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Original Essays.

SEERSHIP AND HISTORY OF THE BIBLE

BY PROF. ALEXANDER WILDER, M. D.

[Conclusion.]

The vision of Elijah at Horeb belongs in the category of initiations. The place had been "holy ground," or consecrated before Moses became an epoptes. Sin, the moon-god, had ashrine the town, nor have any intercourse with the there. The probation or torture was in a cave, as was usual everywhere. Then came the autopsy, or vision. He did not perceive the Lord in the wind, like Job, nor in the earthquake, like Persians held lying in utter detestation; and Daniel and Ezekiel, nor in the fire, like Moses. Monk-like, he enveloped his head in his cloke, and heard the Bath Kôl, the daughter-voice, or word within speech.

A word here about the mystics of the desert We read of them here and there in the Bible. Divest the narratives of their verbiage and we may find that there were "sacred scribes," not of Hebrew blood, but recognized by them. I mean the Kenites. The father-in-law of Moses | King on a sick bed. Hazael, a courtier, waited is represented as one. They dwelt at Jericho (Judges i.) where Elisha had a convent of The prophet warily replied that the disease was father. They also occupied "the south of Ju- looking upon Hazael he predicted terrible cadah" (Judges i., 16; Samuel I., xv., 6; and xxx., 29, also Chronicles I., ii., 55.) The Rechabites protested: "But what is thy servant-a dog belonged to this tribe. They occupied Bethlehem, and David would seem to be of their number. The name of the father of Samuel, Elkanah, has a look of the same kind. The fact Away went the favorite, and lost no time in asthat he neither shaved nor drank wine indicates the same thing.

priest, or hierophant of Midian, had gone to the same place. Each had an epoptic vision.

It does not seem a great stretch of imagination to identify the Nazirites of Israel, the mythical appearance. Before this the feeble prophets and the Kenites, as one order. It is chieftains of tribes were most conspicuous, and not very unlikely that the Essens of later day, heads of families had in turn aspired to supremawho also dwelt in the frontier country, were of the same kith; perhaps also the Nabateans. hilate the rival houses and place one single dy-The wisdom of the people of that region-Teman | nasty on the throne of Israel and Judah, Perea, and the Hagarenes-seems to have been celebrated.

Elijah had an indifferent hand at predicting. He did not anoint Hazael or Jehu, as it is said he was directed. He declared to Ahab (Kings I. xxi., 19) that the dogs would lick his blood in the field of Naboth in Jezreel; but they did not. They licked his blood at Samaria.

Hebrew seership is represented in its most Oort conjectures that many prophets were indicated by this one personage, and this is not un- | fact, it was a story constructed to sanction a likely. The puerile stories of opening the Jordan by a stroke of Elijah's mantle, and the at a later period. cursing of the bad boys at Bethel, who mocked his bald or tonsured head, are interpolations.

King Jehoram, when he became entheastic opportunity of reducing both Jehu and Hazael under the influence of music. All the ancient Even now preachers cant, and church-music is and harassed the country. depended upon to fill the seats. The Quakers, them or cease to exist as a people. Jacob Bryant tells us that the Canaanites were remarkable for their proficiency in music. The emasculates and women who thronged their temples chanted the sacred hymns, and probably ministered to the worshipers. (Kings I., xiv., 24, and II., xxiii., 7.) He thinks that the sirens, Lamire, etc., were of this character, and had temples near the sea. Strangers were thus allured thither, and paid for their voluptuous dreams with their lives. Musicians taught in the schools of the prophets; and prophesying only meant to sing and interpret oracles.

explained when we regard them philosophically. In the case of the resuscitation of the child of the Shunemite this is apparent. First he despatched his servant thither with his staff. Mark his direction to be carefully conservative of the magnetic virtue: "Go thy way; if thou meet any man, salute him not; if any salute thee, answer him not again; and lay my staff upon the face of the child." Very wise would many be, to be in like manner silent and introverted who have important matters to transact. They would not then waste their best energy in letting "virtue go forth out of them" to little about Elisha."

purpose. "Salute no man by the way," said

Klearchos relates an analogous employment of the "magic staff," which took place in the presence of Aristotle. "A man by means of 'a soul-attracting wand' drew the soul from a sleeping boy, leaving the body insensible. When the soul returned, it related all that it had experienced." I have not the Greek text before me, and so am not clear whether the psychical or spiritual essence is here meant. The abominable practice of confounding the terms soul and spirit, which are not synonymous, makes many expressions hard to understand.

Elisha's patient, it will be remembered, was not restored by the magnetic aura of the prophet's staff. The prophet was obliged to go himself. He stretched himself by the child, then walked the room, and afterward lay down again beside him. Perhaps he also induced respiration artificially. "The child sneezed seven times.

The healing of Naaman's leprosy by seven baths in the Jordan is a legend. It would have been better to go at once to the Dead Sea, and tried asphalt. We recall to memory Amenophis, King of Egypt, who collected all the lepers in his kingdom at the sulphur springs of Hel-wan, where Moses, a priest from Heliopolis, took charge of them.

The mishap of Gehazi has a strong Persian look to it, and probably reveals the source of the entire story. "If one of the inhabitants of a town" (in Persia,) says Herodotus, "is affected with leprosy, or white spots, he cannot enter other Persians. They believed him to have that disease in consequence of having sinned against the sun." or Mithras. The fact is, the ancient believed that Mithras punished certain liars with leprosy. Gehazi, it will be remembered, had just been lying to Naaman, and then to Elisha. If this idea was true, what an army of leprous people we would have! Then, too, scrofula, often called "King's evil," because all kings seem to have it, would complete the woe.

Elisha now resolved to change the ruling dynasties. Repairing to Damascus, he found the upon him to learn his judgment of the matter. 'young prophets," of whom he was abbot, or not mortal, but he would not survive. Then lamities to be inflicted on the Israelites. Hazael (or underling)—that he should do this monstrous thing?" "Aye," replied the prophet, "but thou art to become the next King of Syria." sassinating the sick King.

Returning home, the prophet despatched a When Elijah journeyed he left his servant at messenger—the Rabbis say, the young Jonah— Beer-sheba, and went "a day's journey into the to Jehu, general in command at Ramath, bewilderness." This was in the very midst of this wond the Jordan, to instigate him to revolt. mysterious people. He prayed to die, as Amen- Jehu was himself of the house of Omri, ambiophis asked to behold the gods. He was sent on tious, treacherous and cruel. He lost no time to Horeb. Moses, after a sojourn with the in massacring the family of Ahab, even assassinating the King of Judah and his kindred.

