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The Rostrum.

THE SPIRITUAL SIGNIFICANCE OF ANCIENT SYMBOLS, MORE ESPE-CIALLY THE LETTER M. .

NUMBER ONE.

A Lecture Delivered by Mrs. Cora L. V. Tappan, at Chicago, Ill., May 14th, 1876.

[Reported specially for the Banner of Light.]

Among a large class of modern realistic thinkers, everything pertaining to mythology is resolved into a fable, and all tradition is pronounced superstition. But the Positivism of Comte indulges in a little transcendentalism by accounting for singular coincidences on the score that the tendency of all substance is to seek a repetition of its former conformation, and the tendency of all organized forms is to seek their own likeness. Nothing can, in an intellectual sense, be more nearly mythological than this: and yet the Positivist school considers it the veriest philosophy.

If we escape from the narrow limits of mere realism, we shall find that Nature herself is the most symbolic of all possible existences; that the very things which are most important in life are only suggested externally, and that the forces at and call reality. A sunset is suggestive of anknow the significance of the symbol that portends the approaching storm.

Every power and force in Nature reveals itself by a series of signs and tokens. Nature has no audible voice. She has not even an intelligible language interpreted alike to every understanding; but he who would know may find her innermost secrets. To him who is blind, Nature is a blank: earth contains no prophesy of future blossom and fruition: the rocks are dead masses of matter, and the trees convenient for fire-wood and building of ships. To him who has no power of interpreting the signs of Nature, all splendors of sunset skies and starry firmaments are lost; they have faded into insignificance—they are not.

The religion of the ancients was largely symbolic. Their language compelled this; and the nearer you approach to the aboriginal or even the early patriarchal nations, the more do you find that their sublimest ideas were expressed in vague and, to you, unmeaning symbols. But it has been shown, not only by revelations in the various academies of science in Europe and by inscriptions which are now preserved in the European museums, but by every variety of source from whence ancient learning has been deciphered and unraveled to human understanding, that every character employed by the ancients. symbolic, hieroglyphic, or otherwise, expressed a thought, and that that thought is coëqual with the intelligence of this century. Especially is this true of religion. The religion of the ancients necessarily was symbolic. They lived closer to Nature, and Nature expressed herself in a different manner from what she does to the scientific mind of to-day. You can get some idea of this from the aborignes of your own country, who believe in the Great Spirit, and hear his voice in the thunder and in the wind; who trace their language in characters upon the bark of the tree, or upon the skins of animals prepared for that purpose, and who know by a single sign or wave of the hand, what it would take a professor in any college several paragraphs to explain in a scientific manner. The intuitions of the savage bring him close to the truth at once, and he can describe a battle by two men on horseback with drawn arrows and bows, better perhaps than all the poetry that describes, in Homer, the battles of the Trojan gods.

Thus symbolism is reduced to the very crystallization of human thought; and an inscription upon an ancient tablet, tomb or temple, may mean all that it takes the sermons of this day, in Christendom, to unfold. Aye, it may mean even more than that: The sublimation of the very thought of Deity.

You may be well aware that the sun, as a symbol of the divine mind, representing the thought of Osiris, was the great Egyptian idea of worship. You may be well aware that Brahma is

nificance. You will not forget that in interpreting these symbols the modern mind is too liable to interpret them with modern thought. But if you place yourselves in the position of the ancients, you comprehend that one image traced upon stone in the form of a serpent with wings, meant immortality, and that the ibls represented the undying nature of the soul, and that the sacred Apis, or Ox, represented the strength and power of the earth in its fruition each year, and that every form delfied by them was but the symbol of the spiritual thought too subtle to be expressed in their language, but was veiled in this permanent symbol that the people might forever understand its presence and its power: that the departure, or idea of idolatry crept in, but the symbols remain, as the solemn monuments of the age when out of wood and stone men carved that which would bring them to their knees in devotion, or uplift them to the stars in contemplation of the Infinite Being. People were not devoid of worship because they had idols. If so, we have little worship to-day. St. Peter's in Rome, and St. Paul's in London, are not exempt from the symbols of their worship, and if another generation should step in with a new form of religion and say, "Who were these Christian idolaters that had symbols of the cross, and inscriptions, and stained windows?" you would think it harsh, as a remembrance of the and power and judgment over the hearts and time when religion was supposed to be purely ideal and spiritual. And yet people drift into external expression without being aware that theirs may be the very idolatry that they condemn in others, because they imagine that while they worship, the spirit is there. May not others have worshiped with the spirit also, and in temples from whence the life has long departed, may not these once have been the fire and the fervor -Brahma with the three-fold image, Osiris with the eye of day, the various powers pictured by Osiris shining forth in flame and fire-may not these have been worshiped before the very shrine that you term idolatrous?

It is interesting from an asthetic point of view, if from no other, to study the peculiar fitness of things in reference to these symbols, and to feel that everything, after all, shapes itself according to the law of poetic, if not of spiritual appropriateness, and that things have the right names mostly, and that the names express, in nearly all languages, the very idea intended to be conveyed. We think it was Hawthorne who work in the great vitalizing mechanism of the said there are those who doubt the capabilities universe are barely hinted at in what men see of language to express thought, mainly, because they have no thoughts to express; but, said he, other day of glory on the morrow, and faint in- the English language is capable of expressing dications along the horizon are signs of what the highest thoughts which the human mind is may be seen in the approaching tempest. The capable of appreciating or understanding. If tendency to idolatry, and what we supposed to of the approaching simoon, but he must first | nity of life, and a battle-picture, in basso relievo, | ter of Jove, springing from his brow and fashupon ancient marble, may convey the concentrated history of a nation.

Among these symbols that have been handed down with most singular significance, and that have had perhaps the most varied possibilities of interpretation, is the letter which forms the theme of our discourse to-night. Two triangles might be appropriately formed of a correct conformation of this letter. The triangle, in ancient days, when first discovered was used as an interpretation of the Infinite Mind who was supposed to be a circle, and therefore impenetrable except in this three-fold manner; and as we know that science gradually confirms this tradition, is it not kind to suppose that the ancients understood the true meaning of the triangle and circle, but used as a symbol the triangle and circle to pic-

ture the Divine Mind? The letter M typifies also a symbol that was used in ancient Egypt to illustrate the rays of light, and the exact process of the sun's light crossing the equinoxial line was typified in this letter. It came to be at last a genuine character of the ancient language, and the interpretation shows that the most ancient secret order of which religious history furnishes any account, properly commences with the letter M, and that this order of Melchisedec denotes in the ancient interpretation the most secret and subtle of the powers of the sons of God. It is undoubtedly true that, although the first Hebraic record of this order begins with the time of Abraham, it was in Egypt first that the order originated, and was introduced to the children of Israel by the very power or person who is related to have met Abraham, and to whom Abraham so generously conveyed such a vast proportion of his treasures and possessions. This order undoubtedly was also the most ancient origin of what in modern times is known as Free-Masonry, a stated series of organizations that not only protected science, but also protected religion and life itself among the nations of the East; for you will remember that religion itself, as well as science, was veiled then in somewhat of mysticism, and that physical powers took the supremacy of the ideal. Hence it became necessary to clothe all expressions of science or religion in symbolism. The order of Melchisedec was undoubtedly a genuine order of recognized spiritual succession, and meant the transmission of spiritual power from one generation to another by a known theory or process of the soul's existence. Therefore, being subtle, all its mysteries could not of course be revealed to so simple and patriarchal a people as the ancient Hebrews. Yet, nevertheless, portions were communicated, and at last this order came to be regularly established among the Jews,

hood, priesthood and prophethood among them. When, therefore, this true order was established among the Jews, it became certain that the

and finally indicated a true succession of king-

no form of life but in the East had its delfic sig- | sianic period, and this period was one in the East | time when the next deluge, for instance, will ap- | into the world of souls, behold, the kind mother that signified the millennium. You will notice that both terms Millennium and Messiah begin with the significant letter. The thousand years referred to in the ancient record undoubtedly did not refer to the real calendar, but to the Messianic period when it was supposed by the nations period, from all computations that we can gather, must be about two thousand or twenty-five hundred years, between which periods of time the people of the East supposed that the earth by regular succession would be prepared for the next visitation of the Messiah. Thus Buddha in the East, thus the prophets among the Hebrews. thus the Messiah himself when he came and was acknowledged as such by certain persons, denoted not so much the personality thus anointed and nominated, as the fact that behind prehistoric revelations there was a symbol significant of such a period, and that that symbol must be what is now embodied in the letter M. The All-Seeing Eye, employed by Free-Masons as expressive of the Divine Mind, was none other than the Osiris of the Egyptians, whose eye was supposed to be the sun or light of day. This again was transferred to a spiritual being, the real Messiah of the East, who was supposed to come at various times and in various places, appearing as an all-pervading presence, having knowledge lives of men.

Surely, then, we have the key to many of those subtle mysteries that were supposed to be hidden and impenetrable, or to be merely idolatrous. This one character, traced through all the various languages, has perhaps more varied meanings, and is the beginning of more important words, than any other one letter or character in all the languages of the world. As the beginning of "Mysteries;" as centering in the most sacred word which the English language knows of social relationship, "Mother;" as typical of the millennial period when the Christ was expected to come, or the Messiah, in the East, and as denoting now the One Thousand which is the culmination of certain proportions of arithmetic figures—all these indicate a subtlety of poetic idea, and one winch enables us to interpret with considerable degree of freedom and much spiritual leniency, the various symbols of the past. If the divine Madonna of the Roman Catholic church be transformed into the sublime Maia of Jove or the veiled Isis of the Egyptians, the Mother of the earth, and if we can understand that spiritually the Madonna occupies the same place that spiritually Maia did in mythology and Isis in Egyptian religion, we shall then forget our bitterness both toward the Roman Catholic ioned as the Goddess of Wisdom, is also another of the sacred words beginning with the same letter, and typical of the fruition of that life. which gave to the Egyptians the subtlety of meaning pictured in various forms and images, but really meaning spiritual powers and forces

upon earth. Why not Minerva as well as Mary? Why not the veiled form of the Egyptian Mother as well as the Mother of Christ? And why not all these as well as the consciousness of the Infinite Parent, whose twofold existence overshadows the Universe and makes life itself beautiful? Oh, there is subtlety even in the employment of a letter and a word, the varied meanings of which shall charm the soul into consciousness of the sublime possibilities of existence. Write all the dear words that you know and the sacred symbols beginning with the letter M, and you will have a sermon in itself that will reveal more of antiquity, and ancient learning, and ancient thought, than most sermons of greater professions. Write the name of the dearest object on earth, and it will begin with the cradle where the light of eye and the thought of love made that picture the image of divinity. No love so typical of the Infinite, none so recognized among ancient symbolism as the love of the Mother, and none expressed to every heart so sweet a language and so uplifting a voice, bringing you nearer and nearer to the Divine Mind, by contemplation of her prayers and tears.

The Maia of Jove, beloved of him but not his wife, was the symbol of that subtle power that in the typical life of the spirit may link kindred souls together as brother and sister, friend and friend, in the great eternity. Mary, the name of the mother of Christ, is the symbolic name for love and sorrow, and expresses in its manifold ideas the very thought of what the Mother of the Son of Man should be.

Then if we find such revelations couched in ancient mystery, or glancing in a ray of sunlight, and if the lightning traces, as if by magic, some word or letter upon the heavens that means more than all things else, is not the spirit right in fashioning that interpretation to its dearest consciousness, and in making all forms of existence conform to the sacred and divine character thus revealed?

The true and typical meaning must be that of the millennial period, which period, as we have stated, according to the ancients, was once in two thousand or twenty-five hundred years; and one which the earth itself has come to consider as a portion of its regular possession. If it be true, according to the glacial theory, that once in about twenty-five hundred years the earth itself is subject to periods of inundation, and subject, also, not only to the procession of the equinoxes, but to variation of rotation; and if and when, blinded by prejudice, they torture the Science can even problematically compute these letter to unmeaning jargon, and in warfare and typical in various symbols of Nature, and that Divine Mind intended to indicate the next Mes- variations to a certainty, and fix the period of flame send each other through the flery ordeal from the symbol of the snowy lily you gather

pear, then it must also become true that that which assumes for science the place of language (i. e., mathematics,) must in the spiritual significance of symbols assume the position of spiritual truth, and we must look for much of our inspiration and prophecy not to the visible Christ, nor the symbol of the sun, nor the Messianic emblems, but to the spirit of that which founded these symbols and made them mean the very soul of existence itself.

We know of no higher contemplation for the

posed to be most perfect; and while idolatry is to a loftier contemplation of the beautiful, even though it be symbolism, must be readily employed. What characters are these (notes of music) that give such strains of melody when under the interpretation of a skillful master? You would pronounce them cabalistic and strange, I ther and mother. And it was Theodore Parker if unfamiliar; but when interpreted to your un- who used to pray, "Our Father and our Mother derstanding and senses by the magic touch of a | God," as he does now with loftier symbol and master, behold what wonders in a simple scroll diviner consciousness, seeing that the great uniof written music! Was it Mozart's Requiem that gave to the world such a sad refrain of a wonder- like the mother, so typical of all sacred and veiled ful life? And was it not in the very passion of i mysteries in ancient time. the death approach, that he saw, as it were, with divine comprehension, and sang, as the swan and uncouth characters upon many an ancient does, his own dying song? The world might stone. These are the voices that speak out to not know how a soul should go out into eternity, him who visits ruins and ancient halls with an if none could interpret the Requiem of Mozart. So you may not know what sublime songs have spirit that hovers around in the upper air, pourbeen sung to the ancient symbols that frown up- | ing forth, in the voice of Isis, in the sweet veiled on you from various obelisks and marbles and stillness of the Egyptian temples, the sacred and tombs of the past. You may not know what wonderful mysteries of life. He shall see where wonderful powers of thought and inspiration themaidens, clad in white raiment and with lilies were gathered in the pavilions where the ancients | in their hands, kept watch by the vestal altars, worshiped and in Mithraic caves—again employing the significant letter—where the sacred tablets were preserved whereon were written the very emblems of the heavens and the signs of the zodiac. Al! carefully must the student know that from behind, some inspired malden or tread, or, in the attempt to make all things real, we shall burn the Requiem of Mozart, and never hear the last song of Beethoven nor behold any of the sweet monuments that have been left upon the shores of time. We must take care, or modern realism, to build a house, will ravish the past of its sacred possession, and in visiting Jerusalem or Rome, will tear down the very image of the Mother of Christ to serve the purpose of blind prejudice, passion, or paltry gain. We need not worship the past. There is no necessity that her forms be adored. The mother whom you cherish, and who passes away into the dust, is revered in memory, and the sacredness of the the Madonna, the symbol of the Mother of past is that it is your mother. All that is good | Christ, imaged there. Really, the symbol is the traveler perceives the indications, on the desert, this be true, then a symbol may express an eter- be but heathen mythology. Minerva, the daugh- and glorious of to-day has been hers. The germs most ancient and the most expressive of all symgave the seeds of all splendid thoughts and prophecies to the world. She held in her loving hands, in Egypt, in Persia, in China, in Jerusalem, in Greece, in Rome, the sacred seeds that have blossomed out into prophesy and poesy and song. Christianity herself has grown out of these very monuments, and rose in splendor by the very symbols that she has sought to destroy. Puritanism here and in England, the Reformation with its fire and blood, have been all in vain to exterminate the sacred and subtle Memory which the Mother of all Mysteries holds forever for her cherished children.

You may desecrate the grave; you may trample it under foot; the flowers may be despoiled, but the great earth will revolve and the careful hand of the true interpreter of the mysteries of this great past shall make herself known; her voice shall be audible in the present; the children of the coming generations shall speak her name-the name of that blessed Mother of the past, who has given all things to the present, asking nothing in return but that her memory shall be cherished, and her sacred deeds and words be unforgotten.

Out of the tombs wherein the martyrs and saints have been buried, it is said that oftentimes some symbolic flower or tree upsprings. The red rose upon the breast of the crucified maiden, the white lily blooming above the grave of St. Agnes, and over there in Rome sweet flowers blossoming from the tombs of buried Christian poets who were not Christian to the interpretation of the authorities of St. Peter's and the Vatican. Behold how the eternal Mother of the Universe holds in her sacred keeping all these joyous memories that at last spring forth to the generation that has forgotten the hatred and the warfare of sectional and religious strife! The poet makes religionists clasp hands, and the prophet gives a new interpretation to all symbols, and you bridge the great warfare of centuries by a token or a flower. Perhaps you have had a cherished friend in childhood who gave you some token of writing or flower that you carefully laid aside; and then in after years estrangement has sprung up, and differences, and you have drifted further and further from each other, as a child will wander away from the mother, she all the time remembering. Then upon a sudden, in some old drawer or book, you will find the sacred symbol hidden away, and straightway the tears will spring up, and the generous thought will prevail, bridging over the wide difference, until you are one with your friend again. So in religious conflict when the passions of men blind them, as Catholic or Protestant, as Christian or Jew, to the great meanings of the sacred word, and when they forget the spirit in contesting for the form of worship,

covers the graves of all alike with verdure and flowers, and over ancient monasteries, and ruins of abbeys, weaves her fair vines as though the children of earth had never had battle. Then the student who has forgotten the warfare, and the seeker of truth who has never engaged in battle, of the East that a new era would come. This | the actual cross, nor the sign of the crescent, nor | visit these graveyards of the past, and behold how faithful and kind a friend is the earth itself. Not less kind is the spiritual memory that keeps alive all things sacred, holds them in the upper air until the conflict is ended, and showers them upon the world in new symbols of life and mind than to fashion for itself a single character | beauty. The violets you dig up to day from or symbol, representative of that which is sup- their native soil, and scatter at random, spring up another year in various forms and places, to be deployed, anything which can lead the mind | and the things that | you violently put from you, because of some blindness or prejudice, at last return in gentle benedictions.

The Motherhood of the Universe is as symbolic as the Fatherhood. The great power of spiritual life is, that the Divine Parent embodies both faverse is alive also with that loving thought, so

These are the meanings written in cabalistic intent ear. He shall hear the memory of the while the Mother of Truth spoke to the people. He shall visit Delphos and shall not sneer when they show him the altar and shrine wherefrom the oracle in veiled form spake to man. He shall priestess, gave forth the voice of the spirit, and that the Inspiration was like the Mother of Truth. He shall not laugh to scorn when, following Homer's tale, he reads of the wonders of Maia and Jove to whom worlds are born that blossom into spaces as shining souls; and Minerva who, under another name gives to the earth her wisdom and her justice. He shall not smile when he enters the halls of sacred worship in the East and knows that the Mother Earth is typified in the blooming Lotus flower upon which is traced the form of life and of immortality. He shall not deride when he enters St. Peter's and beholds bols which the earth can yield out of the soul and out of the body of external religion, fashioning the image that pictures to the earth the form of the Mother of the Son of Man.

Behold we give you the sign! It is not of church, nor of state, nor of priestcraft, nor of kingcraft, nor of the rule of men, nor of the rule of earthly dynasties; but only of the magic power of that sublime love that can uplift the world and release it even from the thraldom of the engrossing senses.

How kind to your nation has been the great Mother of Freedom that presides, or is supposed to, over your destinies. She has wiped away the stains of your warfare, with sweet peace and blooming flowers, and upon the graves of Union soldiers and those of the South, this same Mother of forgetfulness and of memory weaves her garlands, while the souls are transplanted to immortality; and the nation glides gradually into this same forgetfulness, and only remembers that truth endures, that the Mother of Freedom is always kind even to those who slay her, and that she lives a thousand lives in the Memory and thoughts of men.

All sacred things become spiritual. No symbol can destroy them. They are transfigured, and stay forever in the sacred tablets of the soul, and though seasons come and go, and monuments perish, and from Egypt's dust there comes no sound, in the sublime stillness of the spiritual atmosphere a voice is made audible that tells of all she has done for the world, and from all the ancient storied places brings to the lap of the present her treasures and lays them at your feet. Though Rome and Greece, the Mothers of Art and of Philosophy, have faded, there comes from thence a voice that interprets to the mind of Plate, in the language of Socrates, the most subtle mysteries of the world, and the divine cosmos is pictured in the sublime image of whatever form of thought to them was most beautiful. From England comes the voice of the great motherworld, dead for many years, but speaking in new-found voices of Science, interpreting with another tongue and thrilling the church with a new-found life-not the church implanted by the harshness of the Reformation, but the new church that springs up spontaneously from the people, and infusing into that church, life and kindness and power, so that England, to-day, learns that her past history has been but a dark gulf-perhaps a sea of blood, which the beautiful in science, art and religion, must bridge over.

To day, the living spirit has a double voice. It is not fire and flame as in the days of Moses. It is not the stern Nemesis as in the ancient East. It is not even the fiery flame that came with the voice of the love of Christ. But it is the new form of truth and love revealed to man, wherein the two-fold symbol, Man and Woman, shall forever bless and beautify the world. The Mother of the eternities speaks to the present age, and

the sacred meaning of her word, and you bear it upon your hearts and place it on each shrine. Vogt, Moleschott, Taine and others.

"All these theories are scattered like mist by while all the world keeps silence in that temple

MOTHER.

O rof the snowy whiteness of the skies

Golffeed med a pure fliv, snowy white; And down to ear hait frembled in surprise Then operated boked toward the reliant light, Unconscious of the source from whence it came, But keeping grand for aye with vestal flam.

Our of the heaven of soul one spirit sped. By the Great Spirit sent on earth below, As pure as star-beams whence white worlds are fed,

As pure as blos-omings of drifted show, TI is soul a citadel on earth has made And all the air around afted with delight; We te fragrance of the flower must still pervade

I be garden, this soul thrills it with delight, Be noted a cot immured among the trees ! Rehold! an infant spirit slumbering there! Behold! above, a bending thought of prayer-

As I something marmurs on the midnight breeze! that speeds beyond where highest height can elimb Urinded by its beyond, sweet control. And sings a song than authems more sublime.

What is this flower, and what its starry name? and what this symbol floating through the air? the barning fervor of a mother's prayer!

What is this love that kindles all below With burnished light, e'en like to shining gold, Making the turbid stream of life to flow With music-marmarings of wealth untold?

Ob, 'tis the rippling, murmuring, sheltering sound That betretes all the heart with light around, Fair type of what the angels know above— TI is the pure, Shining light of mother's love!

What is't that lifts the world from its estate Of groveling passion, making thought sublime And little things become so grand and great.

That they fade not from out the shores of time? It is that sympathy that ever moves. The mother's heart toward the one she loves.

For every heart a mother in the skies Or on the earth! No orphan, wandering, wails From out the Eden of her paradise; The sound sweeps back even on distant gales Their somewhere is a voice that wins you so And mother's heart expresses it below.

Oh, Mother of All Souls ! oh, Sacred Truth ! Enshrined within the starry soul of God! Up ift the world by thy surpassing youth!

Make green the desert ways by mortals trod,

Until at last the mother's love shall blend With that which angels know within their home: And out of heaven itself her light shall lend A deathless lustre that shall bid you come!

The Reviewer.

An Important Complication of Facts and Philosophy.

THE PROOF PALPABLE OF IMMORTALITY; being an account of the Materialization Phenomena of Modern Spiritualism. With Remarks on the Relations of the Facts to Theology, Morals and Religion. By Epes Sargent.

REVIEWED BY HUDSON TUTTLE.

This work was originally published in the col umns of the Banner of Light, and was read with deep interest by all classes. The author has done well to put it in a more permanent form, for it is not only an argument in favor of Spiritualism of unanswerable strength, but as a whole forms one of the massive blocks on which the superstructure of the new philosophy of lite is to rest. Of the author no word need be written, for his name is author no word head he written, for his halme is wrought into the literature of our country and of Europe. As a close observer, as a collector of facts, as a rigid scientist, he equals his literary accomplishments. He brings the profoundest erudition to the investigation of the subjects he treats, and few important opinions have been expressed thereon, he the world's great thinkers. pressed thereon by the world's great thinkers, that he has not condensed in his pages.

