies and central suns of planetary systems,

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

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ON A FRIEND'S DEATH.

With which thy soul her welcome hears, Dost thou still think of us by day? Of earthly scenes, of human tears?

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PUBLIC MEETINGS, ETC.

Spiritual Camp-Meeting. The Spiritualists of Western New York will hold their Annual Camp-Meeting at Lily Lake, on the lot in Gadsden Lake, on the Dunkirk and Warren Railroad, in Chautauque Co., N. Y., commencing Friday, Sept. 8th, and continuing ten days.

Advertisements.

BALTIMORE ADVERTISEMENT. SARAH A. DANSKIN, Physician of the "New School," Pupil of Dr. Benjamin Rush.

During fifteen years past Mrs. DANKIN has been the pupil of medium for the spirit of Dr. Benj. Rush, many cases pronounced hopeless have been permanently cured through her instrumentality.

The American Lung-Healer. Prepared and Analyzed by Mrs. DANKIN. In an unerring remedy for all diseases of the Throat and Lungs.

DR. J. R. NEWTON, The Celebrated Healer. Cures all Chronic Diseases by magnetized letters.

Dr. F. L. H. Willis. May be Addressed till further notice GLENORA, YATES CO., N. Y.

DR. C. D. JENKINS, Astrologer, MEMBER OF THE MERCURI, AND OF THE BRITISH ASSOCIATION FOR Astral, Cerebral and Mesmeric Science.

THE SCIENTIFIC WONDER! THE PLANCHETTE. SCIENCE is unable to explain the mysterious performance of this wonderful little instrument.

THE SPIRITUALIST NEWSPAPER. A RECORD of the Progress of the Science and Ethics of Spiritualism. Established in 1859.

M. THEE. M. INFIRMARY. In the treatment of all chronic diseases, male or female, can be treated and cured by the combined elements of Hydropathy and Magnetism.

ANNOUNCEMENT. THE VOICE OF ANGELS, edited and managed by spirits, now in its third volume.

PSYCHOMETRY. POWER has been given me to delineate character, to describe the mental and spiritual capacities of persons.

PHOTOGRAPHS OF COL. ROBT. G. INGERSOLL. We have received from the studio of Mr. Sarony, of New York City, an excellent photograph of COL. ROBT. G. INGERSOLL.

MINERAL RODS. IMPORTANT to miners and treasure-seekers. For Circular send stamp to E. A. COFFIN, 45 Bristol St., Boston.

JOHN WETHERBEE would like for a few persons to invest moderately in his freehold estate, which will be remunerative, and he will take the risk.

FOR SALE OR TO LET. FURNISHED or unfurnished, house 35 Clarence street, New York City, nearly new, good improvements.

NEW GOSPEL OF HEALTH. CONTAINING seven sections on Vital Magnetism and Illustrated and explained by Dr. STONE.

Mediums in Boston.

Dr. Main's Health Institute, AT NO. 60 DOVER STREET, BOSTON. THOSE desiring a Medical Diagnosis of Disease, will please send \$1.00, a check of half, a return postage stamp, and the address, and state to whom.

MRS. E. A. CUTTING has taken rooms at 52 Village street, Boston, where she will continue her business as Healing Medium.

DR. H. B. STORER. OFFICE 23 Indiana Place, Boston. Psychometric examination of disease. Remedies adapted to cure all forms of disease, sent to all parts of the country.

MR. AND MRS. HOLMES. LATE of Philadelphia, now at No. 8 Davis street, Boston, will hold sances every evening at 8 o'clock.

Mrs. M. J. Folsom. MEDICAL MEDIUM. Many remarkable cures have been performed by the intelligences that operate through her.

DR. WEYMOUTH, the wonderful healer, removes Tumors without the use of the knife, Diseases diagnosed by enclosing a lock of hair and one dollar in a letter.

Susie Nickerson-White. TRANCE AND MEDICAL MEDIUM, 130 West Broadway street, St. Elmo, Suite 1, Boston. Hours 9 to 4.

I. P. GREENLEAF, Medical Clairvoyant and Homeopathic Physician. Office at 84 Montgomery Place, Room 4, Boston, Mass.

THE GREAT ENGLISH SEER AND ASTROLOGER answers all questions, 50 cents. Life-writing, 40 cents or more, according to the case.

MRS. KENDALL, TEST AND BUSINESS MEDIUM, 85 Montgomery Place, Boston.

MRS. JENNIE POTTER, MEDIUM, Test, Medical and Business, 130 Castle St., near 30 Tremont St., Boston.

MRS. V. M. GEORGE, WILL give Magnetic Treatment at her office, Room 4, No. 35 Montgomery Place, Boston.

MRS. M. A. PORTER will give Medical and Business Sittings daily, Wednesday excepted. Letters answered for \$1.00.

MRS. J. C. EWELL, Inspirational and Healing Medium, Hotel Norfolk, corner of Oak and Washington Sts., Boston, (entrance on Ash St.) Hours 10 to 6.

MRS. JENNIE CROSSE, Test, Clairvoyant, Business and Healing Medium. Six questions by mail 20 cents and stamp. Whole life-writing, 25 cents.

FRANCES M. REMICK, Trance Medium, Spiritual and Physical Healing, 65 Clarence street, Boston.

SAMUEL GROVER, HEALING MEDIUM, No. 34 South St., Dr. G. will attend funerals if requested.

CLARA A. FIELD, Magnetic Physician, Inspirational Speaker, Felt, Test and Business Medium, 7 Montgomery Place, Boston, Mass.

MRS. LIZZIE HOPKINS, Trance, Business, and Medical Medium, 17 South Russell street, Boston.

MRS. M. A. CARNES, Test, Business and Medical Sittings, 103 Shawmut avenue, Hotel Windsor, Room 2, Boston.

THE CHRISTIAN INDEX. The Leading Religious Family Newspaper in the Southern States. The Press and the People Pronounce it the Best.

DR. COOPER'S MEDICATED PAD AND BELT. Warranted to Cure Rheumatism, Neuralgia, and other Kindred Complaints arising from impurities of the blood.

Spiritual Notes. A MONTHLY EPITOME OF THE TRANSACTIONS OF THE SPIRITUALIST AND PSYCHOLOGICAL CIRCLE, and Auxiliary to the SPIRIT CIRCLE, the MEDIUM and the LECTURER.

English Spiritual Magazines. We have on hand a quantity of back numbers of the LONDON SPIRITUAL MAGAZINE and HUMAN NATURE, which will be sent by mail to any address for 15 cents per copy.

MRS. NELLIE R. BROWN. Clairvoyant and Magnetic Physician, also Test Medium. Reads the Interior condition of the patient whether present or at a distance.

PIANOS. Another battle on high prices, RINGING BELL. See Beatty's latest Newspaper full reply (sent FREE) before buying a piano or organ. Read my latest circular.

WAR DANCING. SALARY. Permanent salesmen wanted to sell the new Goods to Boston. No Peddling. Expenses paid. Address: A. GRANVILLE & CO., 2 to 8 Home street, Cincinnati, O.

ANGIE MUNN-GLOVER. Test Medium and Soul Reader, with advice. Terms: By letter, hand-writing, with \$1 and stamp; or by address, 56 West State street, Springfield, Mass. 3w-24-Aug.

New Books.

THE SPIRITS' BOOK; CONTAINING THE PRINCIPLES OF SPIRITIST DOCTRINE ON THE IMMORTALITY OF THE SOUL; THE NATURE OF SPIRITS AND THEIR RELATIONS WITH MEN; THE COLLECTED AND SET IN ORDER BY ALLAN KARDEC.

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