A crisis had now taken place in Israelitish history. We notice that it loses much of its cv. Elisha contemplated, at one blow, to anni-Idumea and Syria. This was necessary, to prevent absorption by the growing empire of As-

Jehn was incapable. He neglected the opportunity to annex Judea; and after a few years a priest named Jehoiada seized the rein of affairs. He placed Jehoash, an infant prince, on that throne, and established a "covenant" or constitution over the country, which confirmed characteristic form in the person of Elisha. Dr. sacerdotal ascendency and political control in the tribe of Levi. If this is not a historical similar action on the part of the Hasmoneans

The war with Syria was continued, and Hazael acquired the territory east of the Jordan. I have already mentioned his interview with | Shalmaneser, the king of Assyria, employed the to vassalage. The next king, Jehoahaz, was mystagogues made great account of chanting more unfortunate than Jehu. Hazael was dead, and carmina in incantations and charming, and his son, Ben-Hadad, crossed the Jordan

- Several events are recorded which illustrate discarding voluptuous agencies, have uniformly the clairvoyant and clairaudient powers of excluded music from family and meeting-house. | Elisha. I do not like the endeavors to explain But they will have the alternative to adopt them away. I believe in such things. Some day, men will have the power, and indeed it is now possessed, to feel and perceive what is said and doing, even at great distances. The anæsthetic has superseded animal magnetism in surgery; but I think the analogy will not hold good with the telephone. Men, "having their senses exercised," their now latent and dormant faculties evolved, will see, hear, and feel afar off. Ben-Hadad, King of Syria, laid snares for Jehoahaz, king of Israel, and the prophet forewarned the latter repeatedly of his peril. Then the Syrian king "called his servants and said to them: 'Will ye not show me which of us is for The prominent miracles of Elisha are easily the king of Israel?' And one of his servants answered: 'No one, my lord, oh, king; but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bed-chamber.""

The Syrian king sent a detachment of soldiers to capture the prophet. They besieged him in Dothan. The boy of the prophet came to him in alarm. "And Elisha prayed and said: 'Lord, I pray thee, open his eyes that he may see. And the Lord opened the eyes of the young man, and he saw; and, behold the mountain was full of horses and chariots of fire round

the revolution which had overthrown the strong dynasty of Omri and weakened the royal house of David. The result had been to give opportunity to Assyria to subjugate each country in turn. Even Elisha seems to have felt much disappointment. The Syrians, becoming emboldened, had laid siege to Samaria. The population were reduced to fearful straits. Asses' heads and refuse vegetables were greedily devoured. Finally a woman complained to the king, Johoahaz. She had boiled her son for food and shared it with her neighbor, but the latter had evaded reciprocating by offering hers in

The king, enraged at Elisha for having placed so powerful a dynasty on the Syrian throne, sent an officer to behead him, Turkish and Oriental fashion. Elisha was at the time in session (or séance) with the elders or Senators of Samaria. "This son of the Murderer (Jehu) has sent a man to behead me," he cried. "Shut the door and hold it fast; I hear his master's feet following." When the king arrived, the prophet announced that the very next day flour and barley should be abundant and cheap in the markets of Samaria. The same evening four lepers forced their way into the camp of the Syrians, and found it utterly deserted. A panic had for some reason fallen upon the whole army. The Hittites and Egyptians, they apprehended, had come to raise the siege. With out waiting they had abandoned their camp, magazines and even their arsenals, and hurried home. The prediction was fulfilled.

Jehoash, the son of Jehoahaz, realized more completely the purposes of the prophets. He recovered from Ben-Hadad all his dominions in Perca, and sent an army to aid the king of Judah in recovering Idumea. The expedition was successful, but Amaziah sent home the Israelites in disgrace. A war ensued; the king of Judah was made prisoner, and for a while the countries were united. Jehoash died and was succeeded by Jeroboam, who carried his victorious arms clear to the Euphrafes, subjecting Damascus, Hamath and all Syria.

Perhaps there never was a more prosperous period than now dawned over these countries. The people were enrolled, even to the Palouin tribes of Perea. "All these were reckoned by genealogies in the days of Jotham, king of Judah, and of Jeroboam, king of Israel." Dr. Oort supposes the forty-fifth psalm to have been written in his honor; also the concluding chapter of Deuteronomy. He certainly ruled Jeshuron (Isra-on for Israel), from Sinai, Mount Paran and the desert of Kadesh, to Hamath, Damascus and the Euphrates. Much of the Hebrew literature dates from this period. The name Elohim seems to have been generally preferred to Jehovah. "About this time," says Dr. Oort, "the same or other writers composed a great many narratives about the Judges, Samuel, Saul, David and his successors, which we still possess," The books of Proverbs and Solomon's Song belong to this time. The prophets of the age of Jeroboam regarded Israel as one people. They mapped out the country, and invented ancestors for the special districts. Thus they placed Isaac as the patriarch of the Idumeans and Israelites round Beersheba (see Amos viii. 14): Abram at Hebron as over Judah alone. and Jacob or Israel over Samaria and Galilee. The different districts were brought into close relation, and twelve ancestors assigned them. Israel being the predominant country, they were represented as his sons; and their ages were graded by the times when they had established themselves. Joseph and Judah were most sensitive about preëminence; and accordingly each was made the son of a superior wife. But Joseph was made the favorite.

During the reigns of Jehu and Jehoahaz, the Syrian worship was struggling for ascendency. The latter was a votary of the Syrian Venus. But now there was no god like "the God of Jeshurun.''

Dr. Oort thinks the legend of Balaam was now written. Moab was a nation recently emancipated from Hebrew domination, and of course inimical. The declarations of Israelitish conquest over that country and Idumea favor the conjecture. The prediction that Assyria would make the Kenites of South Judea his captives, indicates the same thing. The writer hoped that Assyria would overcome the enemies of Israel and then be himself conquered.

At this period the corruption of manners must have been general. The legend of Balaam seems to have been written to illustrate the general defection to the lascivious rites of Baal-Peor. A party of prophets arose to denounce the general corruption. Amos and Hosea are very explicit in depicting the lewd customs attendant upon the Astarté-worship. We can see no difference between the Israelites, the Phonicians, Assyrians and Corvbantes of Asia Minor and Armenia. Hosea is too plain in speech for modern fastidiousness. Both he and Amos denounced the reigning family, showing that they did not concur in sentiment with the court-prophet Jonah (Kings II. xiv. 25) or the party of Elisha, "I will avenge the blood of Jezreel (Kings II., x., 1-11) upon the house of Jehu," Hosea predicts; "and I will cause to cease the kingdom over the house of Israel.' Amos predicts a "captivity beyond Damascus," and general desolation: "The high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword. Zechariah—who lived at the same period—announced the breaking of the brotherhood between Judah and Israel, and announced a new king for Judah (ix., 9). Jeroboam died, and his dynasty was speedily subverted. War broke out between the two countries, which was set-

tributary. The prophetic fraternity seem to have abandoned the northern kingdom in mass. Few of them had figured in Judea. They were smothered and kept down by the priestly ascendency. The prophets never relished the temple and worship which we read so much

about. The new moons, festivals, Sabbaths and sacrifices were all Gentile, and therefore repugnant to them. Isaiah, Jeremiah and Micah, especially denounce them, even with loathing.

New times had come, however, and in a considerable degree a new civilization and new ways of regarding matters. A powerful prophet of the royal family, Isaiah, the son of Amaziah, arose in Jerusalem. He was a Jehovah-worshiper; and seems to have centred his hopes in the administration of Hezekiah. The house of David in direct line ended with Ahaz (vii., 9); the real Messiah, the prince of peace, (or prince Solomon,) "the root of Jesse," was Hezekiah, evidently a chieftain from Bethlehem (see Micah, v., 2 8). Upon his accession, one more endeavor vas made to unite the people. A religious revolution began. Serpent-worship was abolished, the Baal-pillars, Venus-symbols, Jemus, or temole-mounds, destroyed; and the passover orxxx.) Isaiah was the chief adviser of the court.