"Planchette, or the Despair of Science," is the peer of any book of facts or argument on its subject which has yet appeared; and the volume under consideration is in a manner a sequel to that able consideration is in a manner a sequel to that able work. It more fully discusses the phenomena of materializations, and presents all that is actually known up to the present of those almost unbestionable congruences. It is also all the knowledge that we have gained in the earth-life; that the departed bloodly no provide the congruences. lievable occurrences. He does not attempt to explain how these materializations are performed by the spirits. Perhaps that can never be made comprehensible to mortals, who do not, or cannot, understand the spiritual elements and forces. All attempts at explanation, whether by spirits or mortals, are masked with pucrility or verbose

"According to Kardee, when the spirit appears to us, he puts the spirit-body into the state neces-sary to render him visible. In order to do this, his will is ordinarily insufficient; for the modification of the spirit-body is effected by its combi-nation with the fluid of the medium "

Here is an explanation which is high-sounding, but explains nothing. It has not been demonstrated that spirits or mediums have "fluids," much less that their combination produces a vis-

Again, "the spirit acts on matter; he draws from the universal cosmic matter the elements necessary to form, at his will, objects having the appearance of various bodies which exist on the earth. This faculty is inherent in the nature of spirit," etc.

Will certainly belongs to the spirit, but by what right do we affirm that it is entirely different in freed spirit from what it is on earth? will has not the least power, except as it acts through certain means. The simple act of willing has no effect in this life. Why should it in spirit-

Mr. Sargent does not hazard a theory. He contents himself with this conclusion:

"From the facts here brought together, it may be inferred that the spirit-body is not a mere hypothesis; it is proved by the phenomena and inductions of Spiritualism; by the objective appearance of spirits themselves in bodies; by the lastinguary of deligroups to the bayer contribution. testimony of clairvoyants who have seen spirits in human form; by the phenomena of clairvoyance and somnambulism, indicating super-sensual powers requiring others than those of the physi cal body; by all the analogies which reason and experience supply; and by the belief of men in all ages and climes, a belief founded on the actual reappearance after death of deceased relatives and friends. tives and friends." Whatever the spirits do by the force of their

will, and in no greater degree. There is a spirit-form, proved by clairvoyance, by logic, and af-firmed by as high authority as Chavee, on pathological grounds. The form materialized, however, is not this actual form, which, by its nature, is imperceptible to the physical senses. When the semblance to the form possessed on earth is assumed, it is for the purpose of identification. "A feminine spirit, who manifested herself at

Moravia, was on one occasion known to produce in rapid succession fac similes of her personal appearance at six different periods of earth-life, ranging from childhood to old age."

The belief in immortality is universal. It is even recorded of the caveman of Auriguac. Mr. Sargent asks:

Sargent asks:

Sargent asks:

"But what is the genesis of this belief?" "It comes," says one, "from a poetical fancy."

"Nay, it is born of the moral elements in man," says another. "My affections demand it," say Buckle, Hortense, Bonaparte and every loving soul. "It is the mere craving of egotism and morbid desire," says Büchner. "It exists only in the subjective imagination," says Feuerbach. "It originates," says Strauss, "in the survivor's retention of the memory of the decreased which retention of the memory of the deceased, which meets him with delusive reality in dreams," "It is a sentiment, a day-dream, a morbid and presumptuous conceit, the offspring of a diseased

while all the world keeps silence in that temple where each human heart must forever worship.

The Controlling Induence closed with the following improvisation. Subject selected by the audience:

MOTHER.

Again bear theories are scattered like lists by Spiritualism, which declares to us that the proofs which have made the belief in immortality so universal and effective, do not come in a large sense from anything so capricious as human fancy man tradition, or so transient and fickle as human sentiment and opinion."

Again bear theories are scattered like lists by Spiritualism, which declares to us that the proofs which have made the belief in immortality so universal and effective, do not come in a large sense from anything so capricious as human fancy man tradition, or so transient and fickle as human factly says:

man sentiment and opinion."
Again he truly says:
"Is the truth palpable not wanted? Consider the deadness of belief in a future for man among some of the foremost minds of the age. Listen to the almost contemptuous denials that come from such men as Hackel, Vogt, Feuerbach, Buchner, Moleschott, and many of the leading scientists of Germany. See the indisposition of their brother scientists in England and America to gainsay what they so persistently and boldly assert. Hear the shouts of approval from a crowded scientific assembly in Germany, when Voot proclaimed atheism and annihilation the Vogt proclaimed atheism and annihilation the creed of Science.

The tone of the religious world as expressed by

Prof. McCosh is scarcely less despondent.

Mr. Sargent brings forward the testimony of the sages of the past, and supplements this sparkling flood of crudition with the irrefragable testimony of Modern Spiritualism. How exquisite his closing paragraph of this section:

"Spiritualism regards man, not only from the side of his limitations, but of his possibilities.
"Why dost thou wonder, oh! man," says Sidore, 'Why dost thou wonder, oh! man,' says Sidore, 'at the height of the stars or the depth of the sea? Enter thine own soul and wonder there!''

Materializations occurred quite early in the mediumship of Katie Fox, and for their kind

have never been surpassed.

From these the transition is easy to the won ful impersonations at Moravia, which are dwelt on at length. Then follows a full presentation of the investigations of Prof. Crookes, and the results at which he arrived. This investigation, for integrity, honesty, thoroughness and ability,

After glancing, in their order, at the manifestations at the Eddys' and the Holmeses', as contained in the book, Mr. Tuttle concludes as

The philosophical chapters treat of "Spirit and Matter," ("Priority of Spirit," "The Spirit-Body," "Power of Spirit over Matter," "Unity of Forces and Phenomena," "Relations of Spiritnal-Forces and Phenomena," "Relations of Spiritualism to Belief in God," "The Divine Nature Triune," "Relations of Spiritualism to Morality," "The Message of Spiritualism."

Modern Science only reaches the exterior crust. It has not even penetrated through the garb of motter, nor attempts, the solution of the great

matter, nor attempts the solution of the great problems of spirit-life. Herbert Spencer and his "Unknowable," thereby covering their ignorance with the mantle of their egotism. One must know everything in order to pronounce anything "unknowable." Perhaps there never was another such puerility which gained the praise of mixture as hallow a philosophy proported. of wisdom, or as shallow a philosophy propound-

"Modern Science," says Mr. Sargent, "in-cluding, as it does, Modern Spiritualism, helps us to a conception of a force behind and beyond the atoms. The unity of all phenomena was the dream of ancient philosophy. To reduce all this multiplicity of things to a single principle has been, and continues to be, the ever recurring problem."... "The unity of physical forces is the point on which Science has its eyes now fixed. Materialism is not more eager than Spiritualism for the proof." . . . ; "Hence the deduction that all physical phenomena have one and the same primordial agent as their original generator."

Thus all phenomena point in one direction—toward one source—and that, the infinite ener-

toward one source—and that, the infinite energies of spirit.

In the chapter on the Relation of Spiritualism to Morality, Mr. Sargent beautifully expresses the inter relation of spirit and body.

"Every mental affection we experience, as it helps to mold the spirit body, thus leaves its impress on our inmost character; every thought we think and every desire we feel is indelibly registered in the very constituents of our being, and becomes an integrant part of our individuality; what is once in memory is there forever; it may be concealed from consciousness for a while, but annihilated never. Thus well-ordered thoughts annihilated never. Thus well-ordered thoughts and a well-ordered life issue in corresponding endowments of the spirit-body."

Again he says:
"Spiritualism fixes no creed, but from all creeds adopts whatever truth is reconcilable to the reason." "It would teach that in the transitain conditions, of revisiting earth, seeing those it left behind, and communicating with them directly in their higher, indirectly in their lower state of consciousness; that we gravitate to what we find congenial; that we mold our spirit-bodies by every thought, act, and affection of the earth-life; that there is a principle in our very nature that punishes all violations of divine order, and, sooner or later, in this world or another, works reformation without other compulsion than that of experience and knowledge; that all the truths and all the good examples and all the religions of the past are our heritage, from which we may select and assimilate what we need for our spiritual growth; that good or bad influences may be attracted by the state of the will and affections; that earnest prayer is no mere shouting into a void, answerless and echoless, but the expression of a true spiritual instinct, the very life-principle of religion, and having an efficacy proportioned to the right spiritual conditions under which it is exercised; that the highest wisdom is to trust rationally in God, and to worklip him aspecially. rationally in God, and to worship him especially by doing his will, as indicated in the laws of naure and the human soul, and by laboring for the universal good.

This is a most admirable presentation of the subject.

Then he asks:
"Do we want a new revelation?" what you want is a revelation that the supreme fact of your old revelation, the fact of immortality, is an actual, living truth. A knowledge of this is what Spiritualism offers."

"Proof Palpable" is the production of a ripe

scholar; a close and clear thinker; it is precisely the book to place in the hands of a skeptical friend, and it is an agreeable companion for those who accept Spiritualism, presenting them with its strongest evidences and clearest philosophy.—Religio Philosophical Journal.

Horatio N. Spooner to Warren Chase.

"All are but parts of one stupendous whole, Whose body Nature is, and G-d the soul." DEAR SIR-Believing that Nature is eternal,

extending through all time and space, I am not wills, they do by the same means that mortals at a loss to imagine a convenient dwelling-place may be said to bring about results by the force of for Deity. Although "the Universe is so full and complete" that you "have no place to put a God in," yet the design which you admit is in the laws of Nature and the Universe, is to me conclusive evidence that a marvelous Designer is not afar off.

In reference to the laws of the Universe you say: "I believe they never were established." If you will accept an amendment-"I believe they always were established "-then I would freely confess my inability, with my finite mind, to suggest any probable time when they were not already established.

I cannot believe that the wonders of creation are produced by the inherent powers of matter, independent of a Supreme Intelligence-the Author of all created things. Matter without spirit can have no life.

Emily Faithful states that among the novel forms of solal and industrial life which vividly strike a stranger on his arrival in Paris is the perfect equality in business matters which seems to exist between the sexes. Women keep books, govern hotels, large shops, and even factories, and are often the business partners of their husbands, and most efficient ones, too,

free Chought.

WAS GUATAMA BUDDHA CRUCIFIED?

BY J. M. PEEBLES.

To the Editor of the Banner of Light: Among the "Crucified Saviours" in Kersey Graves's book, he specifies Guatama Buddha; and yet, strange as it may seem, he cites no authorities-with names, books and pages-in proof of his position.

In the Anacalypsis, Vol. II, p. 244, Mr. Higgins says, "Buddha is said to have been crucified for robbing a garden.of a flower. He is also like the emblem of the Rosicrucians, called a flower, a rose, a Padma, a lotus, a lily; and Jesus's spirit is called a flower." The phrase "it is said," is rather a flimsy foundation to build any superstructure upon; and especially so when it is remembered that Godfrey Higgins wrote some fifty years ago, long before the present flood of light thrown upon Buddhism and its author.

Prof. Lethridge, President of the Calcutta College, says (in his "History of India," part VIII, p 43), "Finally, his great enemy, Ajatasatru, King of Magadha, became a disciple, and hospitably entertained the prophet, now an old man of seventy. At last, on his return from a visit to Rajagriha, he halted in a forest near the town of Kusinagara; while sitting under a sáltree, he 'entered into Nirvana.'"

Jinamitra (in the Buddhavata Sanga, Vol. III, p 210,) says, "Sakya Guatama Buddha, having made a vast number of believers and lived a holy life, sat down in his old age in the midst of his disciples under a sacred tree, and calmly falling asleep, passed into Nirvana."

Prof. E. J. Eitel (in his "three lectures on Buddhism," page 4) says, "Immediately afterwards, Buddha said to his disciples, stand up, let us go, my time is come. He went out where stood eight trees in groups; and resting on his right side he gave his final instructions to his disciples, reminded them of the immortality of the spiritual body, and then gave himself up to contemplation. Passing through the various degrees of meditation which correspond to the various tiers of heavens, he cast himself into Nirvana and thus his earthly career ended."

The learned Mr. Berks of England, in his late lecture upon "Buddha and Buddhism," published in the Northampton Mercury, says:

"The Brahmins, as was to be expected, op-"The Brahmins, as was to be expected, opposed him very fiercely; but he kept on his way, converting high and low, until he died peaceably while sitting under a tree, in his 85th year, about 477 years before the birth of Christ. His body was burned with much pomp, and there was as much contention for his ashes as for any Roman Catholic relic, and no relics were so well authenticated as those of Buddha."

Samuel Johnson (in his Oriental Religious)

Samuel Johnson (in his Oriental Religions, chap. III, p. 689) says, "Buddha predicts that in three months he shall be taken from them. * * * At the appointed time and place, he dies in a holy grove, surrounded by his chosen apostles. exhorting them ' to remember that all things are passing away, and to prepare themselves quickly

for what is imperishable.' " B. Chunder Ghase, a learned Hindoo, (in his Life and Times of Buddha, chap. VII, p. 314) says, "At first he was but Sakya-Muni, the 'solitary' of the race of Sakya; but after his illumination he took the name of Buddha, * * * When in a reclining position he calmly breathed his last, under the cooling shade of the sál-tree, Buddhism had been firmly rooted in some parts of this country."

I have more authorities at my disposal touch ing the natural death of Buddha. Now, will Mr. Graves give us his authorities for the crucifixion of Guatama Buddha, specifying author, volume, chapter and page? The value of any book lies in its truthfulness and historical exactness.

Hammonton, N. J.

To the Editor of the Banner of Light:

In these latter days every sincere inquirer after truth may receive indubitable proofs of immortality. We have every assurance that a life devoted to noble purposes will be rewarded with future blessedness, as its natural consummation. Those who "through fear of death were all their lifetime subject to bondage" have reason to lay aside their anxiety. Experienced physicians have long believed that the passage from this world to the next is not often attended with suffering. Messages from the other shore inform us that the liberation of a spirit from the fetters of earth is nearly always painless. Much distress, however, may be experienced previous to mortal dissolution, and hence duty requires us to seek deliverance from this trial, not only for our own sake, but for the good of others. A spirit returning to communicate often takes on the last condition of its physical existence. If this condition was full of misery, a bitter experience is in store for the spirit and the medium. Two trying instances of this nature have come within the writer's observation. In the former case, death resulted from a railroad accident, after several days of terrible suffering; in the latter instance, a brave soldier was severely wounded in the head by a rifle shot, death occurring some time after. It is the duty of medical attendants, therefore, to administer anodynes, if necessary, when the closing scene approaches. Spirits thus quietly passing away may return with ease and pleasure, to guide and benefit all within their influences. A. B. W.

THE NEW MOVEMENT IN SPIRITU-ALISM.

Surprise has been expressed in some quarters that the work of local organization was not immediately proceeded with after the meeting in Philadelphia. The delay, so far as the New England branch of the Committee is concerned, was a purposed delay. It was agreed that beyond seeking a hearing at the camp-meetings nothing should be attempted till the season of these meetings was past.

Now we are ready to take the field and proceed with the work of organizing societies in every part of New England.

A competent staff of lecturers has been secured, and stand ready to respond to calls to speak wherever there may be a desire to know the meaning and purpose of the New Movement. These lecturers will, if desired, remain in localities where an organization is effected long enough to assist in completing the details of the organization and seeing that the society is got into good working order.

into good working order.

This work is undertaken in obedience to a vote of the Philadelphia Conference, "That a committee of twelve be raised, divided in groups of threes, selected from the respective sections of the country—North, Middle, West and South—empowered to call, at such time and place, in the year 1877, as may seem to them fit, a Delegate Convention, composed of five delegates from

each society which shall be formed within the year, and of such other persons in places where there are not enough to form a society, as may signify their sympathy with the movement and apply to the Committee for credentials, which Convention shall have for its main business to decide the question of a permanent national organization, and to transact such other business as may come before the Convention."

The main feature and prime object of the New Movement is the organization of local societies upon "a religious and financial basis" for pur poses of practical work—work for the maintain ance of health and the building up of sound minds in sound bodies; for the promotion of ed-ucation looking to the highest possible perfection of the individual; for the study and practical ap-plication of social science with a view to a new plication of social science with a view to a new and improved state of society in the earth; for the furtherance and support of all wholesome and needed reforms; for the training and nuture of the spiritual nature of man upon the same scientific principles which obtain and have been applied with so much success in the training and development of the intellectual faculties. All human beings have mediumistic powers. All human beings have mediumistic powers. These powers inhere among the natural functions of the brain. The proper training will develop these spiritual faculties of the mind just as the corresponding training for the intellect brings out the faculties for arithmetic and music, for reasoning and oratory. In brief, then, what the New Movement proposes, is a comprehensive scheme of education and evolution conducted throughout on scientific principles and looking directly to the creation of a new and higher style of manhood and womanhood, and the establishment, on the basis of love to God and love to man, of a new order of society in the

earth.
Without creed and without ritual we expect our societies everywhere to go systematically at work upon the great tasks of Man-making and Nation-building, convinced that whoever will take up such work in earnest, under the combined light which science and revelation now shed upon the problems of human life, will speedily realize the ancient promise that "He who will do the work shall know of the doctrine." Hence while some of us hold to doctrines in

Hence while some of us hold to doctrines in the sciences of theology and psychology quite as decided if not as definite as any doctrines we accept in the great departments of knowledge embraced under history, physics and mathematics, and while we all are agreed that the love-principle set the resurrents of the set of ple, as it was wrought out in Jesus, and from him has passed, or is passing over into modern civilization, is the fundamental ground of evolution in the modern world, and while the spiritu-al leadership of Jesus, in the large sense of a su-pernaturally selected person to stand as the sym-bol, before men's senses, of the Divine Love and Wisdom, as these are operative in the practical processes of making and perfecting worlds, we yet commit no man to these nor any other set of opinions as a condition precedent to membership in any of our societies. Our societies are schools, wherein everything pertaining to the nature of man and the method of his development is designed to be systematically and selections. signed to be systematically and scientifically taught. As fast and as far as that is possible we would turn the whole world into a great practical school, constantly in session, teaching the elementary knowledge of all the sciences of man and of society to everybody, old and young, men, women and children, by means of primers and elementary text-books of every branch of knowl-edge, philosophical, scientific, practical and ar-

Into such a scheme of culture would come, also, lectures and lecturers, demonstrations, object-teaching, apparatus, &c., &c., adapted to the needs and capacities of the whole people. We do not wish to disguise the fact that Spirit-ualism in the New Movement puts on a new phase and takes a decided step forward. A new

phase and takes a decided step forward. A new and larger definition is required to express its scope and spirit. Spiritualism in the New Departure is that scheme of thought and action which embraces the science, the philosophy and the religion of human life. It is in fact a new religion which imports a new church, a new state, and a new education, preparatory to the new heavens and the new earth which, in one form or another, has been the burden of the seers and prophets of all ages and all religions. Now whoever is willing to take hold of the practical part of the work here outlined, in the spirit of this New Movement, is welcome to a place and to service as a member in full fellowship with our societies, so long as he loves to stay and is willing to work. On this one condition of love of the brethren and willingness to cooperate with us in eager joy, to fulfill our

cooperate with us in eager joy, to fulfill our tasks, we invite and welcome all, Orthodox and Liberals, Spiritualists and Materialists, Theists and Atheists, to come, as workers and learners into our schools, not doubting that as we travel on in unity of spirit, through practical uses to human ends, we shall constantly approximate and ultimately attain to a practical unity in that well grounded knowledge of true doctrine which can never fail to come to earnest men and women devoutly doing the work of God and humanity.
Societies wishing to obtain further informa-

tion, or desiring to secure lecturers and organ-ize societies, will address

J. R. BRUCH Newburyport, Mass., or
J. H. DEWEY Boston, Mass.

SPIRITUALISM AND NERVOUS DE-RANGEMENT, BY DR. HAMMOND. INTRODUCTORY.

Fo the Editor of the Banner of Light: Your columns are necessarily devoted to the exponents of your own peculiar ideas. I am not but I am sick unto death of the

childish and irrational manner in which men of science, theologians et id omne genus, allow your bellef to go on unchecked, until it fills the world with its teachings. They content themselves with blank denials and silly suggestions, and foolishly hope such light things to a reasoning man will outweigh the experiments of philoso-

There is only one mode open to us skeptics. We must enter the spiritual arena, examine the claims of those you put forth as veritable medi-ums, test them by delicate instrumental experiments, for days, months and years, if necessary, and you may depend upon it the truth will de-

With this conviction I had written the enclosed review of a work whose intrinsic weakness almost drives one into the spiritual ranks for re-lief, but the journal for which it was intended is afraid the motive may be mistaken, and that the editor will be publicly called a Spiritualist, as he

is privately known to be.

I do not expect you will have room, or inclina-tion, to publish unfavorable articles, but I send it to you that you may know what some, at least. the are not friendly to your cause think of Dr. Hammond and his vagaries.

We hailed with pleasure a new work by Dr. Hammond on nervous derangement, which we have read with scrupulous care. There seems to be a pressing need from some authentic source of be a pressing need from some authentic source or a close investigation into the causes of the growing belief in spiritualistic phenomena. It is clear that every intelligent inquiry into abnormal states of the human mind which permits such beliefs, will add something to our knowledge of mental laws, and remove in a large measure the obscurity and doubts which now hang over them. But our expectation has not been realized. The But our expectation has not been realized. The work before us seems to be largely made up of wonderful stories gathered from the past, and bearing in the most infinitesimal degree on the alleged facts of the present day. As a specimen of these stories we have Mrs. Gudbandus Erlandsonius brought to bed with two eggs, each containing white and yolk, and the picture of another matron hatching out her brood in a basket and holding up in maternal triumph the first little biped that has broken the shell. As also another woman who was brought to bed of rabits, and still another of fish without scales, &c., all of which he intimates is established by as sure evidence as Professor Crookes or any other

profession must feel proud of the distinguished

ex-surgeon general.

From the first to the last the work is a continuous begging of the question, and in the few pages he devotes to the alleged phenomena he so confuses the facts, and so misquotes the names, that his labors, such as they are, would almost seem to have been undertaken in the interests of superstition, for the practical effect of all he says is to discourage the intelligent mind, which is not satisfied with nonsense, from making any re-sistance to the inroads of Spiritualism.

When the author drops his myths of the long past and ventures into the arena of the present past and ventures into the arena of the present day, he betrays the most astonishing ignorance of claims and facts taking place daily under his own eyes and going on in the very city where he lives. Even so well known an advocate of the spiritual pretensions as Judge Edmonds becomes, in the hands of this wonderfully exact raconteur, "Judge Edwards," and other names inseparably connected with the subject are as recklessly and ignorantly distorted.

Where he touches at all upon the so called phenomena of the present day, his most strenuous attack is upon Prof. Crookes, against whom he calls up the assertions of J. Stanley Grimes! Mr. Home is declared, without the slightest knowledge on Mr. Hammond's part, to be a finished juggler, and, a little further on, performs his

juggler, and, a little further on, performs his tricks by human electricity, even to the playing of tunes on an accordion without contact, and which, he more than hints, can exert a force equal to forty pounds avoirdupols. A professor of the diseases of the mind and nervous system might be expected to know that, in the thousands of experiments with mediums, no trace of human electrici-ty, such as is excited in a very cold day in a very dryair, has ever been detected. But this wild system of guessing does not stop here. Mr. Home is credited with carrying on his person a bag of hydrogen gas (reservoir, the Professor calls it) and a mass of platinum sponge some six or seven tarker has been also much be seven been six or seven tarkers. inches high, and also with marking his face, hands, scalp, and each separate hair of his victim, and of his own head, with an unimaginable cushion of asbestos!!!

