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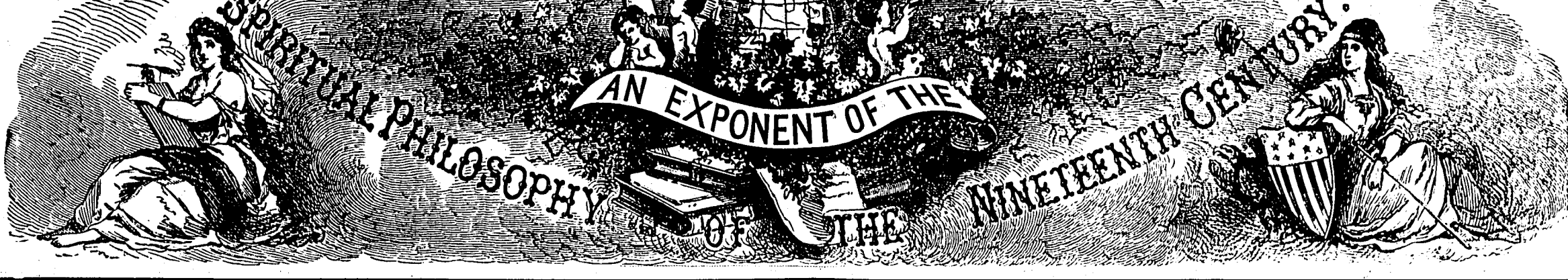
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Original Essay.

SPIRITUAL GIFTS.

NUMBER TWELVE.

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

The Occult Side of Human Nature versus 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 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 more."

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 which attends all attempts to define the nature 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 limited descriptions given of some of the spiritual gifts.

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 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, the influence of two sisters of the celebrated Fox family. When one sister (Catherine) enters an apartment, without any motion or vibration on her part the place becomes alive with the tokens of an invisible and active intelligence. Let Catherine leave, and another sister, Elizabeth,

take her place, and every sign and token ceases; 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 away again into invisibility. One of these forms 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 séance, 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 word, fully organized human beings, who, for 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 impalpable forces resident in certain human beings, but wholly undiscernible 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 workshop, 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 as one of tens of thousands scattered through the experiences of hundreds of seeing mediums, as the *modus operandi* by which the invisible spirit can yet be proved to exist and manifest itself long after the organism has crumpled 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, visions, or, as in the above case, with the seemingly 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 if there were any spirits in the universe, they 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 speaking, and spiritual ears listening? Hundreds, ay, thousands, and tens of thousands of cases could be cited of various kinds and degrees of

clairaudience, but all at last resolve themselves 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 conqueror.

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 seeresses 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, anticipations, 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 again we must notice the impulses to write, 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 methods of healing, from the laying on of hands to the clairvoyant modes of describing and prescribing for disease; the apparition of the human spirit at a distance from its body; the psychometrical power to delineate character or the hidden nature of things by touch; the power of projecting will, sense, feeling or sentiment from mind to mind; the power of magnetically affecting others at great intervening distances;!! What an array of occult powers in and about man do the numbering up even of these phenomena point to! And yet they are all true—all present with us. They have been and are being still acted in our midst every hour.

What fields of untrodden force, beauty, possibility, 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 vast 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 do not allow and cannot compass, although they were finer than ether and stronger than the winds. And despite of all we have seen and heard, all that we are dally and hourly experiencing, the title of the wonder is not yet told, nor yet foreshadowed to us. There are the sublime powers of the ancient man still unexplained, the mysteries of witchcraft yet unsolved; the stupendous achievements of Oriental Spiritists of our own day silently passed over. Yet all these stretch away into broader and grander fields even than those before which we are standing breathless and awe-struck. Our Modern Spiritualism is but a way-mark on a long and ever-broadening path—a path which stretches up from the dim pre-historic ages and soars away to the stars; embraces the occult influences of planets, stars, and other systems 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 gathered up more light on the wonders of human

life, the powers of the human soul, and the possibilities of its sublime destiny, than churches, lyceums, schools, colleges or libraries have taught us during the preceding thousand years. We have learned that there is an infinite realm of spiritual existence, with lands, seas, rivers, mountains, cities, houses, homes, people, animals, plants—in a word, duplicates of all that 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, people 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 correspondent 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 impalpable, and that with a rapidly 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 amazement, 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 powers we name clairvoyance and clairaudience, or spiritual sight and hearing; psychometry, or the faculty of discerning the spiritual nature of things by touch; psychology, or the power of impressing our own minds upon others; magnetism, or the power of infusing our life-principle into another body. We can read character, discern hidden things, prophesy the future, realize the approach of unseen persons or objects, convey our thoughts to distant points, impress distant persons for good or ill, send our spirits forth from our bodies, and manifest our spiritual 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 corresponding experiences, belong to us as spirits still in the form, and are all so many sparks struck from the flint and steel of soul by the attrition of the present spiritual movement.