The prophetic institute evinces a great change from former periods. Seership, pure and simple, had declined. Isaiah himself considered it as about equivalent to pagar witcheraft—(viii., 19, lon." "The prophets that have been before 20; xix., 3; xxix., 4) Literature was cultivated; of Proceebs.

When he had died, there ensued a reaction. The new sovereign restored the seers and permitted the people to return to their former worship. He has, however, no friendly biographer; and though he did no more than many who preceded him, and were not disapproved by the prophets of their own times, his name and memory are fearfully blackened. The men who wrote the Jewish Scriptures had little tolera-

At this time the worship of Assyria was introduced into all subject-countries; and the sun-image, the Mihir, or Assur, was mounted on high in every temple, including the one at Jerusalem. The Jewish King, doubtless, was a rebelagainst the sacerdotal caste; and fostered alliances with other countries to increase commerce. This required toleration of worship; and bigots always regard indulgence of rival beliefs to be the persecution of their own. The power of the high priest may be perceived when Talmage. we remember that Uzziah was driven from the eaused Josiah to establish "the Book of the

If Manasseh was cruel, as well as corrupt, the Jehoram and Jehoash began their reigns with a minated the royal families that they had disfamily and tribal matter. Every family had a divinity, an ancestral spirit of its own; so had every sect and tribe. Only slaves and plebeians were without gods. But the god of one tribe had nothing to do with the divinity of another. If Manasseh persecuted for conscience' sake, he did what others did not do, and made himself infamous.

Josiah at first showed no zeal for religion. The priest Hilkiah was the real chief. He had a son, the famous prophet Jeremiah. In due time he announced the finding of the book of the law. It had not, however, been lost. The king was persuaded to make it the code of his administration. It was the book called Deuteronomy, and, as will be perceived, severely reprehended the idolatries, worship, and other practices of the time. It had been proposed with a view to meet the innovations of Manasseh. The time was propitious; Assyria had fallen, and Egypt was all that was left to fear. An invasion of Scythians had also overrun the country.

The nobles, headed by the king, the priests and prophets, with Hilkiah and Jeremiah united for a revolution. The stocks of Baal and Astaté, the star-symbols, and other emblems of the Assyrian and Phonician worship were removed from the temple; the idol-priests, the kadeshim and temple-women were also expelled. The tophet, or furnace of Moloch, at Gehenna, was polluted. All the country-shrines were destroyed. The priests were massacred, except those of Levite blood, who were degraded. The shrine of Beth-el, assigned to the patriarch Jacob, and consecrated by Jeroboam, was profaned; the cemeteries were broken open and the bodies burned on the altars. In this way the pagan worship was overturned.

Prophecy would seem, in the persons of Jeremiah and Ezekiel, to have become a priestly endowment. The mantis of Greece exercised both functions, so did the cohen of Arabia. But the entheasm was valued above the other. Ezekiel, however, was no seer. He looked out for his order. Even his visions were borrowed from Khorsabad and the Kuyunjik, and not from the spirits of the air and the desert.

Jeremiah deserves a stricter notice. He held the sacrificial rites at a discount. He never scrupled to declare that they were without divine authority or sanction. "God never commanded burnt-offerings or sacrifices," said he, (vii., 22) "but he sent prophets." Nor was he backward to assert his own prerogative. "I

(God) ordained thee a prophet unto the nations." How this prophet received "the word of the Lord" we are not informed. He was no seer,

A considerable party of the prophets disliked | Israel being annexed in turn, and Judea made | carefully, and though often excited, gave thought to every sentence. But he very distinctly refuses consideration to others who differed from him. "The prophets shall become wind," he remarks, when speaking of the Scythian invasion. "The Lord said unto me: "The prophets prophesy lies in my name, A sent them not, neither have I commanded there, nor spoke to them. They prophesy to you a false vision and divination, and a thing of nought, and the deceil of their heart." "Mine heart within me is broken because of the prophets; all my bones shake; . . . both prophet and priest are profane. . . . Thave seen folly in . the prophets of Samaria; they prophesied in Baal. Thave also seen in the prophets of Jadah a horrible thing; from the prophets of Jerusalem is profaneness, gone forth into all the land. They speak a vision of their own hearts, and not out of the mouth of the Lord. Thave not sent these prophets, yet they ran; I have not spoken unto them, yet they prophesied. I have heard what the prophets said that prophesy lies in my name, saying: 'I have dreamed, I have dreamed.' They are prophets of the deceit of their own hearts, who think to cause my people. to forget my names by their dreams. The prophet that bath a dream let him tell a dream; dained as a national festival, (Chronicles 11., and lie that hath my word let him speak my word faithfully." "Hearken not to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, me and thee of old have prophesied both Hezekiah is credited with collating the book against many countries and against great kingdoms, of war, and of evil, and of pestilence. The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet lie known, that the Lord bath sent him."

This is an unlucky test. Few of the prophets of the Bible can abide it. They abound with predictions not accomplished. Isaiah pronounced the destruction of Idumea like Sodom. Jeremiah himself predicted for Jeholakim "the burial of an ass." In the book of Kings he is said to have "slept with his fathers," Other prophets had like ill fortune. Jonah is not the only one "gone back upon."

The voice of the people generally dictates what shall be the word of God. Partisanship controls the matter. The prophet who was not approved was denounced as "speaking a vision of his own heart." In the same way we pass judgment on men like Theodore Parker, O. B. Frothingham, Henry Ward Beecher, Moody and

Kings kept prophets of their own. David had temple outright by a mob of priests; and Hilkiah | Gad for his seer; Ahab had four hundred and fifty, and Jezebel four hundred. In later periods bards and minstrels exercised the same functions. Sanballat wrote to Nehemiah: men who dictated the policy of Josiah fearfully "Thou hast also appointed prophets to preach avenged it. Probably he was. The earlier Ju- of thee at Jerusalem, saying: There is a king in dean or Israelitish kings are depicted as "doing Judah." In his turn Nehemiah invokes: "My evil in the sight of the Lord." But none of God, think thou upon Tobiah and Sanballat achem are charged with persecution. Solomon, cording to these their works, and in the prophgress Noadiah, and the rest of the prophets that massacre; and Baasha, Zimri and Jehu exter-would have put me in fear." It had been found good worldly-wise policy to keep prophets in pay, placed. But religion was in all countries a because of their influence. Philip of Manedonia supported orators at Athens, and politicians now-a-days support editors and journals.

Seership, however, upon which the antiquity of Judaism rests has been substantially discarded. It is "a root out of dry ground." The parts of the Bible which relate to it most definitely are least esteemed. In this I believe that there is a radical error. The endeavor to set aside spiritual perception must be followed by dishelief in any spiritual existence whatever except as a bodily function. This indeed is the climaeteric of modern scientific research, and I sometimes think it true so far as the individuals are concerned. It requires a faculty to believe; and where there is none, may be the person is indeed a "natural brute beast."

The spiritual element in the Hebrew writings, after all, constitute their strongest hold on the popular mind. The history is of little moment. Few care to keen the details in mind. But when the limits of the world of sense are overpassed, and the mind is brought to consider spiritual existence, the matter assumes an interest as well as gravity which will not let it go. This element has preserved the book. It has been assailed, its discrepancies shown, and numerous faults of style and diction. The Rabbinic redacteurs cut of much and inserted other matter; and other blemishes are apparent. It outlives all these. Every century has produced a new order of assailants. The Protestant Church, which assumes to be built on it, has explained away its teachings till they mean nothing. The other Christian bodies have never relied upon it except as auxiliary. The Jews seem to have dropped all conception of its spirituality and smother what sense it has, with the masora. It outlives all these, because it is a witness to a spiritual world, and the intercommunication of the denizens of that world with mortals upon earth." In this respect it is the Word of God!