There is some more exquisite reasoning about the Shakers, and we refer the reader passim to the drolleries of this medical light. He is decidedly the funny man of spiritual literature. In this country Dr. Hammond may be understood by his medical confreres, but abroad the universal opinion will be that it shows no wisdom to charge upon the spiritualistic fraternity with a pop-gun.
Anti Spiritualist, M. D.

NOT CHANGED.

To the Editor of the Banner of Light:

The following scrap, clipped from the Boston Investigator of August 9th, has been sent me, with the suggestion that I notice the same through your columns:

"A scrap in the Investigator of May 10, by A. E. Newton, gives the key to all the wonders of spiritual manifestations. Mr. Newton was formerly one of the foremost among Spiritualists—I merly one of the foremost among spiritualists—i might almost say one of the founders. I never heard of his having changed his views, though what he says here looks as though he had. Any way, I will vouch for his honesty and true worth. Hear him:

""The operator forms an image, as of a percent a germent of the or any other object, in his

on, a serpent, a fire, or any other object, in his own mind; when the subject, if well under control, instantly sees the same thing as a reality. So positive minds in a circle may present the image of any person with whom they are familiar, and it may appear as a reality to the impressible medium."

The first thing I have to say of the above is, that if the paragraph quoted was ever written by me, it must have been done twenty years ago, or thereabouts—so long, at all events, that I have not the slightest recollection of it. It is therefore not very good evidence that I have lately changed my views as to the reality of spirit manifestations.

manifestations. manifestations.

So far from this being the fact, I am happy to state that my convictions on this subject have only grown stronger, if possible, from year to year, and almost from day to day, by the force of accumulating evidences, during the more than twenty-three years since I made my first public announcement on the question. And the same, I think must be the case with every person who I think, must be the case with every person who takes care to keep himself acquainted with the evidences that are available on the subject, and has the mental ability to appreciate their force.

I am quite willing, however, to fully endorse the quotation attributed to me, whether its authe quotation attributed to me, whether its author or not. But I fail to see that it "gives the key to ALL the wonders of spiritual manifestations," in the sense of showing them to be of mundane or embodied human origin. Very far from it. At most, it would account for but a very small share of the phenomena. It could have no possible application to the movement of material articles, or even to the production of telegraphic sounds, (raps,) the most primitive of all modern forms of manifestation. Much less would it apply to the more recent developments of spirit-photography, or psychography ments of spirit photography, or psychography (if that is the more correct term), nor to materializations, all of which were quite unknown

when that paragraph must have been written.

The quotation merely affirms the possibility in view of the well-known achievements of mea-merists, pschychologists, or biologists, in affect-ing the perceptions of their subjects—that positive minds in a circle may be able to affect the minds of mediums in a similar way. That is a rational inference from conceded facts. But when I add that, though I have repeatedly tried the experiment, I never was able to influence the perceptions of a medium in that way, and never had any conclusive proof that it was done by others, in any circle that I ever attended—while, in unitary and the second of the second in any circle that I ever attended—while, in unnumbered instances, mediums, when no other
visible person was present, have seen and described
to me spirits of whom I was not thinking, and
sometimes those of whom I had no knowledge at
the time, and have given me pertinent messages
which I know were not dictated by my own
mind—then it will be clear to every honest thinker who believes my word, that the above scrap furnishes no key whatever to any of the "wonders of spiritual manifestations," in the sense which this writer intends.

There is a sense, however, in which the facts cited furnish a key to a certain part of the genuine spiritual phenomena; but that sense is fatal to the materialism of the investigator. It is this: if mesmerists, psychologists, etc., are able, while in the body, to produce such effects as it is known they do on their impressible subjects, it is highly probable that those out of the body (i.e., spirits), if such there be, may act in similar ways on the impressible subjects called mediums.
That they should do so would be entirely natural,

Abundant facts prove that this is done, and that the operators can be no other than invisible or disembodied beings. This being so, spirits exist and spirit-communication is a fact, while the

Investigator's materialism is a gross delusion.
For myself, in coming to the conviction of the reality of spirit-communion and manifestation, I have ever made it a rule to attribute to spirits nothing which could rationally be traced to other sources. In fact, I have gone further, and have based my conviction solely on facts which had in the measure proof positive of spirit agency. Had the themselves proof positive of spirit-agency. Had phenomena occurred under my notice which could rationally be traced to "positive minds in the circle," I should not have counted them as spirit-manifestations at all. Though the careful application of this rule had to the octang added cation of this rule has led to the setting aside as doubtful of a large amount of observed phenomena, yet there remains, in my experience, an overwhelming mass of proof which compels conviction. These, therefore, who through my early testimony may have hear led to investigate and testimony may have been led to investigate and to know for themselves the reality of spirit intervention, need not look for any "change of views on my part so long as I shall be able to retain the fair use of my mental faculties. As the writer of the above seems to have some confidence in my "honesty." I trust he will weigh the import of

this declaration.

It strikes me, Mr. Editor, that the materialists of the Investigator must be hard pushed to mainone can bring to support the facts of Mesmerism of the Investigator must be hard pushed to main-or Spiritualism. Can human ineptitude in the discussion of a question go further? The medical they attempt to press an old soldier of the faith like me into their ranks, in this unfair way. They will find my gyns point the wrong way (for

them) every time.

But I long since came to the conclusion that it is useless to argue with skeptics of that class. It is like arguing with persons afflicted with colorblindness about the harmony of colors, the beauties of the rainbow, or the charming this of flowties of the rainbow, or the charming thus of now-ers. They lack either a certain faculty of per-ception, or the ability to weigh the meaning of what they see, and argument till doomsday will not convince them, unless the dormant faculty can in some way be awakened.

This may be, perhaps always is, more their misfortune than their fault. Probably they were born so. Let us, therefore, be patient and chari-table with this spirifual blindness, knowing that

table with this spiritual blindness, knowing that some day, here or hereafter, all eyes will be opened, like those of Elisha's servant, to behold the spiritual realities with which we are surrounded.

Yours, unchanged, for the truth,
A. E. NEWTON.
Ancora, N. J., Aug. 31st, 1876.

Spiritunl Phenomenn.

REMARKABLE MATERIALIZATIONS THROUGH THE WELL-TESTED MEDIUMSHIP OF

MRS. BLANDY. To the Editor of the Banner of Light:

Having been a constant reader of your journal and other spiritual publications for the last thirteen years, I have had a fair opportunity for observing the vario i trials through which our noble cause has had to pass; but it is only lately that I have noticed with much pain the unkind and unjust treatment to which, it seems, a certain class of Spiritualists are determined to subject our mediums. It matters not how long they have been before the public, or how often endorsed by those who have been benefited by their martyrdom (for mediumship is most emphatically martyrdom), the slightest apparently suspicious circumstance, observed by some one, actuated by perhaps mistaken zeal, and sometimes by unworthy motives, is sufficient for the medium to be heralded to the world as a cheat and impostor. This hasty action usually proceeds from a limited opportunity for the study of manifestations.

In order to be of some assistance to physical mediums, I wish to state some of my experience for the last six years, during which time myself and family have resided in the same house with Dr. and Mrs. Blandy (late Lizzie Davenport); in consequence, I have had the very best opportunity of studying materialization in all its phases. I have given all the time I could spare from my mundane affairs to this study, and Mrs. Blandy has given her time and her wonderful mediumship, without remuneration, for the perfecting of manifestations deemed almost impossible by some of the oldest and most experienced of Spiritualists; and well indeed have we been rewarded for our untiring efforts, and I am able to state from absolute knowledge, and am ready to furnish an affidavit at any time and to any one, if it is deemed necessary, that our so-called spiritfriends are human beings, made of flesh and blood as we are, only of finer material.

And now, Mr. Editor, as I have given you a fraction of my own remarkable personal experience, I will, as succinctly as possible, state part of that of a little coterio of gentlemen who have sense enough to accord our spirit friends their necessary conditions; they are all of assured social position, two of them being principals in our public schools, one a surgeon dentist, and the other a medical student, viz.: Messrs. A. Z. Barrows, E. L. Chamberlayne, D. M. Hibbard and Dr. J.

For the year past they have met, (often several times a week,) and the entire party are ready to testify that they know (mark I not believe,) that testify that they know (mark! not believe,) that the spirit friends visiting them are veritable flesh and blood, having brought every sense they possess to bear on the fact; they all have locks Shorn from fair brows by loving hands, and of spirit hair, and specimens of velvet, silk and fringe, which they themselves have cut from the dresses of our-dear angel friends, who have on several occasions shown themselves to the party Llock and the silk away from sight. in a good strong light.

On one occasion one of the spirit ladies walked A blighted hope, a separate history out of the closet, robed in a rich white silk Of human sorrow, telling of dear ties dress, with long train, and boots to match, received a phial of wine from one of the party, drank some of it herself, handed it to each one present; was afterwards measured; height, 5 feet 3 inches; she retired, after chatting with us, and shaking hands.

Then another lady attired in crimson silk advanced, shook hands, talked, was measured, height, 5 feet 4% inches, (Mrs. Blandy's height is exactly five feet) took off her cap and waved it in triumph, (this being her first attempt at materializing in the light) then left us, and afterwards remarked that she could have waltzed with one of us. These ladies were of distinctly marked individualities, exquisitely symmetrical, and as lovely as can be imagined. One of them has, at three of our later circles, brought a profusion of flowers and roots. There is before me, as I write, a beautiful geranium in bloom, a priceless gift from her to me.

These angel visitants are arranging conditions which will enable them to walk out in the garden with us, in the moonlight, and judging from our former experience we have no doubt they will accomplish their object.

I have been as brief as possible, to do any justice to the subject, knowing that space in your columns is very valuable. And I am convinced that, scattered through the country, there are many such pleasant little gatherings, the members of which are deterred from giving to the public their invaluable knowledge, through fear of the doubts, sneers and vituperation that would most surely assail them.

. But we are of the opinion that those who are not prepared to defy all and everything like Grundyism, in its various phases, are unworthy to be the recipients of the blessings showered from the spirit-world upon all those who are not too prejudiced or too conceited to receive them. And I call upon all, in the name of humanity and our angel friends, who have had a like experience, to put it on record before the community, and thus bring an overwhelming amount of evidence to the support of our martyr mediums.

EDWARD JOHN ROBBINS.

204 East Swan street, Buffalo, N. Y.

Scene in a telegraph office at Vienna-embodying a fact: An operator takes out his watch, and, yawning, says: "Too bad, I cannot go to the concert to-night." "Why asks a companion. "I am waiting the dispatches from Belgrade, and they generally don't turn up till about midulaht." The other operator thinks a moment, and then, with a gleam of light in his eye, he says: "Have you received the Constantinople dispatches?" "Yes," rejoins operator No. 1. "Well, just write out precisely to the contrary, and go to your concert."

Love is circumspect, bumble and upright; not yielding to rottness, or to i-viry, nor attending to vain things: it is 800-r. charte, steady, quiet and guarded in all the senses.

Thomas d Kempts.

THE FLOOD OF YEARS.

A Mighty Hand, from an exhaustless urn, Pours forth the never-ending Flood of Years Among the nations. How the rushing waves Bear all before them! On their foremost edge, And there alone, is Life; the Present there Tosses and foams and fills the air with roar Of mingled noises. There are they who toll, And they who strive, and they who feast, and

Who hurry to and fro. The sturdy hind— Woodman and delver with the spade—are there, And busy artisan beside his bench. And pallid student with his written roll. A moment on the mounting billow seen— The flood sweeps over them and they are gone. There groups of revelers, whose brows are twined With roses, ride the topmost swell awhile, And as they raise their flowing cups to touch The clinking brim to brim, are whirled beneath The waves and disappear. I hear the jar Of beaten drums, and thunders that break forth From cannon, where the advancing billow sends II to the sight long fles of armed mon Up to the sight long files of armed men, That hurry to the charge through flame and

The torrent bears them under, whelmed and hid, Slayer and slain, in heaps of bloody foam. Down go the steed and rider; the plumed chief Sinks with his followers; the head that wears The imperial diadem goes down beside The felon's with cropped ears and branded cheek A funeral train—the torrent sweeps away Bearers and bler and mourners. By the bed Of one who dies men gather sorrowing, And women weep aloud; the flood rolls on; The wall is stiffed, and the sobbing group Borne under. Hark to that shrill, sudden shout-The cry of an applauding multitude Swayed by some loud-tongued orator who wields The living mass as if he were its soul. The waters choke the shout and all is still. Lo, next, a kneeling crowd and one who spreads The hands in prayer; the enguling wave o'er-

takes
And swallows them and him. A sculptor wields The chisel, and the stricken marble grows To beauty; at his easel, eager eyed, A painter stands, and sunshine, at his touch, Gathers upon the canvas, and life glows; A poet, as he paces to and fro,
Murmurs his sounding lines. Awhile they ride
The advancing billow, till its tossing crest
Strikes them and flings them under while their

Are yet unfinished. See a mother smile On her young babe that smiles to her again— The torrent wrests it from her arms; she shricks And weeps, and midst her tears is carried down. A beam like that of moonlight turns the spray To glistening pearls; two lovers, hand in hand, Rise on the billowy swell and fondly look Into each other's eyes. The rushing flood Flings them apart; the youth goes down; the

With hands outstretched in vain, and streaming

eyes, Waits for the next high wave to follow him. An aged man succeeds; his bending form Sinks slowly: mingling with the sullen stream Gleam the white locks and then are seen no

more. Lo, wider grows the stream; a sea-like flood saps earth's walled cities ; massive palaces Crumble before it; fortresses and towers Dissolve in the swift waters; populous realms, Swept by the torrent, see their ancient tribes Engulfed and lost, their very languages Stifled and never to be uttered more. I pause and turn my eyes, and, looking back, Where that tumultuous flood has passed, I see The silent Ocean of the Past, a waste

Of waters weltering over graves, its shores Strewn with the wreck of fleets, where mast and Drop away piecemeal; battlemented walls

Frown idly, green with moss, and temples stand Unroofed, forsaken by the worshipers. There lie memorial stones, whence time has gnawed The graven legends, thrones of kings o'erturned, The broken altars of forgotten gods,

Foundations of old cities and long streets Where never fall of human foot is heard Upon the desolate pavement. I behold Dim glimmerings of lost jewels far within The sleeping waters, diamond, sardonyx, Ruby and topaz, pearl and chrysolite, Once glittering at the banquet on fair brows

Suddenly broken, dreams of happiness Dissolved in air, and happy days, too That sorrowfully ended, and I think How painfully must the poor hearts have beat In bosoms without number, as the blow Was struck that slew their hope or broke their

peace.
Sadly I turn, and look before, where yet
The flood must pass, and I behold a mist
Where swarm dissolving forms, the brood of

Поре, Divinely fair, that rest on banks of flowers Or wander among rainbows, fading soon
And reappearing haply giving place
To shapes of grisly aspect, such as Fear
Molds from the idle air; where serpents lift
The head to strike, and skeletons stretch forth The bony arm in menace. Further on A belt of darkness seems to bar the way Long, low and distant, where the Life that Is Touches the Life to Come. The Flood of Years Rolls toward it, near and nearer. It must pass That dismal barrier. What is there beyond? Hear what the wise and good have said. Beyond That belt of darkness still the years roll on More gently, but with not less mighty sweep. They gather up again and softly bear All the sweet lives that late were overwhelmed And lost to sight—all that in them was good, Noble, and truly great and worthy of love— The lives of infants and ingenuous youths, Sages and saintly women who have made Their households happy—all are raised and born By that great current in its onward sweep Wandering and rippling with caressing waves Around green islands, fragrant with the breath Of flowers that never wither. So they pass, From stage to stage, along the shining course Of that fair river broadening like a sea. As its smooth eddies curl along their way, They bring old friends together; hands are

In joy unspeakable; the mother's arms Again are folded round the child she loved And lost. Old sorrows are forgotten now, Or but remembered to make sweet the hour That overpays them; wounded hearts that bled Or broke are healed forever. In the room Of this grief-shadowed Present there shall be A Present in whose reign no grief shall gnaw The heart, and never shall a tender tie Be broken—in whose reign the eternal Change That waits on growth and action shall proceed With everlasting Concord hand in hand.
-William Cullen Bryant, in Scribner's Monthly

"This excellent compilation clearly shows that inspirational thought, feeling and utter-ance have not been confined to any one book, period, nation or race of men; but that from the earliest to the latest time, throughout the earth, there have been greatly enlightened souls, with clear perceptions of an infinitely wise and beneficent overruling Power, of what constitutes essential goodness, of the worthlessness of a ceremonial petr of the binding billier these of intrinse. monial p ety, of the binding obligations of justice, mercy, and truth, and of the capacity of the soul for immortality. . . . It should be widely read."—Wm. Lloyd Garrison, Boston, Mass., concerning Stebbins's "Bible of the Ages." For sale by Colby & Rich, No. 9 Montgomery Place, Boston.

Banner Correspondence.

Vermont.

BARNET,-James Edson writes: I am pleased to know, from your issue of July 29th, that some of the leading Spiritualists have at last concluded that the time is now come when Spiritualists ought to organize. This is as it should be, for nothing can progress, nothing can develop itself without an organization; everything in Nature has an organization, therefore it is wisdom in Spiritualists to organize. In union is strength, whether political or religious. Some may object to the term religious being used with regard to the spiritual philosophy But whatever we con-sciously believe is for our best interest; spiritually, may be called a religion; and the spiritual philosophy contains this in a high degree, and phinosophy contains this in a righ degree, and the different phases of it should never be ap-proached in a spirit of levity and thoughtless-ness; the mind may be cheerful, but at the same time serious, with all due respect to the spirits

who communicate.

With regard to this new departure in Spiritualism, I am afraid that a very large number of Spiritualists will object to uniting Christianity and Spiritualism together: it looks too much like some of the apostles trying to unite the Mosaic and Christian Dispensations together; it was the cause of much wrangling and dispute, and made a breach among its members that never was healed. I think in this ago of intellectual development that we should not magnify or delfy any man, but receive Truth, from whatever source, whether ancient or modern. Let us not worship men, but principles; Spiritualists ought to take the lead in every kind of reform that is for our happiness here or hereafter—stop running down every other religion, and show the superior blessings of our own by our walk and conversation. If we cannot argue people into our belief, let us draw them by our honest and conscientious dealings with them—by our example show to the world a more excellent way. Let us encourage and cultivate whatever is good and excellent—love the good and beautiful. Let us often meet together for social and spiritual intercourse as the children of ohe family, each one esteeming others better than himself. Pride and selfishness are the unhappiness of many, therefore let them not enter our assembly. As far as possible let us live peaceably with all around us. The time will come when we shall have temples of our own wherein to meet for lectures and for the expression of thought. Let these places of meeting be beautiful in design and construction, adorned with pictures and statues of art; let us cultivate the sweetest and most harmonious pieces of music. All this will have great influence in drawing in the young, so that they may enjoy the beauty and harmony of our spiritual and moral philoso-

phy.
I hope if Spiritualists organize that they will find a new and independent name for this New Movement, apart from every other name or sect;

I have been and comprehensive, such as will let it be short and comprehensive, such as will express in small compass the great realities that underlie our Philosophy.

Kansas.

TOPEKA.-Our correspondent S. writes, Sept. ist, as follows: In this city and vicinity there are a very large number of Spiritualists, but for some reason we are apparently unknown to the many lecturers and mediums who are traveling in various portions of the West. Recently, however, the interest in the work has been quickened by reports of visits by some of our citizens to Memphis, Mo., where they attended scances with that wonderful medium, J. H. Mott, and for several successive evenings saw and had long conversations with their relatives and friends who have crossed to the other side. Two of these visitors were well known ladies of this city, Mrs. S. and Mrs. F. The first had a son instantly killed on a railroad; the other lost a son by drowning. In their great distress they were-moved to go to Memphis, where they saw and talked with the dear departed ones, and returned to their homes with the feeling that they had the personal assurance that the larged ones. had the personal assurance that the loved ones were happy and beyond the reach of the troubles of this world. That they are called fools and sneered at as being the dupes of a cunning trickster, makes no impression on their minds, and they willingly bear testimony to the reliability of

The Banner is doing a good work in the cause of religious freedom, and very many copies are taken here, some by direct subscription, and more bought of the news-dealers.

New York.

BYRON.-J. W. Seaver writes, Sunday eve, Aug. 27: Mrs. F. O. Hyzer, of Baltimore, has this day been with us, reviving, by her presence, her thrilling eloquence and improvisations, and the very large audiences attracted by the announcement of her proposed visit, the pleasant memo-ries of bygone days, when she resided in Buffalo, and for years met with and addressed us. Then her audiences were always large, frequently greater than the capacity of our hall. On this occasion, our friends who have control of the Methodist church kindly allowed us to use it, and although quite spacious, extra seats were required to be brought in, to accommodate the audience. This shows plainer than any language I can use, the high estimate in which our inspired Sister Hyzer is held in this field of her former labors.

Her discourse in the forenoon was a masterly argument for and appeal in favor of organizaargument for and appear in lavor of organiza-tion among Spiritualists. She showed its import-ance and necessity, and announced herself as one of its advocates; and I think she carried conviction to nearly her entire audience. She referred in approving terms to the initiatory movement lately started at Philadelphia, and enforced the necessity of the inauguration and carrying into practical operation of some system of coöperation, by which the influence and power of the closure millions of Spritten Let and the er of the eleven millions of Spiritualists of the United States may be utilized, under angelic guidance, to the upbuilding of the cause of truth and progress on earth. We say amen to these sterling utterances, and trust a hearty response may find practical expression in widespread ac-We say amen to these tion in the organization of local association.

California.

SANTA BARBARA. - Mrs. G. E. Childs writes: We have no medium residing here, but I wish we had, for some of us are literally starving for spirit communion. When one comes he does not stay long enough. The last one that was here could have given twenty-five or more scances, with the room full each time, if he had remained longer.

Maine.

BUCKSPORT .- C. F. Ware writes: Mrs. Rosana Smith, of Hampden, a highly respected lady, is a most excellent trance medium, and is doing a blessed work in the cause of Spiritualism in this section of country. She is considered one of the most reliable mediums in the State. God speed her in her noble efforts.

Illinois.

CHICAGO.—Ernest J. Witheford, M. D., the materializing medium, writes: I enclose a portion of a piece of fabric which was cut from the tion of a piece of fabric which was cut from the robe of a spirit who materialized on the 3d July last, at a special scance arranged by Hon W. K. McAllister, Judge of the Supreme Court of Illinois, and the father of the young lady who is such a wonderful musical medium, (noticed in the Banner, Chicago Times, and other newspapers.) The Judge invited all who were present

as his guests. My rooms were thoroughly examined, and several forms were shown in the light circle. All declared themselves satisfied that there was no imposture, and pleased with the manifestations. I would say they were all the Judge's own friends, and almost entire strangers to me; the majority I had never met at all before. I send the fabric for you to compare with other pieces (no doubt in your possession), obtained in a similar manner.

I shall go to Philadelphia about the 20th of September,

Palestine Exploration.