Why we do not advance in the evolution 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-fulfilled blossoms, blighted by harsh winds and cruel storms, it is not in the province of these writings to inquire. 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 fulfillment, in 1876, it is not because the forces are lacking, or the sunbeams quenched; it is not because the spirit within us is less potent, or spirit-friends 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 movement, in the scoffing, sneering spirit of proud individuality, so sedulously cultivated until it has grown into the rank weeds of selfishness and egotism, let us hasten to our own rescue; set ourselves humbly and reverently to work to discover the 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 that in Spiritualism, any more than in Materialism, there is a royal road to knowledge or the acquisition of spiritual light, nor because we cannot discover the trick ourselves, distrust all that we see or hear that is occult and seemingly incomprehensible.

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 the business of the writer is to point the way,

not to tread it for others; that the Architect of the universe did not fashion it to suit our idleness or incapacity, but rather to stimulate us to effort if we would win the prizes he offers for our acceptance. We cannot better conclude these hints to aspirants after spiritual power and knowledge than by the following opposite quotations from "Art Magic":

"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 materialism 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 regarded now."

"The people of antiquity generally, and the priest-hood in particular, studied into the laws of spiritual forces, and spent generation after generation in analyzing their principles and the relations 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 upward, from the known to the unknown, from matter to spirit. Mention 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 Assin Minor, is because the Western medium depends 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, drinks, 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 cast their blight on Spiritualism 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 cave temples of Elephanta and Eclora, gauged by the proportions of a London museum or a Parisian 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 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. Mrs. Elizabeth Oakes Smith, better known to the literary world nearly a generation ago, writes from her home in Hollywood, Hartford 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 the history 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 suddenly baptized in light. It fell around me in beautiful coronations, cool, brilliant beyond expression. 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 associated with any physiological state. What do you think? It was unlike clairvoyant states which I have experienced, being brilliant in the highest degree, whereas, I have many times gone into dark rooms, where no light was possible, and seen 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 seated. 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. I 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. * * * I 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 palpable. 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 that 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 received their color from the feudal epochs in which they were revealed. By them Kings and rulers have been exalted, the people oppressed, and free thought crushed. The beautiful inspirations 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 Gerald Massey:

Fear not the grave, that door of heaven on earth; All changed and beautiful as 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.

OUR SOCIAL BONDS.

Our social bonds are wrought with lies, They hinder us from growing worth, They fill with fog our open skies...

Spiritual Phenomena.

PHENOMENA IN PRESENCE OF DR. SLADE. BY MRS. LOUISE 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...

Also, the conditions under which the independent writing is produced, through his mediumship, are as satisfactory as anything of the kind can 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...

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...

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...

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.

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 whole room was shaken, not momentarily, but for ten or fifteen minutes at a time.

I had thought to finish in this paper my account of the séances I was 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.

TEST SEANCE WITH MRS. L. M. KERNS. 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.

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. Rabbitt, of Boston; 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.

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.

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 one 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 shrieked when the foot touched his hand, which checked the manifestations for some moments.

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.

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 wooden table being nearly lifted over the head of the sitters, while the rappings were as loud as I ever heard. Mrs. Kerns assures me that while

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? These are mysteries which probably will remain such while we see, as now, darkly through the veil of flesh, understanding nothing about the nature of matter or of the forces which act upon and through it.

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.

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.

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."

This séance 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 space already. ELIZA G. MORRILL, Springfield, Mass., August, 1876.

Convention at West Brantford, 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; H. T. Tarrill, Secretary; Lucius Webb, Mr. Kendall, E. Hubbard, Mrs. Bryant and Miss Spear, Business Managers. Dr. Fairfield, of Greenfield, 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. Tarrill, and Mrs. Albertson, (recently from 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 Forge, and Mrs. Albertson.

Sunday Morning.—Conference from nine to ten o'clock. Remarks by L. B. Averill, D. Tarrill, H. P. Fairfield, William Flint, Mrs. Albertson, A. Hubbard and H. C. Grier. H. P. Fairfield, Mr. Blair, and Mrs. Jackson. Regular meeting, music by Mrs. Kendall, Mrs. Sheed and Mr. Patterson; discourse by Dr. Gould, Mrs. Taylor and Mrs. Heath.

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she has had those manifestations for many years, they were much stronger that evening, through the help of the spirit-hands controlling Mrs. Sawyer and other physical mediums present. During the dark séance 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'S.