SCIENCE AMENABLE TO SPIRIT-UALISM.

BY Z. T. GRIFFEN.

The domain of science is to accept-at least for examination - all phenomena occurring in the world. Science, in the broad, common acceptation of men generally, is knowledge, a collection of general principles; and it may be considered as the sum total of human knowledge in the world to-day, either special or general, which can only be arrived at by observation and

thought. As opposed to science, apparently and not really, are religion, inspiration, and the spiritual phenomena of this era. These latter phenomena are totally ignored as outside and beyond the reach of science. tled by the umpireship of Assyria; Syria and and displayed no enthusiastic fury. He wrote surely the alleged facts are capable of being collated

other realm from that of the so-called spirit-realm, in this, that, in the abstract, things that pertain to this world do not obtain in the spirit-world, this world being ruled by the expression of matter, and the next world being ruled by mind in the abstract, as, for instance, what a man is in the spirit-world be appears to be, while what a man appears to be in this world he is, unless viewed by the clairvoyant in this realm. And although the "cold intellect" is in every way catable of viewing and dissecting inanimate bodles. shells, bones and fossils, the "warm inspirational" or clairyoyant eye is necessary to accurately discern the spirit which once pervaded those bodies, shells, bones

It is not dealed but in the two realms, the physical and the spiratual, there are two sets of Laws which are only applicable to their respective realms. But, as a whole, we must accept the maxim that inind rules matter and molds it into the requisite forms, and in this view It is true that leven selence is made amenable to Spiritualism; and as no man of science or set of mencan pass, upon, any question finally, they certainly are amenable to that which they even do not attempt to pass upon at all. At best they only get but fragments of scientific truth, even of the outward weight and these selentific autocrats cling to these tragments with as much tenacity as a drowning insect does to a floating chip in the rushing waters of a flood.

What must be the realization of such a person upon entering the spiritsworld weighed down with the bigot ry of last of hobby, when one half of what this world contains has been unexplored in his investigations?

The investigation of the spiritual nature of man is but just began in this day and country, and many a patient investigator, after a score of years of careful study, exclains that he has only just commenced to comprehend the subject, and is furly ready to procred to the first lesson of the countless numbers yet to

MIN South Live at Sect, Chesen.

Welcome to Mrs. Corn L. V. Richmond by the Brooklyn Spiritualists at Exerett Hall, Sunday, Aug. 17th: Remarks by Rev. Samuel Watson, Endorsing her Published Works: Improvised Poems by Onina, etc., etc.

Beger of the Basic setting t

The Chairman, Mr. Charles U. Miller, in open ing the morning exercise, congratulated the Brooklyn Spiritualists that they again had the pleasure of welcoming Mrs. Richmond to the City of Churches, and the privilege of listening to her inspirational atterances. For five years in unbroken succession, he said. Mrs. Richmond has visited Breedlyn, spending the month : of August with us. This year, unlike those that have preceded it, the calls to speak in other localities have been so numerous and urgent that her stay with us, I regret to say, will be necess-Sarily limited, and this may, and probably will, be the only Sunday during her present visit that she will be able to speak from the spiritnal rostrum in Brooklyn. Considering the circumstances that have detained our friend on her journey from Chicago to Brooklyn, Mrs. Richmond's presence here'on the thirl Sunday of August instead of the #rst, has an important public significance. So numerous have been the demands for her, that on her way hither she has spoken at spiritual gatherings and campmeetings in Michigan, in Northern Pennsylyania, and last Sunday at Lake Pleasant, Massachusetts. It must be a source of gratification to our sister as it is to all true and carnest Spiritualists that our trance and inspirational speakers, amon; whom she is so distinguished, are at last, after a generation of contest and controversy, finding recognition and approval such recognition as is manifest in the large addiences. numbering thousands of thoughtful and intelligent people, who have listened to her grand inspirational atterances on her journey from Chicago to Breoklyn.

It was only last Sunday that I had the pleasure of standing on this platform beside another. nre of standing on this platform beside another; noble-minded woman, one of our most brilliant and effective steakers, and a faithful servant of the spirit-world, Mrs. F. O. Hyger. I stated to Mrs. Hyzer, and I now repeat the same states ment in the fresense of Mrs. Richmond, that my views of the present aspect of our causes—were most Lopeful and encouraging; that to my mind the senseless cry of "fraud" against our mediants has nearly spent its force; that, growing out of the frequency, variety and more demonstrative character of the solutional phenomena, therewere larger and larger numbers of people on the anxious seat of monthly, and from ha, there were larger and larger numbers of people on the anxious seat of inquiry, and that a hostile public opinion, no matter how deeply seated in ignorance and prejudice, must ere long gradually yield to the logic and the illuminating power of our trance and inspirational steakers. This is the status of Spiritualism in Brooklym, and I think it is measurably an alcounter. This graduality more conservations. ismein Brooklyn, and I think it is measurably so elsewhere. This awakening among Spirity malists, and an avowed spirit of inquiry among our opponents will. I am rejoiced to believe, increase the demand for the services of our trance and inspirational speakers, widen the circle of their influence, and greatly increase their power and disculness.

Addressing Mrs. Richmond, Mr. Miller said: The "word of welcome" that I, as the agent of the Brooklyn Spiritualists have to offer you, is, "Well done, good and faithful servant!" We

"Well done, good and faithful servant!" We rejoice in your success, and we will continue to support and sustain you in the glorious work in which you are engaged.

which you are engaged.

The audience was invited to present subjects or questions, all of which would receive attention, as far as the time allotted to the morning lecture would permit. The questions were answered in the order in which they were presented, and the replies were characterized by that lucidity, logical accumen, grasp and mastery of the subjects, and artistic beauty of expression, which are uniformly the accompaniments of Mrs. Richmond's inspirational utterances.

Spirit power in the psychometric phase of mediumship is taking so prominent a place (and soon to become vastly more prominent) that your reporter will, at least, from the number, give extracts from Mrs. Richmond's answer to

the following query:

Ques.—Psychometry: Is it a form of medium-ship, and how can we distinguish between clair-

ship, and how can we distinguish between eletic-royance and psychometry!

Ass.—Clairvoyance is clear seeing or the sight of the spirit. That which is called psychometry has been variously interpreted as being soulireading—the reading of the soul of things. We would, on the other hand, describe it as the perception of the spirit of things. Psychometry is the sensitiveness of the spirit through the material organism, which is also sensitive to all records of mind and matter. As there is no marecords of mind and matter. As there is no material structure without its corresponding mental law and mental power, psychometry is the reading of the soul of life; is that which discerns beyond the substance, the spirit of mattering well as the spirit in esse

as well as the spirit in esse.