Photographs of recent discoveries made by the expedition sent out by the Palestine Exploration expedition sent out by the rangement of the Society have arrived in New York, and form an interacting record of the progress made. They interesting record of the progress made. They were taken at different points in the land of Moab, Gilend and Bashan, which the Society had mapped out for its work. In a picture of Amman, the Rabbath Amman of the Old Testament, "placed Uriah the Hittlie in the front of the battle," are seen the ruins of a theatre. Forty-six tiers of seats are standing, and they are as true to day as when the builders set them up. Throughout they do not deflect one eighth of an inch from the riumb and local. The Temple of inch from the plumb and level. The Temple of the Sun at Jerash shows eleven columns still the Sun at Jerash shows eleven columns still standing, splendid specimens of Corinthian architecture. Though they are forty-five feet high and five feet in diameter, the immense capitals are finished as delicately as lace work. The leaves are traced almost with the lightness and perfection of Nature. There is a fine specimen of similar work in the "Serai," or "Convent of Job", at Kunawat. Here the solid blocks, which had not yet been carved into capitals still rest ocrash, which is rich in ruins, are a triumphal arch and forum. The arch, though not older than trajan's time, is a beautiful relic, showing some unusual features, notably the singular vases shaped sections of the columns, ornamented with acanthus leaves. Of the forum, fifty columns are still standing, and little of the entablature is broken. The Temple of Theithatha, of which a noble specimen of lonic architecture. There are entablature, all truly squared training at Mosco and the stylobate are entablature, all truly squared training and training training and training training and the stylobate are entablature, all truly squared training and training training at Circle Hall, 4a3 Ving single at Mosco and the stylobate are entablature, all truly squared training and training training training training at Circle Hall, 4a3 Ving street, with change of mediums. Free Conference Meeting every senday at 25 o'clock.

POILLAND, ME.—Areana Hall, Congress street.—Softmal Fraternity meets every Sanday. The street of the control of the columns are still standing, and little of the entablature is broken. The Temple of Theithatha, of which a noble specimen of lonic architecture. There are nine courses of stone between the stylobate are entablature, all truly squared training and the columns are still standing and little of the columns are still standing. The standard of the columns are still standing and little of the columns are still standing and little of the canadian vase.

POILLAND, ME.—Areana Hall, Congress street.—Softmal Circle every senday at 25 o'clock.

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POILLAND, ME.—Areana Hall, Congress street.—Softmal Circle every senday at 25 o'clock. still standing, and little of the entablature is broken. The Temple of Thelthatha, of which a portion of the north wall alone remains, is a noble specimen of lonic architecture. There are nine courses of stone between the stylobate and entablature, all truly squared, none heveled. The Temple at Musmeith, which a Greek inscription tells was built during the reigns of Marcus Antoninus and Lucius Verus, A. D. 161-191, shows some interesting work. Outside, the Doric columns stand in massive perfection, while within, the Carinthian show their delibrate against. the Corinthian show their delicate capitals, and just below them, on each column, a wreath is beautifully carved. One or two views of a cedar grove, in which the gnarled and knotted trunks and broad spreading branches are small properly and the sparse of and broad spreading branches stand out in sharp relief against the clear sky of Palestine, give an idea of the wealth of vegetation with which the upper plains of the Jordan are covered.

Strange and Beautiful.

A strange and beautiful story of a little boy that died, of which, in an imperfect version, Mr. Moody makes frequent use in his sermons, is told truly by Augusta Moore, in the Boston Congregationalist. The mother of the child, who is yet living is her friend and did not bullear in creat gationalist. The mother of the child, who is yet living, is her friend, and did not believe in early religious instruction. "She said, 'Wait until the child is able to understand something of what you mean, before you try to get ideas of sin and redemption, or of heaven or hell, into its mind.' Her ideas were very firmly fixed, and she acted upon them. She did not know that Eddy, up to his sixth year, had so much as heard of heaven, and the name of 'Jesus' he clearly did not know. At the age of six he was taken sick, and, lying near to death, on his bed, with his eyes fixed on a corner of the celling, he asked, 'Mamma, what country is it that I see beyond the high mountains? The mother replied, There are no mountains here, Eddy. You are with your parents in this room at home. But the boy insisted that he this room at home.' But the boy insisted that he saw a beautiful country, where were children playing and calling to him; and said he, 'I cannot get over the mountains Mamma, papa, won't you carry me across?' Then the mother wept, for in her heart she felt that her child was called away. 'What country is it, mamma, that I see?' he repeated. The mother, not knowing what else to say, asked, 'Is it heaven, Eddy?' She told me that she did not know that the word would carry any meaning, to the child's mind, but he caught it instantly, and answered, 'Yes, it is heaven! oh, who will carry me over the mountains, the high mountains?' The distressed parents tried to quiet their little one, asking him if he wanted to leave papa and mamma and home. He lay still and silent for a time, and they, anxiously watching him, hoped that the trouble was the medium, and are convinced that what they see, hear, and touch, is a reality. Many people have listened to the narrative of the personal experiences of these ladies, and there is no doubt but a desire is aroused in very many to investigate this matter for themselves, and see whether these things are true. A reliable materializing medium can do much good here, and it is to be hoped that some such one may be induced to give this city a visit.

The lay still and silent for a time, and they, anxiously watching him, hoped that the trouble was past. Eddy had never in all his little life said the dear word, 'mother;' but a suddenly he turned his face to her, and with his eyes bright with more than mortal light, and with his eyes bright with more than mortal light, and with his eyes bright with more than mortal light, and with his expected as a reality. Many people hust kneed to distressed in the caught it instantly, and answered, 'Yes, ti is heaverd, 'Yes, the distressed dust. Or, is, whith President; Prof. Realist, NS. Jusk street, morthwest color, it is heaverd, 'Yes, ti is heaver, 'Yes, ti is eves bright with more than mortal light, and with voice clear and strong as when he was well, he said, 'Mother, mother, do n't you be afraid! The strong man has come to carry me over the mountains.' Thus Eddy died."

SPIRITUALIST MEETINGS.

CHRLSRA, MASS.—The Bible Christian Spiritualistshold meetings every Sunday in Hawthorn-street Chapel, near Beilingiann street, at 3 and 7 r. M. Mrs. M. A. Ricker, regular speaker. Seats free. D. J. Ricker, Sup't. HARWICH PORT, MASS.—The Children's Progressive Lyceum meets at Social Hall overy Sunday at 124 p. M. G. D. Smalley, Conductor; T. B. Baker, Assistant Conductor; Mrs. A. Jenkins, Gungdian; W. B. Kelley, Mosical Director; S. Turner, Librarian; Mrs. A. Robbins, Secretary. tor; S. Turner, Librarian; Mrs. A. Robbins, Secretary.

Lowell, Mass.—Meetings of the Figst Spiritualist So-ciety are held every Sinday at Reed's Hall, 13 Central street, Morning, (test circle,) at, 194.—Lactures—Atter-noon at 24, evening at 64. President, A. B. Plinpton; Clerk, Benj. S. Freeman; Corresponding Secretary, M. H., Fletcher, (P. O. address, Westford, Mass.); Treasurer and Collector, James Coffin.

and Collector, James Coffin.

Salem, Mass.—The Spiritual Progressive Lyceum holds its sessions every Sunday, at 1 o'clock. Conference meetings at 3 and 7 P. M., at Hardy Hall, No. 13 Washington street. Conductor. Edward A. Hall; Assistant do., 5tephen G. 11 oper; Guardian of Groups, Mr. Alica Waterhouse; Assistant do., Mrs. Maria Knight; Librarian, Mrs. C. L. Pearl; Musical Director; Miss Amanda Bailey; Guards, Messrs, N. K. Holland, L. S. Champion, Mrs. Owen, Miss E. Chappie: Treasurer, William Mead; Secretary, S. G. Hooper, All are cordially invited. Meetings are free to all, Sustained by voluntary collections.

Springeriand, Mass.—Suritualist and Liberalist Soare free to an. Sustained by voluntary concerous.

Spiningfield, Mass.—Spiritualist and Liberalist Society meets at Liberty Hall Sundays at 2½ and 7½ r. m.

Mary A. Dickinson, Corresponding Secretary.

Markbono', Mass.—Meetings are held every Sunday in
Temperance Itali by the Spiritualists and Liberalists, Sidney Howe, Secretary.

ney Howe, Secretary.

PLYMOUTH, MASS.—Meetings are held every Sunday in Leyden Hall. F. W. Robbins, Corresponding Secretary.
The Children's Lyceum meets at 11 A. M. I. Carver, Conductor; Mrs. M. C. Robbins, Guardian; Miss Mary Lewis, Librarian; Mr. Lewis Doten, Musical Director; Mr. Thos. P. Swift, Musician. P. Switt, Musician.

ROCKLAND; MASS.—The Children's Progressive Lyceum
meets at 1½ P. M. in Phoenix Hall. Ira F. Lowell, Conductor; Maria Bennett, Guardian; E. Knox, Secretary.

WEST GROTON, MASS.—The Liberal Association holds meetings every Sunday at 2 o'clock in Wildwood Hall. M. E. French, President; H. M. MacIntire, Recording Sec-retary; Mary L. French, Corresponding Secretary and Treasurer. Post-office address, Townsend Harbor, Mass.

Treasurer. Post-office address, Townsend Harbor, Mass.

Andover, O.—Children's Progressive Lyceum moets at Morley's Hallevery Sunday at 11½ A. M. J. S. Morley. Conductor: Mrs. T. A. Knapp, Guardian; Mrs. E. T. Coleman, Assistant Guardian; Harriet Dayton, Secretary.

Appleton, Wis.—Meetings are held at Council Halleach Sunday at 2 P. M.

Atlanta, Ga.—First Association of Spiritualists.—Officers: J. M. Ellis, Atlanta, President; R. G. Kerr, Marietta, Wm. Coleman, Cuthbert, B. B. Alford, La Grange, Vice Presidents; Wm. G. Forsyth, Atlanta, Secretary.

Baltimore, Md.—Lurie Halt.—The "First Spiritualist Congregation of Baltimore," Lectures every Sunday by Wash. A. Danskin, and circles for spirit communications every Friday evening. Levium Halt, No. 92 W. Baltimore street.—Children's Progressive Lyceum, No. 1, meets in this hallevery Sunday morning, at 10 o'clock, and every Thursday evening, Levi Weaver, Conductor; Miss ida If, Henry, Guardian; Chas. E. Brosks, Librarian: Miss Anna McClelian, Musical Directo; George Broom, Secretary.

Binoorkiyn, N. Y.—Society of Spiritualists meets at Gallatin Hall, 422 Fulton 'treet at 3 P. M. and 75 P. M. Dr. A. B. Smith President; H. P. Bodwick, Vice President; George W. Young, Secretary. Address 142 North Portland ave.

Calidaren's Progressive Lyceum meets at 10½ A. M. W. Calidaren's Progressive Lyceum meets at 10½ A. M. W. Calidaren's Progressive Lyceum meets at 10½ A. M. W. Calidaren's Progressive Lyceum meets at 10½ A. M. W. Calidaren's Progressive Lyceum meets at 10½ A. M. W.

land ave.

Children's Progressive Lyceum meets at 10½ A. M. W. H. Bowen, Conductor: Mrs. R. A. Bradford, Guardian.

BAY CITY, MICH.—The Spiritualist Society food meetings in Lyceum Hall each Sunday at 10½ A. M. and 7½ F. M. Hon. S. M. Green, President; Mrs. J. A. Webster, Secretary.

BATTLE CREEK, MICH.-The First Society of Spiritua's

CHATTANOOGA, TENN. -Regular meetings are held by the "Chattano ga Spiritualists" Union, "- P. R. Albert, President; Col. S. J. Bovee, Vice President; Dr. D. S. Curtis, Treasurer; J. R. Barits, J. P., Secretary.

Curits, Treasurery J. R. Harris, J. P., Secretary.
CLEVELAND, O. - Lycoum meets every Sunday at Temperance Hall, 184 Superior street, at II A. M. Conductor, F., C. Ruch; Guardian, Miss C. Thompson: Treasurer, George G. Wilseys, Secretary, A. Dundap 33 Willman street.
CHICAGO, ILL. - Guod Templar's Hall, -Tig. Progressive Lycoum house its sessions to Good Templar's Hall, corner of Washington and Desplains streets every Sunday at 122 F.M. All But invited. Mrs. C. A. Dyo, Conductor; A. Dinsmore, Corresponding Secretary.
Grow's Opera Hall, -Flist Society of Spirimalists holds in eetings in Grow's Opera Hall, 57 West Madison street, every Sunday morthur and exentog. Dr. W. N. Hambloton, President; W. T. Jones, Vice President; E. F. Slocing, Secretary. The Lycoum connected with the above Society, meets in same half immediately after morning lecture.

EURENA, CAL, -Meetings are hold on Sonday of each

EFFREAA, CAL, "Meetings are held on Sunday of oach week at the Spiritualist II dl. Children's Lyceum meets at the Same place each Sabbath at 2°, o'check P. M. Address W. J. Sweasey.

at the same preceach Sabbath at 2½ o'chock P, M. Address W. J. Sweasey.

KIRSVILLE, Mo., The Society of Spiritualists and Liberalists meets every Samlay at 3 P, P. E. B. Brewington, President; Robert Harrison, Vice President; E. M. Gill, Secretary; John L. Porter, Treasurer.

MOBILE, ALA, Spiritual Association: Prof. H. A. Tatum, President; S. Moore, M. D., 1st Vice President; Capt. P. U. Murphy, 2d do.; C. Barnes, Secretary and Treasurer; Oliver S. Beers, Corresponding Secretary. Regular meetings at 14 A. M. Sundays, and scances Sanday and Treasurer; Oliver S. Beers, Corresponding Secretary. Regular meetings at 14 A. M. Sundays, and scances Sanday and Treasurer; event g. at 7½ o'clock.

Milwaukee, Wis. — The First Spiritualists' Society hold meetings every Sanday at 2½ P. M., in Field's Hal, 119 Wisconsin street. U. B. Smith, President; George Godfrey, Secretary.

New York City, —The Society of Progressive Spiritualists hold meetings every Sanday in Republican Hall, No. 3W. 3d street, near Broadway, at 10½ A. M. and 7½ P. M. J. A. Cozho, Secretary, 312 West 32d street, Children's Progressive Lyceum meets at 2 P. M. J. A. Cozho, Comunctor; H. Dickinson, Assistant Conductor; Mrs. H. J. Cozho, Guardian; Mrs. M. A. Newton, Assistant Conductor; H. Dickinson, Assistant Conductor; Mrs. H. J. Cozho, Guardian; Mrs. M. A. Newton, Assistant Conductor; W. Hajes, Secretary, 30 Brodley street, New Haven, Services each Sunday at 12½ and 7½ P. M.

Philladelling The Marches at the First Association of Spiritualists hold received meets at Loudist Temple of Music, corner Orunge and Center streets. W. W. Slow, Secretary, 30 Brodley Street, New Haven, Services each Sunday at 195 A. M. Philladelling at meeting son Sunday at 195 A. M. Philladelling at the part of the part of the President of Spiritualists hold received meeting son Sundays at 195 A. M. Philladelling at the President of Spiritualists hold received at the President of Spiritualists hold received at the President of Spiritualists hold received at the President of Spirit

SAFRAMENTO, CAL,—Meetings are held at Central Hall, Katreet, each Sunday evening. Messes, Wheatley, Van-alstine and Butter, Lecture Committee. The Children's Progressive Lycenia meets each Sunday at the same hall, SANTA BARBARA, CAL,—Spiritual meetings are held every Sunday at Came's Hall.

SANTA BARBARIA, CAL. Spiritual meetings are held every Sunday at Crane's Roll.

Spiringfield, O.—The Spiritualist Screety meets at Mechanic's Hall, corner of Main and Market's teets, every Sunday at 10% A. M. and 7% M. M. does G. Die., President; M. F. Oaks, Vice President; Mis, Joste Klzer, Treasmer; J. W. Lindlow, Recording Secretary:

Thoy, N. Y.—The Progressive Spiritualists' Society meets every Sunday in Lyceum Hall, Nos. 12 and 14 Third street, Lectures at 10% A. M. and 7% F. M. The Collidren's Progressive Lyceum meets in same hall at 2 F. M. Utica, N. Y.—The Friends of Progressive Hall. Metritt Peckham, Pusident, Abon of T. Winting, Societary.

Vineland, N. A.—The Society of the Friends of Progress meet at Cosmopolitan Hall, Plum Street, conference of free discussion. Louis Bilstol, President; C. B. Campledl, Lacinda D. Ladik, Vice Presidents; Nelson E. Shedd, Treasurer and Agent of hall; Dr. David W. Allen and Sylvia Sylvester, Corresponding Secretaries. The Children's Progressive Lyceum meets at 125 F. M. Ur. David W. Allen, Conductor; Mrs. H. R. Ingails, Guadhan; Lucius Wood, Musical Director; Miss Phebe William, Lucius Wood, Musical Director; Miss Phebe William, Lucius Leiving Elytra L. Hull, Corresponding Secretary, Viscenses, 18D.—Free lectures at Noble's Hall each Sunday evening at 75 o'clock, before the Firs Spiritual Assunday evening at 75 o'clock, before the Firs Spiritual Assunday evening at 75 o'clock, before the Firs Spiritual Assunday evening at 75 o'clock, before the Firs Spiritual Assunday evening at Co.

EINTA L. HUIL. Corresponding Secretary. Speakors wishing engagements willaddr ss the Corresponding Secretary. VINCENNES, IND.—Free lectures at Noble's Hall each Sunday evening at 7's o'clock, before the First Spiritual Association. S. S. Burnett, President; M. P. Ghee, Vica President; D. B. Hamaker, Secretary.
WILLIAMSHURGH, N. Y.—The-Spiritual Progressive Association of Williamsburgh meetsevery Sunday, at 30 'clock P. St., in Lattaun's Hall, Ninth Street, near Hope. Those who desire the promotion of all that is good, true and pure, in reference to things both spiritual and temporal, are cordially invited to meet with us. John W. Fox, Secretary, 111 Union Place, Greenpoint, L. L.

**Conference or Medium Lecture every Sunday night at the rooms of Mrs. Hitton, Clairvoyant, No. 15 Broadway, near the ferry.

WINONA, MINN.—The Spiritualists bold regular meetings. Mrs. Jane Davis, Vice President; Mr. S. G. Brooks, Treasurer; Mrs. Esther Douglass, Secretary.

WASHINGTON, D. C.—The First Society of Progressive Spiritualists hold their meetings overy Sunday at 11 A. M. and 75 P. B. at Lyceum Hall, No. 10s & street, northwest, Col. J. C. Smith, President; Prof. Irrainend, Vice President; O. R. Whiting, Secretary; M. McKwen, Treasurer.

October. Rev. Samuel Watson, Rev. A. J. Fishback, and S. S. Johes, are expected as speakers. Dr. Juckett, of St. Charles, Ill., will be present to hold someos and labor generally for the good of the cause. Home talent will be duly recognized; and paid according to the means that may be at command. A cordial invitation is extended to all liberal minded people to meet with as and the angels, and help make our meeting a "feast of reason and flow of soul." And now, brothers and sisters, it is for you to make our coming together a success. Speakers from abroad must be paid, and home talent about the, and it is for you to see that the means to do so are not wanting. Atrangements are being made with the hotels for reduced fare. It being the week of the State fair, rathooal thests will be good for both meetings.

George Walker, Secretary.

Stillwater, Aug. 28th, 1856.

Quarterly Convention.

Quarterly Convention.

The next Quarterly Convention of the Vermont State Spiritualist Association will be held at Felchville. Friday, Saturday and Sunday, Sent. 23th, 30th, and Oct. 1st. Good accommodations at the Hotel, 44.00 per day. The usual number of State speakers will be expected to be present. Also some from out of the State. Felchville is a preasant village, and situated about seven miles from the Rutland and Buril's gton ralifoad, Passengers will leave the cars at Gasser—Tation, where carriages will be in readiness to oct. 1 income to the Convention. Half fare over the ralifoad, and the stages. A cordial invitation extended to all. Per order:

**A. E. STANLEY, Sec. 9.

Convention in Wisconsin.

The Northern Wisconsin Spiritual Conference will convene in Omro. Wis., on Friday and Saturday, Sept. 20th and 20th, and Sunday, Oct. 1st 1876. Speakers already engaged: Capt. H. H. Brown of 16wa, and Mrs. Dr. J. H. Severance of Milwankee. Other speakers expected. A good time anticipated. Meals served in the hall. Officers for the ensuing year will be elected at this meeting. Let all Spiritualests and Liberalists turn out, remembering we make no failures in meetings held in Omro. Efforts are being made to secure the attendance of Mrs. Blair, the spirit-arist.

Di. J. C. Pitteries.

The Eleventh Annual Convention

Of the Connection LASSOCIATION OF Spiritualists will be held at West Merlden, Friday, Sept. 25, h., opening at 10 o'clock, and continuing through one day only. The morning seasion will convene for the election of officers for the year ensuing, and such other business as may come before it. The remaining seasions will be devoted to lectures. Good speakers are engaged.

E. Anne Hinman, President. E. Anne Hinman, President.
L. Robinson, Secretary.

Grove Meeting.

The Spiritualists and Liberalists of Denver, Bremer Co., Iowa, and vicinity, will hold a three days' meeting in Denver on the 224, 234 and 24th of September next. The services of the world-renowned J. M. Peebles are secured for the occasion. All are cordially invited to attend.

Gey Fainsworth, For the W. C. Clark, Committee.

Passed to Spirit-Life:

From Bradford, Vt., August 23th, after a lingering illness, Elmer E., son of George W. and Abigait Sampson, aged 13 years and 9 months.

aged 13 years and 9 months.

Constitutionally an invalid, he knew much of suffering, and his patient resignation will long be remembered by neighbors and friends who were watchers at his hed-side. Having large intuition, his great suffering, and hobits of meditation and reflection, had reatmed his mind beyond his years. Naturally affectionate, he clume to those who endeavored to alleviate his pain. He was sensitive, gentle, and spiritual, and I wondered as I booked upon his emaclated form, why It was that such spirits as his must always be yielins to preclature disease. But, fond parents, sisters, and brother, you have one cord less to bind you to earth, and one more attraction to draw you opward.

Appropriate services were performed by the Rev. Mr. Eliott, as-sisted by the writer, and we naid away ton body, but the spirit is still near.

E. Anne Hinnan.

From Falls Village, Conn., August 11th, with Bright's disease of the kidneys, Wip. B. Bilman, aged 62 years. He was a firm believer in Spiritaatism, and his faith and that were untattering to the end. They laid him away, in harmony with his own request, without words, as no spiritualist speaker could be obtained.

E. A. H.

Sept. 24,0876, Mrs. Hannah W. Lord, aged 66 years and

Her earthly form rests in her native place—Cabot. Vt.-by the side of loved parents and friends. Com.

To Book-Purchasers.

ing 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 Piace, corner of Province street, Boston, Mass.

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

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

Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 16, 1876.

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

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

COLBY & RICH,

LUTHER COLBY......BUSINESS MANAGER.

Letters and communications appertaining to the ditortal Department of this paper should be addressed to UTHER COLBY; and all BUSINESS LETTERS to ISAAC, RIGH, BANNER OF LIGHT PUBLISHING HOUSE, BOSIN, MASS.

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

"A First-Class Humbug."