To the Editor of the Banner of Light: Having passed several weeks in Ancora, N. J., 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.

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

ROLES OF THE ROAD.

By JOHN BOYLE O'REILLY. What man would be wise, let him drink of the river That bears on his waters the record of Time; A message to him every wave can deliver, To teach him to creep till he knows how to climb. Who heeds not experience, trust him not, tell him The scope of his mind can be but a fainting; 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 future, and look not to the year. When honor comes to you be ready to take it; But reach not to seize it before it is near. Be silent and safe, silence never betrays you, The 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 erect in the vale, nor exult on the mountain, Take gifts with a slight; most men give to be paid. "I had a heartache," "I have a fainting," You're worth what you saved, not the million you made, Trust not, not intent, or your plans will miscarry. Your wife keep a sweetheart instead of a tease, Be children by reason, not by the way you please. Your girl when you can—and your boy when you please, Steer straight as the wind will allow; but be ready To veer just a point to let the wind pass you. Each sees his own way, a stiff course, a steady When this time to meeting goes, that one to Mass. Our stream's not so wide but two arches may span it— Good Neighbors and Citizens will look on it. 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 attention 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 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 forms? III. Is it the thought, or the arranged words, that spirits read? IV. 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 campaigns of Napoleon, and frequently wounded, he fought his way up from the ranks, and on the field of Eylau, 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 abstinence. He lived almost entirely in the past, and gave vent to his feelings in meditations 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 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 discarded in male attire, enrolled herself as a volunteer under the name of Joseph 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, Aukbir, 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 1867 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: 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 of the occult and the occultism of much that is related therein, we have serious doubts; still, to those who are capable of separating the wheat from the chaff, the volume would be most 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 active and practical philosopher who is considered, we believe, one of the leading scientific men of England. His acceptance of Spiritualism does not, however, prove it true; but his testimony, such as it is, proves that Spiritualism is worthy of careful investigation, and hence we recommend his "Defence" to all inquirers.—Boston Investigator.

"THE MENTAL CURE." Illustrating the influence of the mind on the body, both in disease, and in the psychological treatment, by Dr. W. F. Evans. Is a book of 324 pages, sent us by the publishers, Colby & Rich, Boston. We have no time to give the book as careful a reading as we would like, but book treating upon the philosophy of life and the laws governing it, should not be hastily criticized. We will therefore give a few of the enunciations from critics, and leave the public to judge of the merits of the work for themselves. A. 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: "The book contains more sound philosophy in regard to the laws of life and health, than all medical works in the library."

Dr. J. C. H. Rogers, New York City, says: "A Defence of Modern Spiritualism," by Alfred R. Wallace, F. R. S.—The Rutland, Vt., Herald. This volume, as the 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 so extremely prejudiced against Mr. Beecher and others, and then the experience of the writer. He was at first a thorough disbeliever, and for years rested 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 doctrine. The book will be found interesting to those who wish to examine the claims of Spiritualism in its most comprehensive form. The Bookstores; price \$1.00.—Eastern Argus, Portland, Me.

THE WORLD'S SIXTEEN CRUCIFIED SAVIORS, by Korsey Graves, Silas Woolson, Great Barrington, Mass. says: "No other work has ever performed so much good, and given the light and satisfaction this work has done. Its truths are most startling and deeply impressive, and I thank Mr. Graves for his most successful work. I had time I thank him for writing this book."

To Book-Purchasers.

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

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Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 9, 1876.

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LEWIS POLBY, EDITOR, ISAAC B. REED, BUSINESS MANAGER.

Letters and communications pertaining to the Editor of this paper should be addressed to LEWIS POLBY, at all BUSINESS LETTERS TO ISAAC B. REED, BANNER OF LIGHT PUBLISHING HOUSE, BOSTON, MASS.

Who we recognize as man as master, and take no look as an author's authority, we most cordially accept all great means of the world. The generations of men come and go, and he alone is who walks in the light, reverent and a thank of before that, but self-centered in his own individuality. Prof. S. B. Hedden.

Professor Baldwin has the Floor.

In this journal August 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. E. Sargent, and giving an account of an interview which Dr. Noyes had with Professor S. S. Baldwin, who claims to be an exposé 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 of explanation about him, but that, when directly pressed, he would "involve the matter in a fog of side issues," and so lead attention away from the point demanded; that he admitted that his wife was a clairvoyant, and that he himself was a medium for the raps; and that his whole exposé was arranged, as in the case of Bishop, to favor the conditions for the production of genuine phenomena.

We expressed our belief that Dr. Noyes'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. Noyes—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 mind-reading: "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 could satisfactorily explain, &c. How does he 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 impartial hearing, I would therefore ask that this letter be published.