We would define clairvoyance as the visual we would define charvoyance as the visual expression of which psychometry corresponds to feeling, penetration, or perception. Both manifestations are natural and are medial. We mean by this that the claim of natural mediand unship is perfectly correct, but whoever claims independent clairvoyance or psychometry as separate from spiritual gifts, claims an impossibility. The terms are not possible. To be independently clairvoyant, one must be in the

universe alone. Psychometry is the discernment or tracing through spiritual vibrations of the inner history of all things; the discernment of human characteristics by objects that the human being has come in contact with, or impressed its mentality upon. The history of things can thus be

and arranged into groups, according to their various traced from time immemorial by a psychomet-characteristics. These facts may not come within the same classification, in the domain of science, with the natural sciences, but they certainly merit the candid attention of scientific men, notwithstanding the fact that the realm of natural science is a different and other realm of matural science is a different and the realm of matural science is a different and the realm of natural science is a different and the realm of matural science is a different and the realm of matural science is a different time immemorial by a psychometric delineator. But this is not independent of spirit power. The links and force are supplied by intervening spirit intelligences who form the atmosphere upon which this line of life can be traced. Consequently the psychometric deline-ator must not only be en rupport with the sub-inertial control of the spirit power. ator must not only be en rapport with the sub-ject (i. e., object or person) delineated, but with the surrounding atmosphere, and must traverse the spiritual atmosphere of all stages or degrees of life sought to be traced. The psychometrist is properly the spiritual discerner, the reader of the spiritual history of the world, as the geolo-gist is the reader of the physical history of it, and determines the spiritual in the degree that the faculty is unfolded, and that the mind is canable of sufficiently expressing what the spirit capable of sufficiently expressing what the spirit

Many psychometrists perceive more than they can describe, and many clairvoyants see, but are unable to put in language, the visions that

pass before the spiritual sight.

The combination of clairvoyance with psychometry is very frequent. The perception of all things constitutes the one faculty of spiritual existence. Therefore psychometry may be us we shall never find a heaven in the universe said to be the sensation of the spirit as nearly as of God. Let us, as St. Paul says, leave the apthe human mind can contemplate what that pearances, they are necessary; I count that sensation is. All senses merge into the one of perception, which is the faculty of discovering

tion that in addition to the words of welcome from the Chairman, Mrs. Richmond, in taking from the Chairman, Mrs. Gramond, in taking her seat upon the platform, was warmly ap-planded by the audience. These, with the abundant floral decorations with which loving and admiring friends had decorated platform and speaker's desk are what Onina recognizes 'As sounds of music greeting one afar,"

" Like the white st ray from off the ocean wave." COVING GREETING AND WILL OME TO DUINA. I feel your welcome, for your thoughts have come Like the white spray from off the ocean wave. Saying, "Outna, welcome to our home,

And thanks for all the loving words you gave, That found our hearts like flowers bloom again After the night of pain.

As summer flowers you think Onina comes, Bringing bright lessons from our spheres above; As trailing vines that cluster round your homes Wreathing their blossems with the breath of love

As spring time Ends you say Onina comes, Singing once more the songs of Heavenly peace, Releasing thoughts from out the earthly tombs And bidding all the sorrowing tear-drops cease.

As gentle messengers Onina comes, As show-flakes falling are her words of truth, Even so to wreathe those flowers in your homes

That long enhandle love and endless youth, Oh, thank you for your loving words this day, They wreathe around Onina's heart as flowers; She bears them to her angel-home away And gluddens with them her celestial bowers

Thanks for thus welcoming our Instrument; As sounds of masic greeting one afar, Even so your kindly thoughts to her are sent And light her pathway like a glorious star!

Oh, thank you for the Welcome to your hearts. I take my offered place and sit therein Until my spirit all its Joy Imparts, And each soul from its sadness I may win.

Oning Idesses, you with her sweet love, She breathes upon you all the magle power That she can gather in her home above, And builds for you this day a spirit-bower.

BENEDICTION May the blessing of the Intinite Spirit of Love abide with you all, wreathing around your hearts and homes the blossoms of immortal life.

I VENING EXPREISES. The Chairman stated that after the morning loctine be had enjoyed that after the morning loctine he had enjoyed the pleasure of an introduction to the Rev. Samuel Watson; he had been allowed the privilege—and a great privilege he esteemed it—of meeting and shaking hands with this able and fearless champion of Spiritualism. He now saw Dr. Watson in the andience, and he extended a most cordial invitation to him to come upon the obstorem and tation to him to come upon the platform and speak, eyen if but for a few moments, toan audi-

ence of brooklyn Spiritualists.

Mr. Miller further said that in the regular discharge of his duty of presiding officer of Brooklyn Spiritual Society he had, within the last few months, welcomed to this rostrum a last few months, welcomed to this rostrum a number of elerzymen, or ex-elerzymen. Among them were the Rev. John Tyerman, Rev. J. M. Peebles, Rev. Mr. Fishbough, and this evening he hoped the triends were about to listen to the Rev. Dr. Watson. Though he was well aware that the ecclesiastical titles and distinctions which these gentlemen had won, and were once proud of, were no-longer valued, there was in one sense an important significance attached to them. That significance consisted in this rin showing what valuable and most important conshowing what valuable and most important con-tributions the Christian church was making to the cause of Spiritualism. The men whom the Christian church can no longer retain in its communion, can no longer subject to the restraints of ecclesiastical authority, are men distinguished for personal independence, for the clearness of their intellectual perceptions, and whose lives are dominated by conscientious con-

I now invite Bro. Watson-the Rev. Samuel Watson, D. D.—to our platform, and extend to him the right hand of fellowship.

REMARKS OF DR. WATSON.

Mr. President-I am reminded by your words Mr. President—I am reminded by your wordsthat it was at Brooklyn, seven years ago, that I attended the last General Conference, and what I was doing here at that time lost me the title of Reverend. I attended here, in 1872, the Brooklyn General Conference of the Methodist Church that convened in Brooklyn regularly for some time; was introduced to that body, invited to a seat upon its platform, and made a speech, and that was the last speech I ever made in a conference, so that if I ever hait the Reveneration. in a conference, so that if I ever had the Reverend I left it here with you.

erend I left it here with you.

I am glad to be with you for the first time to-day, and I am a little surprised that I have never been here before. I have investigated Spiritualism from Boston to Indianapolis, from Texas to Minneapolis, St. Louis, Chicago, and other directions, but the fact that your sister city monopolized, to some extent, my time and investigation, is one reason why this is the first opportunity I have had to look into the faces of the Brooklyn Spiritualists. And I was attractthe Brooklyn Spiritualists. And I was attracted here to-day by the announcement that your gifted speaker was to address you. Having a few days between engagements at the camp-meeting and different places in Ohio, I came here with no definite aim, only that I wanted to be here, and I am glad I am here among you.

My conversion was twenty-five years ago, and I was one of your hard cases. It was in 1853 I commenced investigating Spiritualism, and was not converted until 1855, and not until we formed a circle of five physicians and three preachers—among whom was the Episcopal Bishop of Tenamong whom was the Episcopal Bishop of Tennessee, and after carefulexamination for months, that we were all converted. I came on that summer, investigating first in St. Louis, in Chicago, and more especially in New York. There I met with some mediums, among whom was Mrs. Emma Hardinge who had just come from England. When in Boston, a friend took me to see the Devanger Breakers through whom I see the Davenport Brothers, through whom I communicated with John King—the same spirit, communicated with John King—the same spirit, I have no doubt, that has attracted so much attention. The next time that I talked with him was in London, and the next at the Centennial, in Philadelphia. I mention this to you as my experience with him as an individual spirit. One of the questions proposed this morning I think was probably suggested by my Philadelphia friend, Colonel Kase, in regard to the surprise ministers feel when they enter the spirit-world. I was gratified to hear it said that they were not more surprised than many others.