That Baldwin, the so-called exposer of Spiritualism, is an amusing humbug and nothing more, we think must have, been made sufficiently apparent to our readers by his own letter published in last week's Banner. When to that was added the testimony of Dr. Noyes, Mr. Reed, of Salem, Oregon, and the editor of the San Francisco Figoro, the reader will admit that little more is wanted to settle the character of Baldwin's pretensions. But we find in the San José (Cal.) Weekly Mercury of Aug. 31st, some comments on his performances which confirm, in every respect, all that has been said in the Banner. After alluding to the absurdity of Baldwin's supposing that "by a few juggling tricks he can convince people of average common sense that he has solved the whole theory of the so-called spiritual phenomena," our San José contemporary remarks as follows:

"And yet for the past two nights he has filled the Opera-House, and while claiming to dupli-cate and expose the manifestations of such mediums as Slade, Eddy, Mrs. Holmes and others, he has utterly failed to duplicate or expose anything, other than a few tricks of sleight-of-hand performers, leaving the wonder-ful ubanomana featingly manyalized. Ye was ful phenomena entirely unexplained. No, we beg pardon, he has explained them all away up-on the proposition that 'if I can, by means of a few chemicals, change water to the color of wine, I have told you how four or five spirits of dead persons have walked out of a cabinet within which one medium had been placed, and were recognized by their friends, who spoke to them and received answers in different voices. '!!! And well-meaning persons, knowing but little of the phenomena produced by mediums, of which the books are full of authenticated cases—that is, that such compliants in a content of the phenomena produced by mediums, of which the books are full of authenticated cases—that is, that such seemingly unexplainable manifesta-tions have taken place—think that Baldwin has produced all the phenomena exceedamed to have occurred by Spiritualists; even that he has had the best producer of manifestations in the shade, when, as we have said before, he does nothing but a few simple tricks, imposing, by the way, the most arbitrary conditions and allowing no one to offer a suggestion; furnishing his own apown altogethet Nevertheless, Baldwin is elever, in his way. Another thing: His grand expositions do not consist in what he actually does, but what he, in a boastful, egotistical way, says he can do, but strange to say, never does.
"He pretends to expose all the great manifesta-

tions of the Eddy Brothers. He does nothing of the sort. At a late scance given in the East by William Eddy, as reported in the papers, fourteen spirits were materialized in one evening. One of the audience recognized six. They were of various ages and sizes, and divided as to sex. Nothing approaching in the faintest degree to this was given by Baldwin. His performance consists in the rope-tying trick, he furnishing the ropes and talking his committee blind while they are tying him—the ropes being short and few in number—not one long rope, which would have furnished a good test—and a few

chemical experiments.

"The clairvoyant trick, by which it is pretended that that phenomenon is duplicated is so trans-parent a sell that a third-rate magician would be ashamed to introduce it in his performance. Pieces of thin paper are passed around, and some of the persons receiving them are furnished with a book of manifold sheets on which to rest the paper while writing. The questions are duplicated on this book, which is carried behind the scenes to the 'clairvoyant,' who then has it all her own way. Several of the expositions last night, notably the slate-writing, consisted in explaining how it was done, not by actual demonstrations. We don't believe any medium ever attempted any such weak devices to deceive sensible people. And further, the manifestations we have seen did not occur in the way Baldwin stated. People knowing nothing about the matter and prejudiced against Spiritualism, may believe that he has given a genuine exposition. The writer, standing on middle ground, can positively assert in regard to the wonderful mani-Pieces of thin paper are passed around, and some itively assert in regard to the wonderful manifestations he has seen, that Baldwin explained nothing. His attempts, in most instances, were too filmsy and ludicrous to require notice. His great stock in trade is bluff, and at that game he is par excellence the chief. Moreover, our reporter, of his own motion and at no one's suggestion, went there Tuesday night to obtain points to show up the egotistical, overbearing 'Professor's' pretensions, being convinced on the first night that he was a first-class humbug."

All this confirms what Dr. Noyes told us of Baldwin's duplicity, his air of ingenuousness coupled with an obvious talent for humbugging, his pretensions to explain, his equivocations, and his cleverness in not doing it. He will "talk you blind," but when you come to look for the grain of explanation in the chaffy mass of words, you do not find it.

Baldwin is but the prototype of Bishop and the other recreant mediums who use their peculiar gift in pretending to expose what they know is not capable of exposition or explanation.

A writer in the Sunday Herald commends what we had already suggested in the Banner as a short way of dealing with these sham exposers. Select some one of the phenomena that we now know to take place in Dr. Slade's presence in the light. Let it be that of independent slate-writing, independent movement of objects, or the materialized hand, visible and tangible-all un-

of these phenomena is produced by the "ex- most religious, here is a force which trains men We respectfully call the attention of the read- poser," then call upon him to explain by what trick or effort of skill it can be done. Note well the face and the reply of the exposer when you put the case to him thus. If he does not play the artful dodger," set us down as no prophet.

The only objection to this is that the greater part of the audience, who go to see these "exposers," are so anxious to believe that Spiritualism has come to grief in their persons-that they have plucked out the heart of its mystery-that they do not want to be undeceived, and the man who interferes to expose the exposers as the miserable humbugs they are, is hooted down. They remind us of the Athenian audience that went into paroxysms of delight over a favorite clown who could imitate the squealing of a pig. At last a countryman, who offered to do it as well, came upon the stage and produced the sounds. He was hooted off; when, drawing aside his cloak, he showed a pig concealed there, from which the squealings had really proceeded. We commend this fable to the Rev. Dr. Bellows, Mr. George W. Curtis, Dr. Hammond, Rev. Mr. Hepworth, and the rest of these hasty assailants of Spiritualism.

Spiritualism and Immortality.

We published in the last number of the Banner for July, a discourse delivered before the Free Congregational Society of Leavenworth, Kansas, by Rev. E. B. Sanborn, on "The Evidences of Immortality from Spiritualism"-a discourse that, while it professedly denied everything like a subscription to the claims of Spiritualism, nevertheless raised questions, and proposed problems, and started speculations which nothing so far has come so near to answering as Spiritualism itself. There were many high thoughts in that discourse which make a return to it not simply excusable, but profitable. The author, after discussing " protoplasm" and kindred theories which still evade the beginning of things, and after duly reciting the disappointments of men in relation to the results of their creeds and professions, at last comes down to this broad and firm conclusion:

"Granting, then," he says, "a time when the earth will contain a race of pure spiritual beings to whom matter is but an incident, and that out of the materiality we behold there are also pure spiritual existences to whom matter is no re straint—the conclusion forms itself that that time will see an intercourse between the beings who make the earth their home and the beings who have seen death, as free as is now possible between you and me; and more, because we are restrained by the conditions of the body." This is what he believes as to the future population of the earth. They will become so advanced spiritually as to come into free and open communion with the spirits which have become disembodied. But if that is to be the universal state hereafter, why may it not begin now, as a step toward that result? And why, then, is not Spiritualism that very step?

Again he observes: "Some believe without suf ficient proof ; others will not look at proof at all but turn their heads away when it is advanced. To me the whole matter of so-called spiritual phenomena unlocks a world of mystery which it will take many ages to explore." Doubtless. The immensity of the ocean of truth which the phenomena are sufficient to reveal need not lead one, however, to question the fact of the phenomena. Spiritualism has not yet set itself up to explain and clear up everything. It has not even attempted to account for anything. It comes simply as a palpable proof of the existence and presence of emancipated spirits. And it reveals the existence and operation of a great law which includes and overrules all laws that are laid down, only to be taken up again, by the doginatizing mind of

Yes, yes; it is these very phenomena of Spiritualism that open the door and point the way for do bring visible and invisible nearer together, very close together. Mr. Sanborn recites some of what he regards as the more wonderful of them, as they have come under his observation. And from his own experience he draws this conclusion, that "there is a great field of manifestations becoming more and more prominent every day, in which you may find tests as trying as human genius can devise, which go to sustain the assertion of the Spiritualist. To the Spiritualist himself he adds, "they are as common as the leaves upon the trees." And he testifies that he has seen really scientific men, who were skeptical to the claims of the Spiritualist, nevertheless convinced of the truly genuine and marvelous character of the manifestations.

The most that he has to say about the phenomena is that they are "unaccountable." Ah, but suppose he patiently listens while the spirits themselves expound the laws according to which they are produced. If they may be given to the comprehension and satisfaction of one, they certainly may be to that of another. He agrees that the spirit activity is one "that has an utter indifference to matter." Then of course it is superior to matter, and is able to control it. He also confesses that he finds hundreds-who are not Spiritualists, "vaguely impressed with the feeling that some unknown soul, whose love can never die, is lingering in their presence to help, and comfort, and console." Yes, but who is it that thus impresses them? It must be only spirit that thus operates on spirit. He is willing to believe that it will be so some time, if it is not so now, and that all men will come to realize it as

Beautifully does the author of this discourse say that "there are sad hearts for whom death has made this world a tomb, which have been cheered and lifted into light and glory by the scintillations of love from an unknown world which unseen lies around us all. The gloom has been transformed into shimmering splendor by processes more marvelous than any physicist has found. And souls to whom this world has been a hell, have been suddenly awakened to find it a heaven surpassing any tale of seer or fairy. And why, let us ask? Simply because the revelations of Spiritualism, by demolishing superstition have robbed death of its sceptre. Because this proof palpable of the direct communion of spirits has rolled back the mists of fear founded on ignorance, and let in the light of truth. Because actual knowledge is better than blind, unborrowed faith, and seeing is indeed believing.

And when the question is asked again-What is the practical use of Spiritualism, and what good has it done? let it be answered in the language of this striking discourse, as follows: While moralists are confounded by a maze of difficulties, appalled at the inefficiency of future rewards and pains to stay the present crimes, der the conditions accepted by Slade. If any one ashamed of and shocked at the irreligion of the our next issue.

and women into the life of right by the simplest though subtlest influence—the love of unseen ones who are ever anxious for their higher growth." He freely admits that if all humanity could be touched by this force to day, "it would be the regenerating power of the race." The final question with him is, whether these phenomena are only appearances or are genuine. He answers that time alone can tell which. Yet he frankly confesses-and it is a confession that is far more stable than any of the unsatisfying creeds-that "they have better evidence in their favor than the religious revelations on which the mass of people hang their hope and faith." And that makes out the case sufficiently for Spiritual

The Secret Out.

The Liverpool Daily Post has let out the secret that Dr. W. B. Carpenter, President of the Royal Society, is the "distinguished savant" whose skepticism has been stunned and staggered by Dr. Slade, the American medium, in London. Other Fellows of the Royal Society have had séances, and, like Dr. Carpenter, have been completely nonplussed, acknowledging that there can be neither delusion nor fraud in the manifestations, and that the only fair way is to own

The Sunday Herald has the following remarks: "English men of science certainly have more pluck than those of the United States. For some ten years Dr. Slade was giving his phenomena in New York, but no physicist of any note went to see him. He had not been in London a fortnight before the president of the principal scientific association in England had a scance with him. We learn that among the letters of introduction taken out by Dr. Slade was one from Mr. Epes Sargent to a clergyman in London. The clergyman went to see Slade, and satisfied himself of the wonderful phenomena in his presence. upon he addressed Dr. Carpenter, and the latter, to his credit be it said, though he was strongly committed against Spiritualism, sought a scance with Dr. Slade, had a successful one, and confessed he had come across the 'inexplicable.' We are not as yet at liberty to state more than is given in the paragraph from the Liverpool pa-per. But the American editors who think that one of the popular impositions of the day has come to an untimely end,' may soon find among the deluded dupes claiming their pity for recognizing the phenomena alleged, no less a person than the president of the Royal Society."

But for Dr. Carpenter's absence in Glasgow, whither he had gone to attend the great September gathering of men of science, he would have followed up his investigations with Dr. Slade immediately. He invited the gifted medium to go to Glasgow; but probably the latter's engagements in London will prevent, as he must leave for St. Petersburg the last week in October.

The New York clergymen, doctors, editors, and others, who have been making dunces of themselves by proclaiming that the bottom had dropped out of Spiritualism because that young impostor and artful dodger, Mr. W. I. Bishop, mingling medial phenomena with jugglery, had persuaded them that all spiritual phenomena are tricks, will be struck with consternation when they learn, as they quickly will, that the President of the Royal Society and some half-dozen of the most eminent of his associates have admitted that the phenomena of independent slate-writing, independent movement of objects, and the independnt materialized hand, are true objective facts, and not at all the result of illusion, jugglery or fraud.

These are types of nearly all the great phenomena claimed by Spiritualists; so that in admitting these, the savants admit everything. It is the facts, for which Spiritualists have been reviled and ridiculed; for they admit that every one is free to supply what theory he pleases for their explanation.

When the Rev. Dr. Bellows, in reference to the cunning fooleries, called an "exposure," by the lad Bishop, cries out, "Let us hope that this is the beginning of the end of the pestilent superstition, with which ten millions of people have all the rest. They explain nothing, measure been infected," what he means is simply to give vent to his exultation at the prospect of dis proving our phenomenal facts.

When Mr. George William Curtis gives the enders of Harper's Magazine to suppose that the sham exposer, Bishop, by his "suppleness, agility, great quickness, and self-possession," has explained and brought to naught the supersensual phenomena attributed to spiritual agency, he is simply laboring to show that there is no validity in our facts, and that we have drawn our momentous inference from such premises as lie in certain gymnastic feats performed by a youth who has the effrontery to pretend that all our phenomena are of the same trivial type, and to be duplicated by a juggler or a gymnast.

When Dr. Hammond, in his worthless book, entitled "Spiritualism and Nervous Disorders," gives 366 pages to his task, his object is to show that our facts are all chimerical, and that such phenomena as levitation, independent writing, lifted chairs or tables, &c., are impossible.

The whole editorial antagonism to Spiritualism based upon a persistent denial of our facts. And now-confusion !-here are Dr. Carpenter, and some of the strongest men of the Royal Society ready to assure the world that we are all ight in our facts!

What is the world coming to! Imagine the countenance of the Rev. Dr. Bellows when he earns that Dr. Carpenter has backslided, and hopes to carry with him both Tyndall and Huxlev! What will Philosopher Fiske say when he learns that the phenomena he has sneered at as 'Totemism" have been witnessed and endorsed by some of the first men of science in England! What will the Harvard professors say after their Rip Van Winkle lethargy of a quarter of a century? We drop the curtain on the scene of dismay and indignation.

Mrs. Tappan to go to San Francisco.

Mrs. Cora L. V. Tappan is engaged to lecture in San Francisco, Cal., for four months, beginning with the first Sunday in November. From the deep and most favorable impression left by her lectures of last year, a still more extended usefulness through her visit of the coming winter is anticipated, writes our agent, Mr. Herman Snow.

M. Milleson will speak in Stoneham, Mass., on Sunday, Sept. 17th, at 2 and 7 P. M. The afternoon lecture will be on Spirit Art, and that of the evening will have for its theme, "The Anatomy of the Spiritual Body." These addresses-as are all which he delivers-will be illustrated with pertinent drawings. Would be pleased to make further engagements. Address him care Banner of Light.

An obituary notice of the decease of George Haskell, M. D., of Ancora, N. J., from the pen of A. E. Newton, Esq., will appear in

Leymarie-Buguet-The Number of Spiritualists in France.

Emily Kislingbury, Secretary of the British National Association of Spiritualists, is at present furnishing letters of continental travel to The Spiritualist, London, Eng. From her last epistle, dated Paris, France, Aug. 26th, we make the following extracts:

A VISIT TO THE PERSECUTED M. LEYMARIE. The first step to be taken on my arrival here was to present myself at the Préfecteur de Police, o receive in person a permit of entrance into La Santé, the prison where M. Leymarle is detained. It was duly impressed upon me that it was a great favor, *par exception*, and not to be abused. The visit was made this morning. After passing innumerable doors, guarded by grim-looking of-ficials, I was introduced into a tiny sort of box, divided into two parts by an iron or zinc trellis, through which the prisoner and the visitor can just touch fingers, not shake hands. The warder examined the wires, to see that there were no loop-ficies, so that written communications could be the property of the prope only be exchanged by being rolled up very tight, in packets no thicker than your thumb. Of this arrangement one of course takes due advantage. M. Leymarie seemed rejoiced at my visit, which he regards as a representative act on the part of English Spiritualists. He looked pale and rather thin, but his health remains unimpaired, and he conversed cheerfully with me for nearly an hour. conversed cheerfully with me for nearly an hour. He says that he is very particular to take as much exercise in his cell as its size will allow. The length is five paces, the width two and a half, and part of the space is occupied by his bed. The petition for pardon, with the signatures attached, has been presented, and I went with Mme. Leymarie to the Ministere de la Justice to see the acceptant on the subject. We were re-

see the secretary on the subject. We were received by one of the under secretaries, who said that as, in the absence of the chiefs, a large amount of work rested on the shoulders of a few officials, no answer could be given under three works from that time Madama Laumania, whose weeks from that time. Madame Leymarie, whose courage is something admirable, especially in a country where the people bow down before of-ficialism, then pleaded in eloquent terms on behelf of her husband. The secretary said he was very sorry; that it was not for him to judge; but that he found in the book of the trial, which Mme. Leymarle had sent him, several letters proving her husband's complicity in the Buguet frauds. "Indeed, sir!" said Madame Leymarie, "then pray show them to me; I am the compiler of that book, and should like to see one word in it which reflects upon my husband's honesty." The sec-retary then closed the book, in which he was seeking for the proofs of his assertion, and did ont refer to it again. I put in a few words to the effect that the signatures to the petition were genuine, many having been written under my own eye, and that they had been appended as a mark of esteem for the character of M. Leyman of the first that Elizabeth and the words for wear rie. The fact that Firman had been set free was greatly in his favor, we were told, and we left the halls of Justice, feeling that hope was not yet quite extinguished nor charity quite dead in the breasts of French officials.

CAPTURE AND IMPRISONMENT OF BUGUET. I think it is not yet known in England that Buguet has been recaptured, or, rather, has given himself up to justice, and is at present at La Santé, where he will have to work out his full year. The mistress of the photographic establishment in Belgium, where he was employed, being herself impecunious and unable to pay her assistants, had Buguet arrested (unjustly, it appears) on a charge of theft. She then informed pears) on a charge of theft. She then informed the authorities in Paris that she had found the notorious spirit photographer, and, at last, Buguet himself, to avoid further complications, requested that he might be at once removed to Paris to work out the full term of his imprisonment. He has been at La Santé for two months, and, being an artist, has been appointed super-intendent of the artificial flower-making, for which he also draws the designs. His wife and children are living in Paris in great distress and

THE NUMBER OF SPIRITUALISTS IN FRANCE. I found it impossible to arrive at anything like statistics with regard to the number of Spirite alists in—Paris or in France. Beyond the names of subscribers to the Révue, I was told that it of subscribers to the Revue, I was told that it would be impolitic to attempt to keep ary register at the Rue de Lille; because, in case the papers and books should be selzed at any time, the names of Spiritualists would become known to the authorities; and, though the Republican motto is Liberté, Egalité, Fraternité, there is still so little of the first of these in France, as to make the two others a dead letter. For the same reason the scalety was registered as The Laint. reason the society was registered as The Joint Stock Company for the Continuation of the Works of Allan Kardec, no mention being made in the articles of the tendency of the works, nor of Spiritualism. If it had not been for this precau-tion, the whole of the property on the premises at the Rue de Lille would have been confiscated during the late persecutions; as it was, several thousand copies of the Révue were seized by the police, but were afterwards restored with offen-sive marginal notes on some of the pages, such as l'imbécile, against a name well-known in high places. All meetings and scances have been given up for the present at the Rue de Lille. In no case can more than twenty-one persons as-semble in a private house in France without the presence of the police; but all the gens d'armes who attended the Kardec meetings became so interested in the proceedings, that they became by degrees secret but fervent adherents of the cause. Thus Spiritualism spreads by the very means taken to crush and hinder its growth.

Correction.

On our second page is an article from the pen of Dr. J. E. Bruce on "The New Movement in Spiritualism." The Doctor desires that the seventh paragraph should be understood to read as follows: "While the spiritual leadership of Jesus, in the large sense of a supernaturally selected person to stand as the symbol, before men's senses, of the Divine Love and Wisdom, as these are operative in the practical processes of making and perfecting worlds, is a recognized principle in the science of theology, we yet commit no man to these nor any other set of opinions as a condition precedent to membership in our socie-

Ultra Sabbatarians scattered carbolic acid, by aid of sprinkling carts, in Leather Lane, London, recently, so that the Jews could not keep their shops open on the first day of the week This is an improvement, for the same blessed bigots once secretly put ladders on the pavement of St. Martin's le Grand, that city, to break the legs of the horses attached to the Government mail-carts, so that "Sunday" should not be violated by the procession of these vehicles. Verily Christianity is the foster-mother of liberal (?) sentiment in the breasts of its believers.

Miss Anna C. Colby, eldest daughter of George J. L. Colby, of the Merrimac Valley Visitor, Mass., was united in marriage, Tuesday, Sept. 12th, to Dr. Mayo G. Smith, of Colorado Springs, Col. The ceremony was performed by Rev. Randolph Campbell. The newly married couple left for Philadelphia in the afternoon.

Read Hudson Tuttle's able review of Epes Sargent's popular and exhaustive work, "The Proof Palpable of Immortality," on our second page. A new and revised edition of the work is for sale by Colby & Rich, No. 9 Montgomery Place, Boston.

"Antony and Cleopatra."—Go and see this magnificent example of modern French art, which continues to attract large numbers of visitors to Brainard's gallery, 146 Tremont street, Boston.

A New Indian Treaty.

The war against the Indians is over, and it is pronounced a failure. It has been a series of disasters from the beginning. Crook failed of a victory at Rosebud Creek, Custer's command was massacred in a brave stand-up fight, and then Crook and Terry started in pursuit of Sitting Bull. He has broken up his body of warri. ors and sent them flying in all directions over a country where our troops cannot follow them. It is argued by military men that the misfortune of Crook at Rosebud Creek paved the way for the Custer disaster, and the present defeat of the purposes of the army. And it has to be conceded by them that Sitting Bull has beaten them outand-out in strategy and generalship, getting away from the army at last with small loss and real prestige.

There was never a more needless war, or one based more strictly on selfishness. It was of our own provocation. The Sioux Commission, with Bishop Whipple at its head, is now at Red Cloud Agency, proposing a new treaty. It would have been better and juster to keep the old one more faithfully. Doubtless the hope is to stave off hostilities for another year. Yet the objective point is clearly to become possessed of the Black Hills, the coveted territory which is the cause of all the trouble. Bishop Whipple opened the negotiations with prayer, which shows how Orthodoxy mocks the sentiment of justice before it be. gins the work of cheating, and after the proposal was read and interpreted to the Indians assembled, there was a feast: Six beeves, ten pounds of sugar, and five pounds of coffee for each of the six bands present. What the Commission proposes, after the Indians have fairly whipped us, is that they shall give up their Black Hills reservation, abrogate the treaty of 1868, give the right of way through the lands that are left, and move down into the Indian Territory. But even there, the railroad cormorants are after the land. and the Indians would have no better guarantee of stability than where they are now. There never was a more hypocritical or greedy scheme set on foot in the name of peace and religion.

Remarkable Cure by Dr. J. R. Newton.

The following letter, which was forwarded to Dr. Newton, the healer, without solicitation on his part, is full of the soul of gratitude, and furnishes additional evidence of the wonderful powers possessed by this venerable worker in the spiritual field:

DR. J. R. NEWTON: Dear Sir-As an expression of intense thankfulness, and from a sense of duty to my suffering fellow-men, I desire to state briefly the remarkable cure of my daughter, of nine years of age. She inherited a very feeble constitution, and has always been very frail from birth, especially subject to attacks of in-flammation of the eyes. Last winter she had a fiammation of the eyes. Last winter she had a protracted bilindness for several weeks, which was at last greatly intensified by an attack of measles, which threatened total biindness. The best opticians and regular physicians failed to accomplish anything. In utter despair, having heard of your great success as a healer, we decided to try your method, and we have reason to thank God that we were so directed. Even upon our first visit you succeeded in showing her the blessed light, which she had not seen in many weary weeks, and in a few treatments she was entirely restored to us. No medicine, nothing but the divine touch of magnetism!