I did not confess to Dr. Noyes that I was "a medium for the raps." I do not remember ever having a conversation with any one named Noyes excepting the Dr. Noyes who is a member of the free love Oneida Community, and I certainly never made any such statement to him.

2d. Mr. J. T. Elliot, of Terre Haute, lies, if he states that I said I was merely working for money, and I intended to go East as a medium, and afterwards to return to the N. O. Times for the purpose of exposing the raps. I have visited all the large cities (except Philadelphia) as far East as Springfield, Mass., and I am too well known as an exposé 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 me a medium, and the raps in the N. O. Times of July 19th, 1873, says: "The gentleman does not explain these mysterious doings, but he positively disclaims and denies any spiritual agency."

As to the statement in "San Francisco Figaro," it is partially true, and part a mistake; it is true in this—that I can equal if not exceed the celebrated Charles Foster in his well-known "ballooning test," and although all precautions to make trickery absolutely impossible are used, yet I can 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 mind-communication. My business is simply the exposure of "spiritualistic humbugs." This you do every week. Against Spiritualism as a religion or a belief I have nothing to say. In fact, like all Christians and all Spiritualists, I believe 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 give mediums, if genuine, a chance to show their good works. Here in "Frisco" thousands have visited mediums who never before attended a séance. 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 theatrical manager, to give me a salary of forty thousand dollars a year, to go to England and give my present entertainments, only I must say it is genuine Spiritualism, and claim to be a medium. At present I do not receive one-third that 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, S. S. BALDWIN. 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. To 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 "exposé 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-rock' 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."

Herewith 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 fact 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 Spiritualism; I am only exposing some of the tricks of fraudulent and bogus mediums. True spirit manifestations do not and cannot expose; and I claim that I am doing more for the cause than any six mediums in the United States, for I bring 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 closed."

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 he had made lots of money.

The nature of his exhibition is so clearly set forth in the Banner of August 5th, that I will not attempt its rehearsal here. I am half inclined to agree with the Professor that he helps rather than injures the cause. But how can he 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 nature of Baldwin's "exposures" gets confirmation from the statements of Messrs. Noyes and Reed, and helps to confirm them, if corroboration were needed. The following from the Religious-Philosophical Journal of a recent date also adds to 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 real man ready to face him. His performance do not 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 not 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) spirit-writings, 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 frauds.

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 entertainments, 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 strait-jacket 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 "exposé." 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 "exposé" 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 Chicago, her future field of labor, having delivered seven discourses of the very highest order of spiritual truth and intelligence. She called together 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 Spiritualism here. GEO. W. YOUNG, Secretary Brooklyn Society of Spiritualists, 107 Hoyt street.

One of the public workers addresses to us the 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 recent beautiful brochure entitled, "Death, in the Light of the Harmonical Philosophy," is unavoidably postponed.

"The Poor Indian."

The test of ability to properly discuss any subject 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 encroaching 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 unkindness 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 ought 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 industrious 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 he 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 spirit 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 dying 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 doctrine 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 pretext for action. It is a baseness in government officials, added to the wrong-doings of bad white men—for which they are not responsible—

that is the actual cause on account of which they suffer, and that is the real evil the well-meaning 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 contrabands, easy, and we have seen a very heavy table rise two feet from the floor, and then gently and slowly turn a summersault and resume its original position 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. We 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 do so."

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 phenomena named, and much other of a like character. We are positive we were not hoodwinked nor played upon. We have also received numerous proofs of the existence of intelligence apart from visible bodies.

We do not say all this was produced by spirits—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 accomplished—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 subject. As we know of no way by which intelligence can be produced save by an organization, when we find unmistakable evidences of intelligence, we are forced to the conclusion that there are subtle, sublimated and material organizations 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 *séance*, 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 imposture" 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 séance 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 description.

Writing came upon the upper part of the slate, when 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 hand. 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 the sun shined 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 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 prepossession 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 reading 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. Murray gives expression to the same idea, when he says: "To me the spirit-world 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 annihilate 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 repellant and antagonism that it breeds, will be unknown, and holiness 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 from 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 evident 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 6th 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.

Advertisement for 'The Banner of Light' newspaper, detailing subscription rates and contact information for the publishers, COLBY & RICH.

Advertisements section header and introductory text for various medical and health-related notices.

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GOSMOMETRY. BY GEORGE MILVAINE RAMSAY, M. D. CONTENTS.—CHAPTER I.—Matter without Origin.

Advertisement for 'The Electric Physician' and 'Gosmometry' by George Milvaine Ramsay, M.D.

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Chap. 3.—The Saviors' Kingdoms of this World.

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Chap. 14.—The Saviors' Kingdoms of the Next World.

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