I they were not more surprised than many others.

I think probably that it was from some things I have told Colonel Kase—for I have associated with him a good deal—of quite a number of the worst of him.—I onkers Gazette.

ministers occupying the highest positions in the church, who died in Memphis, of yellow fever, and who have communicated with me very freely, and expressed their surprise at what they found in the spirit-world. I say I was not surprised that your speaker said there were others who were surprised. Now my conviction is that a very large proportion, not only of church people, but many Spiritualists, will be surprised when they enter the spirit-world. And I think very likely a large proportion of mankind are not fitted for any other than the sphere next to earth, and it may take them years before they pass away from their present surroundings. Unless we do our work while in the form we will have to stay here until we do accomplish it. And if I was to say what I think is the greatest error that Spiritualists are committing, it would be the trusting in, and confiding in, and seeking after, and attaching importance to, phenomenal Spiritualism—wonderseeking, test-desiring, and every phase of it and not building within them what Jesus meant when he said, "The kingdom of heaven is within you." Unless we have established it within us we shall never find a heaven in the universe of God. Let us, as St. Paul says, leave the appearances, they are necessary; I count that phenomenal Spiritualism is just as necessary infelligence and thought in the universe.

The following was sent up from the andience as a subject for the improvised poem: "Loring Greeting and Welcome to Onine." The poem which follows, full of pathos and hearty, will be better understood when it is stated in explanation that in addition to the stated in explanation that in addition to the stated in explanation of the grand demonstration of th for the philosophy and the going on to perfec-tion as the letters are, and the syllables, and itualized; let our motto be "onward and up-ward" in this life for we are as much spirits now as we ever will be, and every step we take in this life will but elevate us higher and higher in the world beyond. We will only enter what-

in the worm beyond. We win only enter whatever class we have attained in this earth-life.

I meant, however, in these remarks to say a few words in regard to your speaker. No person living have I so desired to see and hear as Mrs. Eichmond, I have read more of hers than all the Richmond. I have read more of hers than all the other lectures I have ever read put together. I succeeded her in Europe, and the first lecture I ever gave I was called out in London after a celebrated speaker, by Mr. Burns, just as I was called out here to-night. Through my London periodicals I read perhaps every lecture that has been published of hers while on her European tour and I am glad to know that you appreciate tour, and I am glad to know that you appreciate her so bighly, and give her the endorsement and happy greeting you did this morning. From my heart I bid her God speed!

heart 1 bid her God speed.

As Dr. Watson left the platform, he received the hearty applause of the audience, who were evidently delighted with the opportunity of testifying their appreciation and approval of the important service he had rendered to the cause

of Spiritualism. •

Mrs. Richmond's address was on a topic suggested by Dr. Watson's remarks: "Phenomenal Spiritualism."

(A rérbatim report of this lecture will appear in the Banner of Light next week.—Ed. B. of L.] From among the subjects presented for the improvised poem the audience selected the fol-

lowing: "THE VOICE OF ROBERT BURNS." What would ye that I bring to ye From the fields of shining clover, From the glinting of the angel bowers. That arch your Sabbath over?

There's a message o' the summer air That's freighted with such blessing There are beings ever bright and fair That bend to your caressing.

Above the earth and fu' of love. Ah, such a power I bring ye, A' of that rapturous sight to prove, This is the song I sing ye:

Out of a sphere that's fair and bright, Where firm, unbroken ever, Immured in glory of delight No more our hearts do sever,

The angels sing their songs of love-The glad love of the spirit, The crown that every soul above In Heaven shall inherit.

No more the song upon the earth-Of souls in wrath eternal. No more the darkness and the dearth Kindled by flames infernal:

I find a' souls are filled wi' love; A' hearts must Heaven inherit If they but a' their kindness prove In affection to man's spirit.

I find that every man below. Is every man's ane brither; We gain the path to Heavenly life By helping ane anither.

I find a' thoughts are linked with one. The Eternal Loving-Spirit, Even as the splendor of the sun Must a' the rays Inherit.

Oh, brothers, sisters, in your home Borne down with passing pleasure. Receive the joys that are to come In this delightful measure:

From prince and king, from chain and thrall The angel bands release. That you may hear the Heavenly call, That they may bring you peace

Behold the voice of Heavenly Love. Behold the angel throng: Behold a' souls are linked above By action, which is song!

And now, as o'er fair Scotia's hills, The purple dews are falling. As down the many glinting rills The air of night is calling.

So in your hearts and on your shore Is the voice forever pressing, Freedom to man forevermore, From cares and pain distressing;

Freedom from fear, from death, from gloom, From a' that old-time terror; For souls have risen from the tomb And banished old-time error.

Freedom from a' that dread and doubt, That fear of gods supernal : For lo! within, around, without, We hear the voice eternal.

God is the chiming of a bell That rings from out the Heaven; God is the voice that aye shall tell Of souls unto Him given.

God is the light of every heart, Whose fair and perfect essence At last His glory shall impart In His supremest presence!

Mass Convention of Spiritualists.

The Spiritualists of Reading, Vt., and vicinity, held Mass Convention at Brock's Hall, Felchville, Sept. 5th, 6th and 7th. The attendance was large, and the speaking of the very best. Among the speakers present were Capt. H. H. Brown, of Brooklyn, N. Y., A. E. Simmons, of Woodstock, Vt., A. F. Hubbard, of Plymouth, Vt., Mrs. Paul, of Stowe, Vt., Mrs. Wiley, of Rockingham, Vt., Mrs. Kenyon, of Woodstock, Vt., Mrs. Tanner, of Montpeller, Vt. A greater interest was manifested in this meeting than at any other one of this kind ever held in Felchville, nearly all of the village Universalists attending, and many who three years ago said "they would not disgrace themselves by going to such a place." Truth will win in a long run. W. H. WILKINS, Secretary.

South Woodstock, Vt., Sept. 9th, 1879.

The mosquito plague on the Eastern shore of Maryland is said to be awful—so thick have the biters been that the light of the sun was obscured! All the inhal-Itants can do is to "smoke 'em out," and they say they have done it so much that their old women, and young

Spiritual Phenomena.

MATERIALIZATIONS-COMMENTS.

To the Editor of the Banner of Light: I cannot resist the temptation of sending you an account of a late séance I attended at Laura Morgan's in Terre Haute, Ind. I have frequently visited both this medium and the more noted Mrs. Stewart, of the same city, and have been deeply impressed with what I saw, but never until the night of the 24th of July could I say "I know that this is not deception; I know

upon matter." The strict physical restraints under which readers through the admirable letter of Dr.

J. M. Peebles in a late Banner. Scated in the cabinet, under these test conditions, Miss M. was plainly visible during a better for those of the audience, who, like Thomas of old, must feel as well as see, we were hands with the spirit-forms, and touch the meized appeared on this occasion, that purporting to be Miss Mary Lawrence, daughter of Judge Lawrence, of Ann Arbor, Mich. This lovely spirit appeared in flowing white, and seemed to float rather than stand. At one time she appeared in a rose-colored illumination which revealed more distinctly the beautiful expression and fair proportions of Miss Lawrence, noticeably different from those of Miss Morgan. By request Miss Lawrence partly dematerialized, sinking down and then rising up again. She also came out from the cabinet and played two pieces upon a piano which stood open in the

All of these manifestations, except the illumination, I had previously witnessed at the the medium, I was not deeply impressed with the scance. A wonderful development of power on the part of the spirit controlling was manifest, showing to my mind the truth of the oftrepeated prediction from the spirit-world, that materialization (as well as all phases of spiritmediumship) is to be lifted speedily to a higher plane; that spirits are to appear clothed in a more refined and beautiful form than has been the case in the past history of Modern Spiritualism; that the aims of instruction and purification are to largely supersede the motives of conviction and of personal feeling, which, up to this time, have swayed the minds of the majority of spirits and mortals connected with these phenomena.