My prejudices were always in favor of the

My prejudices were always in favor of the regular profession, but these "stubborn facts" are stronger than theories. Alas! that "selfish terest" and the learned ignorance of the schools" should ignore this wonderful power interest''

"schools" should ignore this wonderful power of healing—but so it has ever been.

May God and his good angels still abide with you, and give you long life and this power to bless your fellowmen, is the earnest prayer of myself and wife. Yours very truly,

E. C. Phelps.

Phelps Conservatory of Music, 24 Greene Ave., Brooklyn, N. Y., Aug. 25th, 1876.

Grove Meetings.

Extended reports of the Spiritualist gatherings held at Lovell's Grove, and Highland Lake Grove, on Sunday, Sept. 10th, were prepared for this issue, but are deferred till next week, in obedi ence to that law of philosophy whereby it is laid down that two bodies cannot occupy the same space in the same time. Our space has its limits, and matters having come to hand which could not brook delay, we were unable to accommodate all, and were obliged to defer these reports.

Lovell's Grove was the scene on that day of a pleasant party, assembled under direction of Dr. H. F. Gardner. Miss Lizzie Doten delivered an inspired address in the morning on "The Sphynx's Riddle," closing with a poem; Mrs. Suydam held a successful fire séance, and Dr. Storer delivered the afternoon discourse—music by a military band affording additional interest,.

At Highland Lake Grove on the same day the services carried out under the auspices of Children's Progressive Lyceum, No. 1, of Boston (J. B. Hatch, conductor), were varied and attractive, consisting of exercises by the scholars, music by the band conducted by Alonzo. Bond, and addresses by Dr. John H. Currier and Henry C. Lull, of Boston.

Special Notice—End of Volume.

One more number of the Banner will close the present volume (XXXIX). Those of our patrons who wish to renew are respectfully requested to remit at once, thus sparing additional labor to our mail clerks, and at the same time conferring upon us the benefit of an encouraging pecuniary remembrance.

We not only earnestly request all our present subscribers to renew, but anxiously solicit them to exert their influence to increase the number of names on our books, and thus assist us in the great work we are engaged in of promulgating truth for the enlightenment and good of the whole human family.

Woman Suffrage Convention.

The friends of reform in the political condition of woman, met in delegate convention at the Meionaon, Tremont Temple, Boston. Sept. 12th, to consider the means best fitted to advance their cause. No direct candidates were nominated, but the support of the movement was pledged to the Prohibitionists. During the sessions held, Wendell Phillips, Mrs. Mary A. Livermore, Mrs. Lucy Stone, and Messrs. Vibbert, Blackwell, Lothrop and others addressed the Convention, Mrs. Livermore being elected as presiding officer. Music by the Hutchinsons added to the harmony of the meetings.

The reports of the first day's proceedings at the Banner of Light Public Free Circle Meetings, and the Baltimore messages - which will be found on our 6th page—occupy more space than usual, and are replete with interest. The Banner Circles have now entered successfully upon the second week of the season, and are largely attended.

This Centennial Year.

To the Editor of the Banner of Light: Commencing with the 4th of July last, I think the signs of the times prognosticate that what may be called the scientific side of the spiritual phenomena will be "exposed" to a fuller view in

this centennial year than in any twelve consecutive months preceding it. Many spirit mediums have had to pass through dreadful ordeals before the fact was fully established in relation to the transfer of colors from materialized spirit hands to the persons of the medium in whose presence they were developed. That "woe" having passed, materializing mediums are now experiencing a second "woe" of still greater magnitude, the progress of which may well be likened to what the ancient seer described as a "war in heaven," wherein Michael (the archangel)" and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not, neither

Verily it would seem, from the particulars of a real or alleged "exposure" of a Mrs. Robert I. Hull, in a three-column article in the "Maine State Press" of Aug. 31st, and in that of Mrs. Markee, at Rochester, as detailed in a late Banner, that In very deed "the devil has come down unto the" materializing mediums "in great wrath, because he knoweth that he hath but a short time" left wherein to oppose the truth.

was their place found any more in heaven."

Notwithstanding Mrs. Hull's full confession of guilt as alleged in the "Press," and the (apparently) suspicious circumstances attending the "exposure" of Mrs. Markee, I am strongly inclined to believe that both the mediums may yet prove innocent of any fraudulent intent, and that the phenomena that occurred in their presence were, under the attending conditions, in exact accordance with genuine spirit lawa law of which many mediums are probably as ignorant as are those who persecute them, not from any evil principle, in many instances, but simply because they have but little knowledge of spiritual things, and in these respects "know not what they do."

So long ago as Feb. 21st, 1876, I wrote in the Banner of Light that I believed, when "viewed avenue: "The stringency of the times has had from a spiritual standpoint, nine-tenths or more a very depressing influence on the cause here, of the test conditions that have been instituted. so far from having resulted in the conviction of | hot weather, I am happy to state the Lyceum mediums of fraud, as is alleged by both friends and foes, have really only exposed the gross ignorance of the working of spiritual law on the part of their self-constituted judges." As, for example, in the instance of Mr. W. C. Crum, of the "Press," at Rochester, and in that of the halfdozen (more or less) doctors at Portland, Maine, who severally "exposed" Mesdames Markee and Hull, in the eyes of many of their earthly friends -but perhaps themselves much more in the estimation of disembodied spirits.

Under date of Feb. 3d, 1876, I wrote in the Banner that in the presence of some mediums it was alleged by the guardians that "a mystic thread passed from the brain of the medium to the top of the head of every spirit-form that manifested, and that if this thread should by any act of violence be broken, the elements that had left the body of the medium to aid in materializing the spirit-form could not return, and might of course greatly injure her health." This may have been the case in the instance of Mrs. Hull-whilst it seems the dire struggle for life in that of Mrs. Markee left her "face and hands covered with blood," as if the "agony" of nature was so great, through the sudden and violent return of the semi-spiritual elements that had been subtracted from the medium's being, that in the language of scripture, her "sweat was, as it were, as great drops of blood falling down to the ground."

Again, under date of Feb. 16th, 1876, I wrote in the Banner that if the materializing medium, "Mrs. Seaver," expects to remain "unexposed," I trust that both her earth and spirit friends will ever remain on the alert to prevent the intrusion into her circles of ignorant and mischievous persons, as I have become pretty well satisfied that if such fully materialized spirits, for instance, as | Minister at the Court of Portugal, whose letters Honeymoon, Starlight or Matooka, were violently on the persecution of Spiritualists in Paris excited seized upon and detained in the grasp of such such widespread interest during the Leymarie investigators as has sometimes been the case with materialized forms in other circles, that nia. rather than permit the mystic thread that connects the spirit form with the medium being severed, and thereby seriously endangering their instrument's health, by depriving her of so large a proportion of the elements of life, her spirit guardians would, by the force of spirit-law, move the entire person of their medium, quick as a flash of light, to the point of attack, and by thus reuniting its larger portion of life's elements with those of the lesser contained in the materialized form, save her health and perhaps her life, even at the cost of adding another victim to the long list of apparently 'exposed mediums,' that have already been heralded to the world."

In criticising the foregoing sentence, a writer in the Religio-Philosophical Journal ejaculates derisively, "Ah! grasp and hold a spirit? Why not the spirit form retire out of the hands of its captor to the medium." Perhaps the alleged broken health of Mrs. Hull or the "bloody sweat of Mrs. "Markee may answer the question ! Vaucluse, R. I. THOMAS R. HAZARD.

Rochester Hall.

The regular meetings of Children's Progressive Lyceum No. 1, of Boston, will commence next Sunday, Sept. 17th, at this hall, No. 730 Washington street, at 10:30 A. M.

During the month of October, C. Fannie Allyn will give addresses at this place every Sunday afternoon and evening, under the auspices of the Lyceum.

Sunday, Sept. 17th, at 2:35 P. M., Dr. Taylor will lecture on "The demands of the times and the relation that Spiritualism sustains to this subject," at Rochester Hall. Dr. Taylor has been absent from the city a year, doing a good work in the South, at Baltimore city, and his numerous friends in Boston will be glad to hear him on the subject named above. "Bread, and how to get it," is one of the present demands of a great many people.

Mr. George Walker, late of the Bank of New South Wales-a stanch, and consistent Spiritualist and reformer—so says a late number of the Harbinger of Light, (Australia) has passed to the thither shore of life. Mr. Terry says, editorially, concerning him: "We miss him as a friend and supporter here, but feel assured that with his deep interest in the progress of spiritual truth in this world, we shall find him working (perhaps as efficaciously) to that end on the other side."

Read the advertisement headed "VARI-OUS REVELATIONS," on our fifth page.

. Gone to the Higher Life.

Edward Haynes, Esq., of Boston, closed his long and useful earthly career at Dorchester Lower Mills, Sept. 6th, in his 74th year. He has long been a resident of this city, where he was well-known as an upright business man and enjoyed the esteem of many friends. He was one of the earlier investigators of the spiritual phenomena, and by the exercise of patience, coupled with a sincere desire to solve the problem to his own satisfaction, he gradually obtained the knowledge, based on practical demonstrations and proven facts, that spirit-communion was a palpable truth, and ever after, the revelations of Spiritualism met the desires of his soul. He always contributed liberally toward the support of spiritual meetings. During the latter portion of his life he suffered intensely from chronic disease. He was ready for the change, and anxiously awaited the summons to meet his friends in spirit-life.

"The Gods."

Col. Robert G. Ingersoll's radical work (advertised on our seventh page) bearing the above title, is now exerting an increased claim to public notice. Those who dare to think, no matter whether they agree with its author's views or not, will be pleased, on perusing this volume, with the pungency, freedom and incisiveness of its style, and the breadth of its subject matter, some idea of which latter may be gained from the chapter heads: "The Gods-An Honest God is the Noblest Work of Man. Humboldt-The Universe is Governed by Law. Thomas Paine-With his Name left out, the History of Liberty cannot be written. Individuality-His Soul was like a Star and dwelt apart. Heretics and Heresies-Liberty, a Word without which all other words are vain."

Spiritualism in Cleveland, O.

A Dunlap, secretary of the Children's Progressive Lyceum of this city, writes us that Mrs. P. T. Rich has been chosen Guardian, and that the school meets in Hardy's Hall, 326 Euclid but after a vacation of three months, during the will resume its regular sessions, Sept. 17th, under very flattering prospects of its future suc-

R. H. Curran & Co., 28 School street, Boston, publishers of "The Orphans' Rescue," "The Dawning Light," etc., have forwarded to us finely executed portraits of Samuel J. Tilden and Thos. A. Hendricks, for which they are the general agents for New England. These pictures are the work of the Continental Bank Note Company, New York, and are engraved on steel, in pure line, and in the highest style of execution. Retail price \$1 each, a figure much lower than that usually demanded for work of this grade of excellence. The Republican candidates are also published in the same form and at the same cost to the purchaser. These pictures mark a new departure in art, and we trust the liberal expenditure made in this case to bring out really good work, will be recognized and rewarded by a correspondingly liberal patronage on the part of the public.

According to the Madison (Wis.) Democrat of Sept. 3d, Dr. Ernest J. Witherford was found in that town in the early morning of August 29th under circumstances going to show that he made the journey from Chicago to that place in three and a half hours, he claiming to have been carried to the point where he was landed (Stephen's stone quarry, near Madison,) by spirits, much after the fashion related of Mrs. Guppy's flight in England, and the editor of the Democrat consoling himself with the sage conclusion that at least "one thing is certain—the doctor is here."

Mr. J. L. O'Suilivan, formerly American trials, is reported as now on his way to Califor-

The promised abstract of Dr. Storer's address at Shawsheene Grove is deferred till next

Col. Olcott's reply to the guides of Mrs. Tappan will appear in these columns next week.

Further Acknowledgments to the Davis Testimonial Fund.

The Committee having in charge the matter of raising a fund in behalf of Bro. Andrew Jackson Davis, deem it proper to publish a monthly statement of the sums contributed, and therefore give the following as having been received for the month ending 11th inst.:

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Aug,	11.	total	amount previously acknowledged	3,233,85
(6)	12,	from	C. G. Brown, Missourl	50
	""		C. G. Brown, Missourl	5,00
			C. H. Latham. New York	1.00
		* * *	J. E. Weeden "	1,00
	44	**	Wm. Anderson, Kentucky	1,00
4.6	14.		Nathan C. Folger, Louislana	5,00
	117	"	Mrs. S. M. Stubbs, Maine	10,00
**	"	**	Chauncey Mead, lowa	1,00
**	* *		W. R. Clapp, New Jersey	10,00
	"		Lord Borthwick, London, Eng	250,00
	15,		Mrs. R. D. Murfey, Michigan	8,00
**	111	**	S. V. P. Bradt.	1,00
	66		Mrs. Cornelia Kern, "	1,00
**		**	Titus Merritt, New Jersey	5,00
44	44		Charles Levy Missouri	10,00
**		66.	Charles Levy, Missouri	50,00
	16,		William White, Wisconsin	1,00
	14,		John Wagner,	1,00
**		**	A. C. Billings.	1,00
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	**		Robert Davis, London, Eng	5,00
	ii.		Philipp W. Kramer, Germany	25,00
**			C. K. Bent, Missouri	
	18,	**	Charles Orton.	10,00
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- ::	21,		Carrie Borden Day, Iowa	5,10
			A. P. Andrew, jr., Indiana	25,00
- ;;	22,		Eugene Crowell, M. D., New York A. B. Woodward, Washington Ter.	80,00
	23,	::	A. B. Woodward, Washington 18r.	2,00
::	::		O. F. Boutwell,	2,00
	::	. ;;	A. C. McClelland,	1,00
	::	;;	P. H. McGowan, Colorado	10,00
::			A. M. Garfield, Mass	2,00
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	80,	**	R. E. Steele, California.	10,00
Sept	. 4,	**	"A. B. C.," by Dr. J. E. Briggs,	* 00
4.5			Pennsylvania	. §,00
	δ,	**	J. M. Peebles, New Jersey	5,00
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' ' ' '	••		Matal amount presided to data	62701 9E

" 11. " Total amount received to date \$3781,35 The Committee with great gratification learn that their appeal in this matter is being responded to in England under the auspices of Mr. James Burns, of the Medium and Daybreak, and of Mr. J. N. T. Martheze; and also that Mrs. Tappan is most nobly interesting herself in this movement in Chicago, as is likewise Mr. Ş. S. Jones, of the Religio-Philosophical Journal, throughout the West.

In view of this, and of the suggestions of Mr. T. A. Bland, warmly seconded by the Banner of Light in its last issue, the Committee have resolved to extend the time of receiving contributions in Bro. Davis's behalf.
WM. GREEN, Chairman,

1268 Pacific st., Brooklyn, N. Y. C. O. POOLE, Cor. Sec., Box 989 N. Y. Post-office. New York, Sept. 11, 1876.

Movements of Lecturers and Mediums.

Dr. J. E. Bruce will speak at Wilmington, Mass., Sunday, Sept. 24th, and organize a society in that place. Early in October he will take part in the dedication of a new Spiritualist Hall and organize a Society in Ballston Spa, Saratoga County, New York. Work in Massachusetts and New Hampshire will occupy him till October. After October he is open to engagements in any part of the country. But as calls for work in the "New Movement" are beginning to multiply—so he informs us—he desires that localities wishing to engage his services as a lecturer, or to assist in the organization of Societies, will communicate with him with as little delay as possible. He may be addressed at Newburyport, Mass.

The well-known medium and spiritual healer, Dumont C. Dake, M. D., has turned his face Eastward, and is on his way to Boston. He will heat in New Hayen, Conn, for a few weeks. His success is truly wonderful.

Mrs. N. J. and S. P. Morse, electro-magnetic physicians, have removed to No. 7 Montgomery place, Hoston, where they will be pleased to see their friends and patrons

Mrs. Zella S. Hastings is to lecture before the "Parker Society of Spiritualists, 'N Nashua, N. H., Sunday, Sept. 17th. Address herat East Popperell, Middlesex Co., Mass., for lectures in that vicinity.

E. V. Wilson is drawing large audiences in Lincoln Hall, Philadelphia, where he is lecturing this month.

The Testimonial to Andrew Jackson Davis.

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

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

Local societies and Lyceums in Chicago will please confer in reference to the movement, that

t may be made complete and effective.

CORA L. V. TAPPAN.

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

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

Spiritualist Meetings in Boston. TEMPLARS' HALL, 488 Washington street. - Spiritual meetings every Sunday at 10% A. M. and 2% p. M. Good mediums and speakers always in attendance. F. W. Jones, Chairman.

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sertion.

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We ask the reader to receive no doctrine put forth by spirits in these columns, that does not compart with his m her reason. All expressas much of fruth as they perceive-

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Invocation.

Our Father and our Mother God, thou who knowest our needs from the beginning to the end, we will not ask thee to give us sunlight, as in days of the past we were wont to ask; we will not ask thee to give us great and mighty blessings, but thank thee, Father, for the manifold gifts we are receiving day by day. We thank thee, oh Father, that we, who have ascended to the higher life, can return to these, thy children of earth, and bring some word of truth. We thank thee, oh Father, for the kind and loving hearts that we see before us, asking that we may bring some treasure from the everlasting fountain in the spirit-world. We thank thee, more than all, that we still live, that the greatest boon of all is granted to us: that we live beyond this little planet Earth; that our esires, our heart-throbbings are still fulfilled; that while we can walk with God we can walk with men. Oh, Father, send thy angel ones to stand above us, to hold our hands, to-day, while we, in turn, shall hold the hands of an earthly medium, and bring to you some words of truth from the home beyond.

Questions and Answers. 5

CONTROLLING SPIRIT. - Mr. Chairman, if you have any questions, we will listen to them.

QUES .- (By C. E. B.) Do the fearful conditions which hold the poor idiot and imbecile from usefulness in this life adhere to them in the fu-

Ans.-We answer, in one sense, no. The imbecile is on a low plane of development while here, and enters the spirit-world, as it were, an infant, but not, as in your world, to be held down by the cistoms of society or by the misunderstanding of the multitude, for all in spirit-life understand their condition and endeavor to unfold it and aid them in their development. True, it takes many years; but should you meet them after they have been here five or ten years, you would scarcely recognize the weak boy or girl who trod your earth. When they come to us, all that which pertained to the body, which clogged the understanding, and prevented them from gaining knowledge, of course, so far as the body is concerned, is east aside. Only the spirit, with tts longings, with its heart-throbbings, is recognized there; and under the care of kind wisdomspirits it is unfolded even as the little flower unfolds its petals through the influence of the sunshine and the raindrops, until at last the weakminded idiot becomes a well developed man or

.A.-Indeed, Mr. Chairman, I think your correspondent, if he will look over the columns of the Banner of Light, will find that he is mistaken. We would like to ask him to candidly scan the communications from our medium in Baltimore, and our medium in Massachusetts, and if he does not find that out-of the-way towns in many a State are represented, then I will acknowledge myself at fault. We do not recognize the large cities any more than the small towns. Whoever we find here on this platform, Mr. Chairman, we endeavor to assist, whether he come from some obscure Arkansas town, or from the golden shores of California-from the distant east, or from the furthest south. It matters not to us whether he crosses the ocean, and comes from the English shores, whether he speaks the language of the Chinaman or of the Frenchman; if he seems harmonious, and we feel that we can admit him, with justice to our medium and justice to the Banner of Light, we do so. The smallest town, however obscure, shall have its representative if the friends will send him along.

Address by the Controlling Spirit.

Friends, again we have the pleasure of welcoming you to our Circle Room. Many years have passed away since first those who felt it their duty to hold the hands of the angel-world closely and to work with it for the earth, saw that it was necessary to open a Circle-Room for the benefit of those who were unable to communicate elsewhere. We cannot picture to you the many struggles which those individuals passed through; how many times their hearts falled them by the wayside; how many times within their own hearts they said: "No longer can we go on, for truly we are forsaken by God and man;" but an angel whispered sharply, "Ye, must go on; ye must listen to the voice of the angels, and this work must be performed." Again the work went on. It is almost twenty years since first the Circle-Room was opened for the benefit of the angel-world, and it is many years, as ye count them years, since first our noblehearted brothers sent forth to the breeze the "BANNER OF LIGHT," saying, "There shall be one flag unfurled that shall be true to earth-life and true to spirit-life. Ye who read its pages from week to week have no idea of the struggle -have no idea of the work which is performed by those who make up from hour to hour, from week to week, the pages of the sheet which you read perhaps on Saturday night with so much pleasure, without thinking, maybe, of the heartstruggles which have come in to make up the mighty whole. We who have been with them from the commencement, and have held their hands, and have encouraged them hour by hour, | helping them onward and upward, without money and day by day, and week by week, and year by | and without price. We ask you, Spiritualists, to | bright. I have got pretty strong, only as I come

Message Department. The said may be said the said and pleasant thought to all who are contained to the said who are talking about when kind and pleasant thought to all who are contained to the said who are contained to the said to those who sit beside us we say to you, there has been a glant work performed; not only for you, the people of Boston, not only for the State of Massachusetts, but broadcast over the whole world have these pages gone forth, carrying consolation to those who were in sorrow, bringing strength to those who all. were fainting by the wayside.

When some little time ago there went from you the one who had been our mouthpiece from the beginning, it cost a severe struggle. Through her we had been able to say to the poor and needy, "Come, and you shall be fed with the bread of life. No matter how lowly you are, no matter how miserable, we are willing, we are ready to give you the right hand of fellowship; we will guide you and guard you on your way. When those in earth-life looked on and saw that form fading from their sight, when they felt that no longer had they an instrument to rely upon, they cast about them and said to themselves, "Where shall we look for another? Never in all these long years of fighting, in all these long years of opposition has she failed us. Ever have the angels been ready to encourage us and to sympathize with us. When he who was our partner went forth to the other clime, she was still left as a support, as it were, and now she is fading away." Well do we remember the cry that was addressed to us, "Where, oh spirits, where shall we find another for our circle-room? Must we close the door and lock it, and no longer let the angels in? We have done your bidding from the beginning to the end. We have ever reached forth our hand of assistance to those who were in need. Never has the time been when a medium, poor or troubled, has come to us and we have not gladly given assistance. There never was a time while our purse remained ours that the needy have asked us for aid or for bread and we have turned them away with a stone. Now, oh spirit-world, will you leave us without a mouthpiece, to alone do battle for the right?" We answered, "Nay, sufficient for the day is the evil thereof. Wait until our mouthpiece is ascended, and we will bring you another; it may be, not one whose lips are touched with the same fiery inspiration as the one we have. used in the past, but one who shall make good her place and do our work. Your circle-room shall not be closed, neither shall the angels' words be unspoken."

We have fulfilled our promise. Though we stand before you to-day holding one who was a little while ago a stranger to you, yet as we look into the faces of those around us, we know there is a magnetic chain which binds you to this room, and which shall bind you to her and to us In the future.

We view, as we stand before you, many a loved one waiting, waiting to give forth their knowledge of the Great Hereafter; waiting to tell you that the other world is not a blank; to say to you that the summer-land is no myth, but, on the contrary, a positive, tangible reality. There is a life to live, and a home to live in. There is the same work in life there as here. The same inspiration which you receive from the higher spheres they receive. The same circles which you hold here are held in the summer-land beyond. Mediums who were mediums here are still mediums there. Their pursuits, their longings, their desires, are the same as when they were here, only spiritualized, only intensifiedand we ask you to day to aid us. Are you willing to put your hand to the wheel-to give us of your substance? Are you willing to put your hand to the wheel and bid us Godspeed, as we come to you from that shining shore to bring our words of love, our messages of thought, that we may show to the world there is no death? What seems so is simply transition—the casting off of the mortal and putting on the new dress of immortality.

Mothers, fathers, your little ones whom you Q.—(By J. M. N., Carthage, Mo.) Why are nearly all communictions in the "Message Department" of the Banner, from those who lived to day. They are longing for the time to come have mourned so long are standing by your side when they shall be able to speak to you. They are looking forward to the time when the homecircle shall be unbroken, and there shall be no vacant chairs.

Fathers, mothers, take courage, for the loved ones still live on in the bright Summer-Land. Brothers and sisters, there is a link which binds you to the Great Hereafter. Remember that you are making an impress upon that spirit which has been entrusted to your keeping. Shall we find you in the Summer-Land, with a bright, unspotted record, or shall we find you with a tainted page, that shall bring shame to your faces as you look into the mirror of your own souls? These are questions for the Spiritualist and for the Skeptic to solemnly ponder. Will you have a bright record on the other shore, or will you have one that you will be ashamed to scan? We trust every one within the sound of our voice will answer, With my whole soul will I live the life of the righteous, with my whole heart will I reach out my hand to humanity and acknowledge the brotherhood of man. I will do all I can to sustain the angel-world in their work of love and sympathy, to aid them to bring those from the other shore who need development, who need power to go onward and upward.

You know well, oh Spiritualists! why this room has been opened, why we stand here today-that those who have no other opportunity may here receive teachings that will help them onward and upward in the pathway to the immortal shores. They need the teachings of the earth-life; they must have a measure of instruction here before they can appropriate the lessons of the higher life. They must come here or to your homes. Do you realize that in the morning, it may be, a class of little ones enter your homes to learn of the material? How many a cheek would blush, how many a heart would grow sad, to remember that on such a day they taught these children sadness and mistrust of the material life! Such is life. We bring them to earth; we have only that way to teach them of that which they must necessarily learn. We seek your assistance, friends, this afternoon, and in the coming months. Will you ald us? Will you take our hands and keep us in the pathway of light, while we bring those who need your instruction and ours to the Circle-Room, that we may give them strength to develop from the lower to the higher condition? Will you aid us to still keep the Banner unfurled, in order that we may bring messages of love into every household; that we may bring magnetism and strength to every sin-sick soul that we may bring a power which shall make man and woman better and wiser? We ask you to aid us, while we, as chief movers in this grand Dispensation, shall assist mediums as in the past,

year, and have said unto them, "Ye shall not aid us, to encourage us, to sometimes send a cerned in this work-to those who sit beside us in the Banner Circle-Room-to him whose pen wields a power for good in the editorial depart-

ment. May God and his angelsebless and guide you

Dennis D. Pierce.

Your correspondent has asserted that only large cities were heard from. Now I do not prelarge cities were heard from. Now I do not pretend to hail from a large city or a large place,
but I do feel it my duty to speak the words which
I feel to be truth. I believe that no man can accuse me of untruthfulness, or that I have not in
my earth-life tried to do what at least seemed to
me to be right. I passed out with heart disease,
about the middle of July. I did not believe in
your theory, Mr. Chairman. I had heard something about it, but I had no belief in it, and I
really had no idea of visiting your circle, until I really had no idea of visiting your circle, until I met a brother-in-law of mine, Henry Gibbons. He told me of this work and told me of our great

met a brother-in-law of mine, Henry Gibbons. He told me of this work and told me of our great mistake, that we were at fault, and had been chasing after phantoms of theology.

I know that my friends in Canton, New York State, will think, maybe, that I am crazy; but, like one of old, I shall say, there is method in my madness. I ever tried to deal justly with my fellow-man. I tried to give praise to God and to worship him according to my ideas. I find the spirit-world not a heaven such as I expected to find, but it is a real, tangible world, where the longings of the soul are ever filled, and where that which I supposed would be but a myth has proved to be a glorious, a blessed reality. I find here a dwelling-place, a home "not made with hands," verifying the Bible where it says, "In my Father's house are many mansions." I meet my friends there, and I greet them with the same pleasure that I greeted them when here. I find beautiful forests, through which one cannot but admire to walk. I find lakes on which I think I shall love to sail. I find beautiful, clear rivers there, and believe that the flowers are the brightest Layer say. there, and believe that the flowers are the brightest I ever saw. I find that all the love-links that were lost in earth-life, live and are made up in the spirit-life.

I long to make known to my loved ones that my going out was no loss to me. I had had many attacks before, but had kept the most of them to myself, until on the night when I went out to drive the cows to pasture, feeling a sudden faintness, I sat down only to pass out into spirit-life. I met, as I said before, my brother-in-law, who came with a helping hand and loving heart to

Think not, attendant physicians, think not, dear and loving friends, that I was absent wine you were gathered about the old body. While you were looking at it, I felt the utmost joy to know that I was freed from the earth. Only because it was so sad to them, could I grieve. For myself, I could have sounded a "Glory Halleluiah" that the earth life was past and I was home in heaven at last. Dennis D. Pierce, of Canton,

Gloriana Powers.

My name, massa, is Gloriana Powers. I know it's a kind of a funny name, but then, you see, I belonged to the colored race. I went out from Charleston. [What State?] I dunno whar it is. Down Souf somewhar. Dun you know whar it is? [In South Carolina, I presume.] Yes, sar, I guess so. I belong to de Powers family. I used to go to camp-meetin', and to class-meetin', and to all de meetin's I knowed of, and dey tell me if I obeyed my massa and missis dat's all I had got to do. If I believed in God and in Christ and him crucified, and was baptized, dat was all. Now, you know, dey had a terrible war down

thar, and it made dreadful revelations to folks. It made a big revelation to dat family, for dey were what you call "secesh." You know de Northerners tuk all dey had, and dey left 'em purty poor. We colored individuals had to take what was left and start. I was pretty well worked down. I had a run of fever before I got to Washington, and I got out.

Since I ben up here, I ben wondering what I should do wid myself. I had nuffin in de world to do. I used to be a real busy old woman. I didn't know what to do till I come here—'cause the minister told me—his name was Brawas a powerful old Braker to preach. They say he died up North, of paralysis. He used to preach down Souf. He was the last one I ever heard preach, a powerful old gemman. Hadn't got but one arm. He used to lay down de law to us colored folks pretty rigid. I've tried to find him since I come up here, but I aint found him yet. Don't believe he'll have so much to say about "mindin' massa and missis" as he

They 've told me what to do—the good folks here—to take care of these little ones; and I am perfectly delighted,—'cause I 'll have sunthin' to do. I thank you, massa, for lettin' me come.

Paulina W. Davis.

Well, friends, I cannot say to you what the old negress has said, that I have nothing to do. I have not been gone—as you call it—from earth-life but a little while. I never saw the time when I had nothing to do, for I was interested in all the affairs of the day. I felt keenly for my sister woman. I longed to see her condition made one of equality and of happiness, and I longed that all might receive this grand philosophy of Spiritualism, and not only receive it, but live it, and feel happy in its influence.

I have journeyed across the waters, and visited foreign shores, but I always found the spirit-world close to me there. No matter where I went, no matter what company I was in, I was never alone, but recognized the angels' presence—not so plainly, perhaps, as many others, but still I knew they held my hand, that

they were doing a work for me.
Since I have come to spirit-life, I have met the dear good ones who passed on before to the shining shore of life, and it has been to me such a happy meeting! I could clasp the hands of those who had stood in the front of the battle, those who had stood in the front of the battle, had worked all the day long, and ventured all they had. And as I look at those I have left behind, I feel that they know I still live. I know, and they know, that my hand will not be stayed.

stayed.

I could not do for my family, while here, as
I longed to do, because of the great and mighty
waves that rolled over me, making me feel there
was so much to do for the world. Many times, I presume, I neglected to give out those love ele-ments to my beloved ones which really belonged

to them.

As I look upon the earth to-day, knowing, as I do, that this spiritual philosophy is true, and that it can be made of practical use to the world, I am more than thankful its beauties were unfolded to me. I am thankful for every little flower of truth which I ever received. I am grateful for every rain-drop of spirituality which ever fell on my brow, and I rejoice with exceeding joy that I am able to stand here, to-day, and speak a word in favor of the great cause of freedom and Spiritualism; for I recognize that through this grand influence the whole world will be revoluonized. I know that woman will yet, through the divine influence of Spiritualism, stand on an equal footing with her brother man; that she will not only influence him, but she will have her own distinct influence to wield for the good of humanity. I know that through the inspiration of the angels, many poor souls, down-trodden and distressed, shall find their way to the path of duty and life immortal.

I thank the loved ones who watched over me. The thought comes from you here: "What are you doing in spirit-life?" Only beginning, only shall take hold of the great and mighty work which I see spread out before me. My heart is so full, beloved ones, I cannot express the joy which I feel in leaving that old, weakened body which held me down to earth so long, and kept me from doing that which my soul longed to do. There is no longer any trace of it; all is clear and

in contact with humanity I can feel the old weakness. I know enough of spiritual life to know that when I leave this form I shall no longer feel

Work on, and on, and on! How sweet the

word! On for humanity! All through eternity! I thank the loved ones who watched over me for their kind consideration and care. Beloved ones, I was with you; I gave your cheeks the kiss of love. I was as near to you as I have ever been before. I will still be a mother, a better mother than I have ever been before. I trust to be a better wife, a better friend than ever I was. I know I shall live to work out my own glory, my own salvation. Paulina W. Davis.

Hiram Hills,

I made up my mind, sir, I would come to your circle, let whatever might happen. I had an earnest desire to try this thing on, and to know how it would seem, but I made up my mind I would try your other circle room, because it was more distant from the home where I lived, and people would say I had less contact with your circle, maybe; but I really have got impatient. As I stand here to-day, I don't feel as if I want to travel to the city of Baltimore when I am on hand now. Do you see any reason, Mr. Chairman, why I should do it? [No.]

man, why I should do it? [No.]
I could not be said to be a believer in Spiritualism while I was here. I had some sisters who had, by connection with a Spiritualist family, imbibed very unpleasant ideas. I must say that sometimes I laughed at them; sometimes I could n't but lend an attentive ear to what they said. I thought it very curious, but my family said. It indignest very extended, our injuminy, as a general thing, were very much opposed to Spiritualism. I guess I did n't think a great deal of it, sir. But my daughter was sick and insane a portion of the time, and I found a lady they called a healing medium could control her. I had some conversation with my sister, Julia, on the subject, and she expressed her belief that she might get well if she was doctored in that way. in the weight of the was in the way. I told her I knew it was impossible. I loved my wife very dearly, and thought she was right in most things, and I knew she would not countenance anything of the sort. I don't think she will countenance my coming to-day!

After getting into the spirit world and meeting my daughter I found that her life might have been saved had I obeyed the impression which came to my sister—that if we would employ a healing medium for her she might get well. When I wore out—faded out—and met my daughter and other loved friends, I was surprised to find I had been so completely duped all my days. I met the gentleman who had tried to "prepare me for death," and I found him even more blind than I was. He really didn't know anything about God. I—who had not had so much "God-like experience" as he who was supposed to live near to God—found I understood more of religion than he did; and, finding this world so real, find-ing I was myself, I felt as if I would like to communicate to my mortal friends. And now I'd like to send a message: Olive, if you go to Baltimore this winter, endeavor to find some medium, and I will communicate with you.

I would say to my sisters, Julia and Maria, for

I can reach them easier than I can my children, Faint not by the wayside. You have commenced go on, and I will help you. I know that there are conditions which surround you which are fearful for you. You know what I mean. I now see that before I passed away from earth I should have done differently, but I believe it will all be right in the end.

To my children: I would say to my daughter,

I frequently visit you and am near you. All my children are dear to me. I only long for the op-portunity to tell them of the surroundings of my home life. I hope they will excuse me for coming so near home. Really, sir, I could not wait. By magnetic links getting attracted here, I thought Boston would do as well as Baltimore. Hiram Hills, of Plainville, Conn.

Mary Rockford R.

I passed away when I was a little girl. My name I will give as Mary Rockford R. I have a good many friends in earth-life, but my mother is here in spirit-life. My father is here. My mother went away when she was quite young. Her name before she was married was Maria De Forrest. I have an own brother, Charles, and a sister Mary. I have two half brothers, Nathaniel and Henry, and two half sisters, Emlly and Abigail.

Most of them won't be glad to see me. I think my brother Henry (for he knows a good deal about this) will be much surprised to hear from me, because he never knew me, and thinks I am among those that were. I'd like to say to him, "Take care of your health—that is, if you wish to stay in earth-life—for there 's a magnetic ele-

Augusta Maria Norris.

[To the Chairman.] Did you ever get lone-some? [Yes, sometimes.] Well, I'm lonesome. Must I tell you my name? It's Augusta Maria. I can't hold on very good. I can't breathe good, 'cause I could n't breathe good when I went are a could not be some my 'tother name? cause I could n't breathe good when I went away. Do you want to know my 'tother name? It's Norris. I died, I guess; did n't I? I stopped breathing. In a big city, not this one, though; in New York. I'm dreadful lonesome. I died one day. I got whipped one day, too. I went home. I did n't want to stay no longer. I found something up in the closet. I do n't know what it was. It was something they killed bedbugs with; do n't you know what it was? [Polson, I suppose.] I thought I'd taste of it. It did n't make me breathe good. I stopped breathing. I aint got no folks, hardly.

The good folks [spirits] round here said they could n't teach me nothing till I come here.

I wanted to tell you that I did n't have any home, any good one here. I had to beg or steal all I had, and I never had a good bed like you folks—guess you all have one. I never had a good place to live in. I used to peek into the windows and see the bright fires, and the beautiful pictures, but they never gin me anything. The kind folks up here said they day not the said for not seen they could not they are said they day not not seen they are said they all proven they are said they day and the peak into the windows and see the bright fires, and the beautiful pictures, but they never gin me anything.

The kind folks up here said they 'd gin me some, if I'd come down here. Are you mad 'cause I come? [No; we like to help the needy.]

The Controlling Spirit.

As the sun shines on the flowers and strengthens them, so does the magnetism of the forces which we find in your circle-room strengthen the weary, wandering ones whom you send from the spirit-life to ours. They must be taught the way of life; their footsteps must be guided, their little hearts unfolded, the lovegerm in their souls brought out and kindly nurtured, until they feel the presence of the great tured, until they feel the presence of the great immortal God, until the angel ones can reach them in their lowly homes; for they cannot be made to comprehend the lessons of spirit-life, they cannot receive the wisdom of its schools until they have learned something of the material world, consequently we bring them to you. The little girl who came last furnishes an expelled ample.
We cannot take them into each of your homes:

they cannot always get there; they cannot always manifest when they come. So we bring them here to this school-house, where they receive the love and affection of the Banner band, and return to the spirit-life unfolded and better

prepared to journey on in the life beyond.
The question why more of the friends of those The question why more of the friends of those who come to the circle room do not put in an appearance, we have answered time after time. We bring to you those that are brought to us. If your friends refuse to come, we cannot send them in. If your friends are not with us—are not inclined to control—we cannot force them to do so. We take whatever we find best adapted to the

day, to the medium, and to the audience, and

day, to the medium, and to the audience, and give it to you for what is worth.

Again, you ask us why we do not organize, to prevent the obsession of individuals. And we ask you why you do not prevent robberies and murders in earth-life? We are doing all we can, quietly and unseen. With a power and a will, we are working to stay the hand of evil and strengthen the good. We long to prevent obsession, and when you of earth-life will assist us in the development of your children, when you learn to bring into the world children harmoniously organized, we will make our forces still stronger to prevent obsession by evil spirits; but while there are in your world so many persons organized in a manner to invite the control of the undeveloped, we cannot stay the tide of of the undeveloped, we cannot stay the tide of evil influence; but we shall do all we can, you

evil influence; but we shall do all we can, you may rest assured of that.

We thank you for your interest this afternoon.
We thank you for the lovely flowers, for the sweet music, and for the kindly thoughts. We bless you for your loving hearts. As you leave, may good angels guide and guard you. We see little ones gathering about you; we see a wife bending low to kiss her husband's cheek; we see the band reached up to sustain the wife; we see the hand reached up to sustain the wife We see brothers and sisters standing near, watching and waiting for the time to come when they may waiting for the time to come when they may enter the temple of your thoughts and say to you, "I am here." We have brought all we could; we have done all we can, and for each flower and leaflet, we thank you. They will blossom up there in our summer home. Oh, friends! they will be pictured there, and when you come to spirit-life, we will take you by the hand, and lead you to our temple of thought, and say to you, "You brought the flowers there to us in your circles; we have made them immortal in your circles; we have made them immortal in our home above." We thank you for your at tention, and bid you good afternoon.

MESSAGES FROM THE SPIRIT-WORLD GIVEN THROUGH THE MEDIUMSHIP OF

MBS. SARÁH A. DANSKIN,

During the last twenty years hundreds of Spirits have conversed with their friends on earth through the medium. hip of Mrs. Danskin, while she was in the entranced condition-totally unconscious.

Mrs. Danskin's Mediumistic Experiences, [Part Thirty-Seven.]

BY WASH. A. DANSKIN.

The case referred to in our last week's experience very naturally created considerable excitement and interest in the neighborhood where the patient lived. Some of his German friends came, and others brought their children to be placed under the treatment of the "New School," which so readily conquered disease that had set the Medical Faculty at defiance.

Among them was a little child, about four years old; a bright-looking little fellow, with a well-proportioned head, a fine eye, and, while in his father's arms, apparently in perfect health, but when I attempted to place him on his feet, I found him paralyzed in both legs.

Mrs. Danskin took the little fellow on her lap, and my feelings were aroused by the manner in which he clung to her, and the appealing expression in his face. She played with him and amused him for a time, until he became familiar with her, and then she manipulated his spine and limbs for ten or twelve minutes. After preparing medicine for him, she gave it, with directions, to the father, and they departed.

Not hearing from him for a week or more, I sent to know how the child was, and to ask why the father had not been to Mrs. Danskin's office to make a report of his condition.

The reply came-"There was no report to make-the little one had been playing about with the other children for several days-as well as ever he was! "

This was the kind of appreciation in which so grand a manifestation of spirit power was held. The child, for several months, had been unable to stand upon his feet, had been attended by the regular physician without the slightest benefit, the prospect was that he would be a helpless cripple for life, and when he had been restored to a perfectly healthy condition by a single treatment under the influence of spirit-control-when to stay in earth-life—for there 's a magnetic element surrounding you that, unless you do take care of yourself will very soon bring you to spirit life, and if it does it will be a great loss to your family and friends, and you had better try to sustain yourself and keep yourself strong. While there is time, take care of yourself."

Mr. Chairman, can't this go in the paper right off? I want to reach my brother Henry. I know this will reach him, and if it does it will set him to thinking, and it 's the only thing that will. I am so anxious about his health. Tell him to get out of that magnetism he is in. Put it aside. That man will never do him any good.

Springfield, Mass. I was in the seventy-third

Springfield, Mass. I was in the seventy-third year of my age, yet I knew not of this consoling method that lies between the two worlds; but when it was taught me, I, like the little bird, fluttered my wings here with gladness and joy. It is to you, son, that I make the return, feeling that no one ever loved a mother more tenderly than yourself. I return to express the fullness of-my heart toward you for every kindness you tendered me. Oh, Henry! heaven is sweet and full of the harmonies of life! On and on we go, gathering in that knowledge which we do not get in the lower life. Every step which we take builds us up in confidence toward the author of our being. I will, if power is mine, take away the scales from your eyes, the bigotry from your mind, so that you can be, when you enter where I am, like the little warbler. Death has no sting, the grave has no terror, for all is well with those whose hearts and minds are in the right place. If at any time you read these lines which have

been given through an utter stranger to myself. let the heart feel and the mind understand that mother still lives and loves you.

Eliza Onderdonk,

At Flower Hill, Manhasset, Long Island. Eliza Onderdonk, widow of the late Peter Onderdonk, in the seventy-first year of my age. I was buried from the Reformed Church in Man-

Cry not, nor denounce one who proposes to speak, for with me it is one of the beautiful realities of a new dispensation to be in the flesh and to work and perform the duties that belong' to the material existence. Whilst all this is going on, we are told by preachers that after death we will not be conscious; but I find, in the ecstasy of my rejoicing, that we are functional beings. After the separation is given to the body, then comes the sweeping reality of meeting, knowing and being known by those who have for years and years gone before us. What advantage would it be for me to claim immortality if it was not so?

He that taketh a little sparrow to his keeping has housed your old friend, Eliza Onderdonk.

Albert Eastman.

My name was Albert Eastman. I was the son of Sarah Dayton. I was drowned. I was eighteen years old. I was drowned at Lake Skaneateles, and then they buried me from the St. Andrew's church—and that is on Fourth Avenue,

Weep not, mother, for your son has arisen from his watery grave, with all the necessary qualities needed to make him of some advantage in this celestial home, and to give you some consolation. Though one dies without the rites of the church, still the architect of his life bids him not depart, but enter in and sup, if not at first with the high, to be with the low in spirit, until the upper courts are opened for his investigation. The arm, mother, which sometimes you feel around you, is not dripping with water-it is all fashioned in accordance with the law under which we have to rest for a season.

I know your heart is sad, and your mind is weary, with thoughts and feelings regarding my untimely death; but let that be placed with the days that are past and gone. Let you and I commence life anew-I to be your teacher, from the celestial world, and you to be my teacher in the material; and thus the days and the nights, the hours and the minutes, will pass away; and the time, oh, mother, dear mother, fond mother, will come at last, when we will meet on those shores, where the flowers bloom, where the birds warble, and where the waters flow, and you and I will drink and be made happy.

The sensation of drowning is not so terrible as the human mind imagines. It is only the twinkle of an eye, when the soul escapes and walks upon the air, which the angels have woven sufficiently strong to bear the weight, until we enter the inner courts, and there the sentinel teaches us what to do and how to act.

Rachel Dakin Waggener.

Husband, dear husband! I am only dead in the body to yourself, but not in the spirit. I suddenly died, and went hence to meet my reward. My residence was Somerville, N. J. My name was Rachel Dakin. I was the beloved wife of Doctor Henry Waggener. I was in the thirty-ninth year of my age.

I feel keenly the grand responsibility of the change from one life to the other, but he that fashioned me into life has power to guicken me into eternal happiness. Grieve not that my footsteps are not heard, or that my voice has ceased its echo to your outward ears; if you will only quicken the inner sense, you will still hear the one whom you love, for I have power to speak in sentences which will bring the truth to your minds, that there is a life beyond the grave.

If we are idle and seek it not, then the power is not ours to come and go; but that love which was mine for you, Henry, brings me back to console and to cheer. Doubt it not, for a spirit, a stranger to myself, brings me here, and teaches me how to act and how to speak, for good to you and benefit to me. This is the most pleasant part of my existence, to know and to feel that God's love is with all his children. When the time approaches for you to lay down the body and take up the spirit, we will walk hand in hand on those beautiful shores called the Flower Gardens of Eden.

Now I hear the music of the angels, it thrills my being into new life, for they are wafting me from earth to heaven.

Fanny Willis.

At Elizabethport, New Jersey, Fanny, wife of Willis, and eldest daughter of Whitman, of East Orange.

It seems strange, though natural, yet this world, in its aggregate, has a likeness to the one I left. It was hard to part from all those I loved, but in that parting I have had full assurance of meeting and knowing them. I knew not of this dispensation, but I've been taught that it is a law by which I can reach the minds and hearts of the dear ones I left behind. I will trust to chance and circumstances to throw these lines before their eyes; and, in the reading, I know

Heaven, as presented to me, is not a locality, but a broad sphere in which each one has to fashion a home for himself or herself. This gives work, unfolds the intellect, and gives aspiration for something higher. My time has been short, but in that brief period I have availed myself of opportunities to gain knowledge concerning this life which I feel is to be perpetual.