But to return. After the unusually fine manifestation of Miss Lawrence, little of a high order occurred-I mean that the forms which appeared, four or five in number, resembled the medium largely, or at least the two that I saw did. The visitors were not sufficiently at home in their newly-wrought bodies to use them naturally. Indeed, the one which appeared for me seemed what it was, a transient form, chiefly made up of the physical elements of the medium, voice, height and figure being very similar to hers, and yet the medium still remained in the chair, or a portion of her organism did.

The crying need of the hour among Spiritualists is, careful, pains-taking, devoted experimentation by mediums themselves upon the workings of their own minds and organisms when under spirit influence. This, with the investigations of scientific, truth-seeking men from without, would furnish in time a science of spiritual development as much safer, health ier, and more profitable than the blind experimental searchings of to-day as is the modern hemical practice ahead of that of the old alchemists. Out of darkness comes the light.

F. M. P. Yours truly,

REMARKABLE MATERIALIZATIONS.

To the Editor of the Banner of Light:

I wrote you a letter about a week since, in which I referred to some materializing phenomena that were then occurring at Vaucluse. Since then we have held five séances, at each of which the spirits manifested increased power.

Aug. 30th (medium's husband and self present), we sat in the summer-house, which is of hexagonal shape, sixteen feet by twelve. The summer-house stands at the foot of a broad gravelled walk leading from the front of the house, three hundred and fifty feet distant from it. The summer-house I keep locked day and night with key in my desk. The cabinet is made with a curtain, and is of a triangular shape, fifty inches long and thirty-two (on an average) wide. The moon shone brightly, and no lamp was lit. My wife came out of the summer-house wearing a neat white walking dress reaching just below her ankles, with white stockings and kid slippers of same color. We stood in front of her on the walk outside. She came to the edge of the plazza, and after repeatedly pressing her foot daintily in the gravel she motioned us to go ahead of her on a walk leading west to an arbor, toward which she walked with a firm graceful step, thirty-three feet (by measurement). On her way she plucked from the branch of a sycamore tree a leaf and gave it to me, also a branch of weeping willow. After returning to the summerhouse, she walked down a broad path running east forty-two feet. Again she came out, and stood on the east end of the plazza, directly in the rays of a bright full moon, looking wistfully around her, and on one occasion removing for a short time the veil from her face so that we could the more distinctly see her features in the moonlight. Again she came out and walked down a path some distance leading south-west, apparently revelling in thought of the old familiar grounds she loved so well.

At the next scance, Sept. 1st, my wife (on whom the spirits seemingly concentrated all their power for the occasion) walked west seventy-two feet, and again east one hundred and six feet, and still again on the slightly ascending gravel walk leading north to the iouse, sixty-three feet, and yet again south-west thirty fect.

Sept. 2d, séance held in nursery chamber, my brother Joseph having for the first time been present My wife and daughters made great quantities of white lace in our presence, (as they always do) which they placed on our heads, and whilst manipulating the sparkling mass it snapped in all directions, very much as sparks of fire. By what I can learn through this process, regularly repeated, the vitality of a healthy person, under the requisite conditions, may be perpetuated to an almost indefinite period. On this evenng my wife walked out of the room through the upper hall into the two front chambers, a distance, as before stated, of some fifty feet. Many spirits manifested this evening, known to my brother Joseph, who had not before been present. Among these came Agnes (burned at Holyoke, a cabinet spirit of Mrs. Boothby's, and hummed the tune." Nearer, My God, to Thee;" also two spirits showed themselves at the same time, standing in front of the medium.

Sept. 3d, séance in summer house, medium's hushand, my brother Joseph and myself present. My wife came and walked west to arbor one hundred and thirty-five feet, stepped into it and walked twenty-nine feet to the further end, where she seated herself by my side and looked long and wistfully around at the beautiful landscape once so familiar to her. She then arose

from her seat and, taking my left arm with her right hand, she walked to the east end of the arbor, and stepping down in the broad walk, she then paused and, turning her head gracefully, motioned to my brother to give her his arm, which she took with her left hand, and walked with us back to the summer house with like graceful agility she was accustomed to when in earth-life. My wife came out again and walked down the middle path east, that looks out through a vista on the sea, through an avenue (some six hundred feet in length) enclosed by tall trees and gigantic boxwood, the latter from four to six feet in height.

After my wife retired, my daughters Fanny and Gertrude came out of the cabinet arm in arm, and stood some time before us. At my request they followed us as we all went outside the house and stood together in that this is the operation of disembodied spirits the open doorway, giving us ample opportunity to obout leading the medium, and stood some time in front of us each, taking one of my hands in hers. There was Miss Morgan places herself are familiar to your a marked difference in the feeling of the hands. I now asked my wife to lead the medium opposite the open door, so that we could see the two more distinctly. She did so to our full satisfaction. I will just here remark that the steps of my wife were always noiseless, whilst large part of the scance; and what was still those of the medium were quite heavy, in consequence of her wearing heavy shoes to protect her feet from the damp ground as she went to and fro between the house and the summer-house. I may also say that a poor, permitted to walk up to the cabinet and shake "credulous" kitten followed us to the summer house on this as on other occasions, and persisted in rubbing dium at the same time. The most beautifully herself against my wife's dress, and purring around developed spirit-form I have ever seen material-ized appeared on this occasion, that purporting and not the creation of a crack-brained, half-witted Spiritualist. So too, a very large Newfoundland dog, tho, with a still bigger St. Bernard, keeps watch at Vaucluse against all dishonest comers, whether "accomplices or defamers of mediums," or others-chanced on this evening to find his way to the summer-house, just as my wife was following us out of the open door, when she paused, on seeing the dog just beside her, and calmly motioned to me to take him to the house, (which I did, otherwise the poor, foolish, deceived brute would have doubtless pounced on the counterfeit spirit in the same blissful ignorance of her false identity that attended the kitten and the three demented human bipeds that were present.)

Friday, Sept. 5th, at summer house, medium's husband, my brother Joseph and self present. My wife came out and walked one hundred and thirteen feet on gravel walk towards honje, and walked short distances in othsame place several weeks earlier, purporting to come from the same spirit; but owing to the walks-myself next to her. She now seemed very anxfact that I could not be positive that it was not lous to make me understand something that I was un able to comprehend from her signs. At last we walked down the middle path east, my wife following until she came to a narrow serpentine path leading out of one of the main paths at a dark shaded nook towards the orchard, in which the beams of the newly-risen moon were beautifully gleaming amongst the old orehard of apple, peach and pear trees. Leaving us at her right, she walked up this crooked narrow path about forty feet from where she left the wide path, and near by where it united with another broad winding avenue some sixty or more rods in length. Here she paused and gazed long and wistfully on the beautiful moon-light landscape before her, as she doubtless had often done when in earth-life. On this occasion she again brought the medium out of the cabinet, and after giving us an opportunity to identify her, she motioned us to go outside the summer house, where she stood beside her in the open door, making a most striking contrast between her own form, clothed in abrilliant white robe. and that of the medium, in her usual dark dress, protected on that occasion against the damp by a woolen cross-barred morning dressing-gown which I have had in my house for more than twenty years.