When death comes the mind stands still with awe, for it feels the cold chills creeping over the body, the senses little by little lapsing into quietude, and, at the last, we feel lost, until we are quickened into life on the other side; then the grand realization comes that we must gather in all our attributes for work and for advancement.

No one can perform the labor that belongs legitimately to another. Each must be the worker, and in the work he must be either the gainer or the loser. I have striven, friends and relatives, to perform a work in this beautiful land of realities that will not only give pleasure to myself, but comfort and delight to you. Search into this law, and in your searching you will find truth, and through truth you will find heaven. Let this be a guide by which each and all of you will meet me in the days to come. No one can perform the labor that belongs le will meet me in the days to come.

Alice A. F. Weaver.

By consent of others and their aid, I stand justified in the right of speaking, and making known to those I 've left behind that I am not dead, but have life beyond that grave from whence, I was told, "no traveller could return."

Alice Ann Fulton was my name. I am the wife of A. Weaver, and when in the body lived on River avenue, below Market street, Harrisburg, Penn. Parley not, nor contradict this writing, for my purpose is to manifest good to all. Enemies I may have had, friends I know I lad. They will comprehend the contents of all. Enemies I may nave nad, Irienus I know I had. They will comprehend the sentence, for they knew me. They will know to what I refer. You will say I was fastened to earth. I was, and for reasons which, here among strangers, I will not express. But having gone through that unknown valley, and having found neither death poor darkness. nor darkness, I return with a light heart to thank those who were ever kind to me in all my seeming afflictions.

This place of the spirits is too wondrous for me to explain in this chapter. Let it suffice that I have found light, peace and happiness—not by folding my hands, not with prayer and thanksgiving, but with labor of the brain. The work which I have performed, oh, earthly friends, has brought me to this pleasant and happy condition.

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ket of sweet immortenes, and a betheen star in every hereft home.
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nake it appreciated.

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marriages of souls.

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floor), Boston, Mass.

Spiritual Phenomena.

[From The Spiritualist (London, Eng.), Aug. 25th.] AN EXTRAORDINARY MATERIALIZA-TION SEANCE.

BY T. P. BARKAS, F.G.S.

On Tuesday evening, August 15th, 1876, l, by invitation, attended a scance at the house of Mr. Petty, No. 6 Suffolk street, Newcastle-on Tyne. The hour appointed for the commencement of the scance was eight o'clock, and I was requested to be present a few minutes before that time. I reached the house at 7:56 P. M., and found the company assembled in the scance room, which is basement story and about twelve or fourteen feet above the level of the street. The room is fourteen feet by eleven feet, and is entered by one door in the corner of the room; the window at the other end faces the main street. One cor-ner or recess of the room formed of the front wall and gable end of the house was screened off by a dark curtain suspended by an iron rod; the window was entirely closed by deal boarding; the door or entrance of the room was locked, fastened from the inside, and fastened by a sneck, so that there was no access to or egress from the room. Across the window, and close to it, an ordinary double-ended sofa was placed, and the medium, Mrs. Petty, a lady about forty years of age, stout and matronly, reclined upon the sofa, with her feet toward the curtained corner of the room, and her head at the other end of the sofa, restland on a villour. resting on a pillow.

the following order, and extended entirely from the end of the sofa on which the medium lay, round the two sides of the room close to the walls. thus preventing the possibility of either ingress or eggess through the circle of the sitters. The sitters were in the following order—Mr. W. Fetty next the sofa, Mrs. Hare, Mr. Lee, Mr. Hare, Mr. Barkas, Mrs. Mould, Mr. Mould, Mr. Fenwick, and Mr. Petty. During the whole time the lamp was burning, and during the greater part of the time it burned so brightly that I coulds see with distinctness the features of all who were sitting in the roon, and the medium lying on the sofa. That all present saw the medium on the sofa during the whole of the scance, there is not the incomplete the same form grow up in the middle of an open room out of apparent notheringness, and then before my eyes again become reduced to invisibility. There is no escape from accepting the genuineness of the series of phenomena just described, except that of absurdly denying absolutely the power of arriving at just conclusions respecting unusual occurrences.

I refrain at present from expressing any opinion as to theories, but as to facts I believe those just detailed are as real, genuine, and objective as the fact that the river Tyne flows past Newcastle-ing the whole of the scance, there is no the induced to invisibility. There is no escape from accepting the genuineness of the series of phenomena just described, except that of absurdly denying absolutely the power of arriving at just conclusions respecting unusual occurrences.

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shadow of a doubt.
The scance commenced at eight o'clock promptly. A suitable hymn was sung, and Mr. Petty engaged in prayer, after which the musical box played and we sat in silence. After sitting for about twelve minutes, the curtains screening the recess began to move, and a tall white form presented itself. This partial presentation took place five or six times at intervals of about one minute, and finally a tall female form emerged from behind the curtains. She was draped in brilliantly white raiment, which covered her after the fashion of the clothing of the young girls of ancient Greece, or in a manner resem-bling to some extent the models used by modern artists. Over her head and face there was a thin almost perfectly transparent gauze yeil; on her shoulders was a cape or cover, which descended a little below her walst. She was clothed from shoulders was a contact a little below her walst. She was clothed from the neck to the feet in a loosely-fitting white garment; her bust, which was small and slightly class of George Sand's Life and Writings, by T. S. Perry, and a paper on the Troubadours, by Miss Preston. well covered by moderately ample skirts. When she raised her arms, which she frequently did, cape fell from them and left exposed slender arms, naked to the shoulder. She was, as I have said, slender, elegant and sylph-like, and the medium, who visibly lay on the sofa, is a stout and very fully developed matron. The figure was the beau-ideal of a lovely girl in the first flush of womanhood; she moved about the room freely, gracefully, modestly, with all the air and modest grace of a girl accustomed to

good society.

The figure, on first emerging from the recess. The figure, on first emerging from the recess, walked timidly into the centre of the room and looked modestly round on the circle of sitters. She approached Mr. J. Petty, and, after shaking hands with him, she went to Mrs. Hare, who presented her with a bouquet of flowers, which she igracefully accepted. She then went to Mrs. Mould and received a bouquet from her, and another form Mr. Petty whent is the art to first other from Mr. Petty, who sat at the end of the circle. Gathering these flowers in her hands she passed behind the curtains, and on her next appearance, in the course of a couple of minutes, she was without the flowers. She shook hands with and embraced Mr. W. Petty, kissed Mrs. Mould and others on the cheek and mouth, and nearly saluted the entire circle. When she approached me, she proffered her right hand, which | good humor fill up the measure of its attractive pages. took in mine, and held it in mine while she kissed me on the brow. The feeling was that of human lips, and the sound that of kissing. Her hand was warm and moist. She again entered nand was warm and moist. She again entered the recess, and I observed—as I perceived several times during this remarkable scance—that when the psychic form remained visibly in our presence for about five minutes, her garments became less white and substantial; that her power of motion appeared to decrease; but, after entering the recess, on returning, her dress was brilliantly white and her motions free and firm. She appeared to lose power and solidity in the open room. She entered the recess and reanpeared in the midst of the sitters at least twenty times during the evening, and always with the same result. When next she presented herself I was destrous of ascertaining her exact height, and requested permission to stand beside her this she kindly granted, and I stood before and within a few inches of her. I then saw that the top of her head was on a level with my eyes, and that her height was five feet five inches; that is, three and a half inches taller than the medium, who lay visible on the sofa. After the measuring she sat'down on an unoccupied arm-chair, which stood near the centre of the room, and while she and we sat in a hushed and impressive silence, one of the gentlemen present introduced the following words, which were sung softly and earnestly by the company:

When the hours of day are numbered, And the voices of the night, &c.-(Hymn 143.) L The hymn being finished she again retired, and reappearing looked cautiously round the room, and when at a distance from her medium made mesmeric passes toward her. The medium, who had up to that time lain perfectly still on the sofa, began to move, changing the position of her hands, and seemed to be under some peculiar influence; the psychic form or palpable apparition then approached the medium, and bending over her, embraced and kissed her fervently, and for a short time medium and spirit form were clasped in each other's arms. psychic form then released herself from the me-dium, and sat on the sofa near her feet. Again retiring and reappearing she sat gracefully on the vacant chair, and Mr. Hare rose and pronounced a very impressive and appropriate invo-cation. The form again retired, and returning sat beside her medium, bent gently over her, took her in her arms, and raised her up into a

sitting posture.

In this position the normally and abnormally. embodied human beings clung together for up wards of a minute, and then the medium was gently laid down upon her pillow. This scene produced so powerful an impression upon one of the sitters that he burst into tears and sobbed like a distressed woman. Again the spirit-form retired and reappeared and walked round the room, shaking hands with the sitters. I request-ed permission to feel her pulse, and she immedi-ately stepped toward me, extended her right hand, placed it in my left hand, and permitted me with the foreinger of my right hand to feel her pulse. It was feeble, but perfectly recogniz-able, and beat at what appeared to be the rate of seventy per minute. I counted the beats aloud seventy per minute. I counted the beats aloud as they occurred up to twenty beats. She afterwards sat on the arm-chair, and was resting easily when we asked her to be kind enough to write in our presence. I supplied a pocket-book and paper to write upon, Mr. Mould supplied a pencil; she took these, and resting the book and paper on the arm of the chair, wrote "Good night," and I have now the paper containing the writing in my possession.

round the room, shook hands with all who were round the room, shook hands with all who were present, permitted some to feel her ralment, which, judging by feeling and appearance, appeared to consist of the finest muslin; after this she sat on the vacant chair, and Mr. Hare delivered a very suitable address of thanks to the visitor from the other world, who had kindly favored us with her presence on many previous occasions. She walked round the circle of sitters, shook hands with each, shook hands with each, shook hands with each, shook hands with and kissed Mrs. Hare, and audibly bid her "Good night." She re-tired within the curtains after having been with us for upwards of one hour and a half, and at ten

o'clock this wonderful scance closed. During her frequent visits to the circle I had several opportunities of seeing her face. On one reached the house at 7.56 P. M., and found the occasion she stood at an angle between me and company assembled in the scance room, which is a small, plainly furnished sitting-room on the first floor of the house—that I, the floor above the was somewhat dark, the features clean cut, but small, and remarkably well formed and refined. The weather was almost unbearably hot, and after the last appearance of our pyschic visitor I slightly opened the door of the room and took charge of it until the light was turned fully up. The medium gradually and slowly recovered from the trance in which she had lain the whole evening, and was so feeble and exhausted that the two ladies present had to assist her across the room. Immediately she left the sofa I took up my position near it, moved it quite away from there it was standing, examined it carefully, drew aside the curtains of the recess, took down the curtains, and did not discover anything that presented the slightest appearance of deception. I examined minutely the walls and floor, and all were perfectly sound and good. In my opinion there was not the possibility of successful desting on a pillow.

The company sat in the quadrant of a circle in required absolute proof of the genuineness and a following order, and extended entirely from reality of these singular psychological phenomenals. ena I had it previously, because with the same medium I had seen the same form grow up in

Newcastle-on-Tyne, August 19th, 1870.

New Publications.

THE ATLANTIC for September comes to us from its publishers H. O. Houghton & Co., corner Beacon and Somerset streets, Boston, with a fresh face, and an admirable table of contents. The names of Edward Wheelwright, W. D. Howells, Charles Dudley Warner, Mrs. Kemble, Sarah O. Jewitt, Henry James, jr., and others appear in connection with articles of marked interest, and Aldrich and H. H. are the poets. The Characteristics of the International Fair receive continued treatment; the reviews of recent books, and the articles under Art and Music are well worth reading, and the discussion of College Education for Women merits especial attention.

The Atlantic for October will contain among other at-

tractions General Howard's story of the Battle of Atlanta; a curious and instructive paper on Librarles, by John Fiske, Assistant Librarlan of Harvard College; a sketch

York City, publishers—leads off with an installment of war memories, from Gen. Custer, embodies Gideon Wells's account of the nomination and election of Abraham Lincoln, continues William Black's "Madcap Violet," lows space to Albert. Rhodes to propound the conundrum, "Shall we drink wine?" gives a biographical sketch of Custer from the pen of Frederick Whittaker, furnishes a dissertation on "The Bones of Speech," by Richard Grant White, and contains other articles worthy of perusal. Bourdillon and others contribute the poetry. The departments are lively, as usual; but we are sorry to note that the editor has found it necessary to endeavor to bolster up that weak and inane volume with which Dr. Hammo sought to darken the reputation of Modern Spiritualism. A correspondent (not a Spiritualist) has on our second page given Hammond's work a crushing analysis.

A. WILLIAMS & Co., 283 Washington street (corner School street), Boston, forward to us the September numbers of Schibner's ILLUSTRATED and St. Nicholas, which they offer for sale. "Insanity and its Treatment,"
"Princess, lise," "Wesleyan University," and "The
Bride of the Rhine" are the pieces de resistance of the
first named magazine, the same being backed up by interesting sketches, fine poetry, etc. St. Nicholas has for esting sketches, line poerry, etc. St. Alcholas has for a frontispiece "Francesco Ferrucci," a spirited engrav-ing, and stories, illustrated and otherwise, historical sketches arranged for the level of appreciation on the part of its young readers, and poems aglow with mirth and

WIDE AWAKE for September opens with Part I. of a no ticeable story, "David Bushnell and his American Turtle," by Miss S. J. Prichard, in which figures the first of our sub-marine war-ships. Further on are found a pleasant camping-out story by Mrs. Nason, and a Centennial story by the editor, together with various other attractively illustrated sketches. There are also poems by Mary Clemmer, Clara Doty Bates, et als. The various departments complete an excellent number of an excellent magazine. Edited by Ella Farman, and published by D. Lothrop & Co., Boston, Mass.

ELLIOTT RODBINS, amanuensis, 90 State street, Brooklyn, L. 1., sends us a nicely executed pamphlet of some 100 pages, illustrated with several steel engravings of a patriotic order, and bearing as a title, "Panacea for the Healing of the Nation," being a compendium of various addresses, purporting to come from Washington and John Quincy Adams, also matter from other sources, in relation to the commercial distress from which the country is now suffering, and the means to be employed in assuaging the same. Parties desiring to purchase copies of the work can address Mr. Robbins as above.

THE RAPID WRITER, a publication devoted to Language, Short-Hand Writing, and kindred topics, and is-sued bi-monthly by the Rapid Writer Association, Chicago, Itl.-Eastern office, Fernwood, Pa.-is received. In addition to much matter of service to students in orthographic reform, the number before us has eleven pages of engraved tachygraphic characters, mostly comprising a list of excellent word signs. Mr. Lindsley, the inventor of this truly valuable method, is now a resident at Fernwood, Pa., where he can be addressed on any subject pertaining to his art.

THE PHRENOLOGICAL JOURNAL for September-S. R. Wells & Co., publishers, 737 Broadway, New York Cityhas as a frontispiece a picture of Gov. Tilden, and sup-ports it with a sketch of his life and services. "The Chin, and what it Signifies. " is a taking article, as also are several in its list, while its hints for the advance and perpetuation of physical and mental health are severely practical and to the point.

THE COTTAGE HEARTH, an Illustrated Magazine of Home Arts and Home Leisure, has come to hand for September, from D. L. Milliken, publisher, 101 Milk street, opposite Post-office Square, Boston. The contents of its pages, musical, fashionable, social, humorous, etc., are varied and interesting, and it cannot fall of a warm welcome at the hands of its patrons.

RECEIVED: VICK'S FLORAL GUIDE, No. 4, for 1878. James Vick, Rochester, N. Y.

ZERUB THROOP'S EXPERIMENT, by Mrs. A. D. T. Whitney. Loring, publisher, corner Bromfield and Washington streets, Boston,

Mr. Jennings writes from London to the New York World: "I can tell you of a New Yorker who is likely to make a good thing of it over here, although he only arrived a few weeks ago. It is Mr. Slade, a medium—better known, I believe, as Dr. Slade. He has taken a house in Bedford row, and I understand that his day is pretty well taken up with visitors. He charges £1 1s. each visitor. I never had the honor of constitution of the charges the state of the charges and the charges the constitution of the charges the char sulting this medium myself, but I was talking, yesterday, to some one who saw him, last Sunday, and he gives a wonderful account of his revelations, or performances, or whatever may be the proper name for them. Some very emi-nent persons have already been among Mr. Slade's visitors-you would be surprised if I told you the names of some of them. I should like to have all in excess of £5000 a year which Slade will make—at least for the first two years—after he gets well established here. Spiritualism has been

The town of Meadville, on the Hannibal and St. Joseph Railroad, was visited by a tor rado last week, by which writing in my possession.
She entered the recess, reappeared, walkel nd six present tiled.

making rather rapid strides of late."

BRIEF PARAGRAPHS.

SHORT SERMON .- Wouldst thou enjoy the good-will of all men? Let thine own benevolence be universal. If thou obtainest it not by this, no other means could give it thee; and know, if thou hast it not, thou hast the greater pleasure of having merited it.

This is the way a philosophical Chinaman is reported to have "settled" at one and the same time an interviewer and the state of the country: Interviewer loquitur:

"Why don't you deposit your money in some good

alloc timee."
"You must have the man arrested that steals your money, Mr. Wang."
"No catchee 'em; everybody thiefee; everybody stealee; everybody humbugee; everybody chatee; pretty soonee Sittee Butlee catch every Melican thiefee." Travel Centennialward is immense just now, and will

probably increase in volume as the hours of the Exposi-

tion's existence grow fewer. J. L. Haywood, cashler of the First National Bank, of J. I. Haywood, cashier of the First National Bain, of Northfield, Minn., proved his honor and bravery, at the sacrifice of his life, at the recent attack by burglars on that institution. Eight masked men rushed in and seized him, threatening him with death if he would not open the bank vault. He refused, and died at his post, the teller being wounded at the same time. The Boston Advertiser calls on the banking interest of the nation to see that the cashier's bereaved family are not brought to want by this act of heroism and fidelity on his part.

The New England Illustrated News, the opening numbers of which we have received from E. R. Morse and Lambert Hollis, editors and publishers, Boston, Mass., is a lively and readable venture upon the literary sea.

The statue of Lafayette, which was unveiled in New York on Wednesday, Sept. 6th, is a monumental offering from France, and possibly conveys an unintentional re-proach that a hero who should be held in profound respect and warm admiration by the American people had not yet been honored with a statue. It was executed by A. Bartholdi, the distinguished sculptor, in pursuance of a commission received from President Thiers, in behalf of the Republic of France. The material used is bronze, the statue is of heroic size, and represents Gen. Lafayette in the act of offering his sword to the young Republic of the United States. The pedestal is the gift of the French residents of the city of New York. It is handsomely carved, and bears four inscriptions.

Methuen, Mass., celebrated her 150th anniversary, Sept.

Mrs. Swisshelm writes from Saxony that we should hunt Indians as we would hunt wild beasts. That's very well, my dear; but see here! they won't let us.—Rochester Democrat.

It is reported that Boss Tweed was arrested at Vigo, Spain, on the 6th instant. The fugitive is to be sent to Havana on the 21st of the present month.

News from Turkey says: "The new Sultan will publish no hatt of accession. He says that enough hatts have already been published." It is sweet to know that the new Sultan, instead of scissoring his artery, is going to "shoot his hatt."—New York Graphic. Crook's command has abandoned the war with the Sioux

Cold and hunger have entered into alliance with the children of Nature, and the struggle has been abandoned on the part of the regulars. At last accounts the troops, on one-half rations, were seeking to push southward in the face of bitter cold.

Josh Billings says: "There 's one thing about a hen that looks like wisdom-they do n't kackle much until after they have laid their egg. Sum pholks are alwas a bragging and a cackling what they are going tew do before-

A sarcastic daily in Brooklyn, N. Y., says: "The majority of the prisoners in the Iowa State Prison are said to be the sons of pious parents. When you get West of the Mississippl, you can't depend on piety much beyond the first generation. They brought it with them from the East, and when they die they seem to take it along to keep it from feeling lonely."

It is suggested by an exchange that Anna Dickinson, Bret Harte and Kate Field should bring out a joint play entitled "The Disgrantled Critics."

The Turks under Dervish Pasha were defeated by the Montenegrines at Cettinge, with a loss of 800 killed and 1,000 drowned. The Montenegrins lost 300 killed and wounded

Beyond the Mountains! oh, the blissful sight,
That world of glory never gloomed by night;
From these green hills, by inspiration given,
I mark the verge where Earth dissolves in Heaven;
I bide in hope that joyful time to come,
When loved ones meet in their Eternal Home,
—Joseph Story. It may be truly said that the Servians "don't know when

they are beaten." A New Jersey paper thinks the following notice of a death in the columns of a contemporary is susceptible of two meanings: "Maria B., wife of Henry B., Esq., aged

eighty years. She lived with her husband fifty years, and dled in the confident hope of a better life." Henry Alexander Wise, one of the most noted of American politicians of the last forty years and a man of much Richmond, Va. 416 was born on the 3d of December, 1806,

at Drummondtown, in Accomack county, Virginia. When is an army like a tuck in a lady's skirt? When it is hemmed in.

Joseph Evarts, of Guilford, Ct., was at last accounts at the verge of death from hydropohobia, caused by the bite of a dog received by him sixteen years ago. The virus, it seems, lay dormant in his system till the fearful hour of development arrived.

Benjamin Franklin, in substance, said that the freedom of the press, subject to the conservative influence of a dogwood club, was a powerful instrument to advance civilization and perpetuate public liberty. The free use of the club at this juncture seems to be the only remedy, says a

Philadelphia had an \$80,000 conflagration Sept. 9th, which broke out at Murphy's oyster saloon, on Elm ave-nue, opposite the Main Exhibition Building, and destroyed a whole block of houses before it was extinguished. For time the Centennial Exposition itself was threatened with an unwelcome visitor, the heat from the fire being so great that it scorched the paint on the turn-stiles at the entrance gates, requiring a stream to be played upon them and upon the southern side of the Main Exhibition Building.

Egypt has had a "Custer massacre"-1500 of her semisavage soldiers, with their commander, Rahlb Pasha, having been remorselessly slaughtered by their more savage enemies, the Abyssinians. Egypt also contemplates revenge, as did the United States government. Will it get

South Billerica, Mass., had pleasant services in honor of the breaking ground for the new twenty-four inch railway, Sept. 6th.

Before the Social Science Meetings in Saratoga, recently. Mr. Angell made a bad showing for our Commonwealth, According to his paper, the proportion of crime to popula-tion in Massachusetts is now thirty-three per cent. higher than it is in Ireland; life and property are more inscure in this country he said than in Italy, where nearly twenty millions of the people can neither read nor write. In the course of his essay he stigmatized the bad faith of the United States Government toward the Indians, in appro-

The middle aisle of the Main Centennial Building is broader than any street in the world, and each of the side alsles is broader than any street in Washington.

Never on custom's cilid grooves
The world to a higher level moves;
But grates and grinds with friction hard
On granite boulder and finity shard;
Ever by losses the right must gain;
Every good have its birth of pain;
And Graces and Charities feel the fire
In which the wrongs of the age expire.

Maine was carried by the Republicans, Sept. 11th-14,000 majority.

"Bulldozer"-a manufacturer of mythical stories based the wealth of expression afforded by the English language. Our Indian campaign has n't resulted in a great deal of glory. The troops find "'traces" enough, and have killed an Indian peny. That 's about all we have gained.—Boston Herald.

The boiler of the Keokuk and Northwestern Line Packet Company's mill at North La Crosse, Wis., exploded on the evening of Sept. 11th, demolishing the mill and ma-chinery, worth \$20,000 to \$30,000, and killing the engineer, Edward Andrews. 'Several persons were badly wounded, two fatally.

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