It would take a volume as big as the Bible to describe minutely all the phenomena that has occurred here during the (some) ten séances that we have already held. Suffice to say that from the regular increased power manifested by the spirits on each successive evening, I think that in as many more scances under favorable conditions, my deceased wife and children will (as we are assured) be able to come out of the cabinet and ramble about the old familiar grounds (enclosing seventeen acres) as freely and with as much delight as they were formerly accustomed to do before they had seended to a more beautiful and perfect sphere.

In conclusion, I will just say that it would take the pen of an archangel to describe the beautiful accompaniments that attend these evening out-door seances. On the last evening just referred to, my wife could not have remained fully materialized for less than an hour and a half, during more than half of which time she was out of doors, moving from point to point, where she could the better see the varied beauties of the grounds that ministered so much to the delight of herself, her in earth-life, and which, as she and my translated children assure me, have been used in a great measure as a pattern from which they have fashioned their delightful spirit-home.

Yours truly, THOMAS R. South Portsmouth, R. I., Sept. 6th, 1879. THOMAS R. HAZARD.

Was It Magnetism?

To the Editor of the Banner of Light:

Long before I made any inquiry into magnetism as a remedial agent, I wondered at the very extraordinary success with which I had treated my typhoid fever cases; for, in a country practice of thirty years, I call to mind but three fatal cases of that disease which came under my treatment-the last one being nearly twenty years ago. I know of no other disease in which my success has been greater than that of my professional neighbors. Can it be that my cases have been of a milder type, or that the causes of this disease in my locality are less numerous than in the surrounding towns? This can hardly be the case, for the percentage of fatal cases in my town has probably been as great as in the neighboring towns and villages. I know of no medicines that I have used that differ from those employed by other physicians of the allonathic school. In fact I am quite sure I have used less rather than more medicine than my neighbors.

This disease is well known to have its principal seat in the alimentary canal. The bowels are the organs chiefly involved, and it is to the organs within the abdomen that I have always given the most critical observation. I have invariably, and with great particularity, examined with my hands the condition of the patient. It was essential that I should know as to the fullness, the tenderness, the warmth, the moisture or dryness of the surface, &c., &c. To do this I have, with my hands, carefully examined, daily or oftener, as the severity of the case might require, the entire surface of the abdomen.

My recent experiences in the treatment of disease with magnetism have led me to inquire whether, in the daily examinations of my patients in this disease, I did not, unconsciously both to myself and my patients, administer a magnetic treatment; and that it is to magnetism largely that I owe my success in the treatment of typhoid fever. MEDICUS.

"The Council of Nice."

DEAN DUDLEY, Esq.: Dear Sir-Your impartial, thorough and colorless history of the First Council of Nice is a most valuable gift to this age of budding inquiry. No candid man of the present century can go back, as you have done, to the original sources of information without discovering-probably to his great surprisethat Jesus Christ was no more the founder of the religion established by Constantine than Thomas Paine was the founder of the Presbyterian Church in America. Your work ought to be in the hands of every preacher throughout what we call Christendom.

ELIZUR WRIGHT. Yours truly, Boston, Aug. 5th, 1879.

Banner Correspondence.

New York.

BROOKLYN .- A correspondent writes: "It would be an interesting experiment to submit the original copy of some newspaper articles to a good psychometrist. The results might be safely published; for a trist. The results might be safely published; for a demonstration of that characteristic editorial failing yelept 'journalistic veracity,' is not subject to the law of libel. Take for instance the religious press whose editors do not scruple to call all students of psychical phenomena 'fools,' and all sensitives 'knaves.' These same editors are not the ignoramuses they print themselves to be. They are keen-witted, anonymous, money-making 'wide-awakes,' who are not to be imposed upon even by their own statements. In their clerical capacity they pander to popular ignorance and gain their ends. 'Of such is the kingdom of heaven'? The New York Tribune, of September 3d, in speaking of the almost universal desire to reappoint or to retain Mr. Kiddle, as School Superintendent, tells us Jin referring to the numerously signed petition in this direc-Mr. Kiddle, as School Superintendent, tells us [in referring to the numerously signed petition in this direction to the Board, presented by the teachers themselves]: 'The first two signatures of the self-appointed committee' are those of lady teachers who have been converted by ex-Superintendent Kiddle to his Spiritualistic views.' And again, 'His friends, headed by some of his converts among the teachers, etc.' On the 4th, the very next day, we are told by the same paper, 'The statement, that Miss Klersted and Miss Dawson, who were active in obtaining signatures to the petition, were convorted to his Spiritualistic views, Mr. Kiddle said was outrageously untrue.' Mr. Kiddle speaks mildly; a former editor and founder of that paper would have used a more emphatic monosyllable.''

NEW YORK CITY —A correspondent writes; "The

NEW YORK CITY .- A correspondent writes : " The Second Society of Spiritualists, of New York City, began their regular meetings in Republican Hall, 55 West 33d street, on Sunday, Aug. 31st, 1879. The speaker of the occasion was the well-known Ed. S. Wheeler, of Philadelphia, who gave two characteristic addresses upon 'Radicalism in Spiritualism' and several 'New Departures by Certain Spiritualism, and what They Signify.' The Banner of Light having recommended Mr. Wheeler as 'one of the pioneer laborers on the spiritual rostrum,' and 'an eloquent speaker and original thinker and a fine improviser of poems,' he was met by full and very intelligent audiences, among which were thinker and a fine improviser of poems," he was net by full and very intelligent audiences, among which were a number of persons of note in Spiritualistic circles. The people agreed that the speaker in every way sustained his old-time reputation as a public teacher and fully justified the announcement made in his behalf. The meetings were favored with excellent music under the lead of Alfred Weldon, Esq., who also acted most acceptably as Chairman of the assembly."

Massachusetts.

NORTHAMPTON. - Dr. W. L. Jack writes, announcing that he will be at his office in Haverhill on the 22d of September. He takes occasion also to return thanks to his friends for the kindness extended to him while at the Lake Pleasant Camp-Aleeting just closed—among them "those kind friends from the West who so pleasantly 'surprised' me by their valuable tokens while at the Lake." He further says, speaking of Northampton: "Spiritualism is on the increase in this delightful town, and many circles are being held. In fact, in the very church are many of our best Spiritualists and mediums. The Banner of Light has a good circulation here."

MONTAGUE.-Louis Ransom (of Troy, N. Y.), forwards the subjoined: "The following preamble and resolutions were unanimously adopted by the Spiritualists assembledin conference at Lake Pleasant, Aug.

Ilk, 1879:

Whoreas, The Legislatures of Missouri, Illinois, New York, Vermont, New Hampshire, Pennsylvania and Ohito, have enacted laws making it a penal offence for any but graduates of established schools of medicine to practice the art of healing the slek; and,

Whereas, Efforts are being made in other States to procure the enactment of similar laws; and,

Whereas, The most signal advances in the practice of medicine have been made by discoverers of remediles, and inventors of systems outside of the regular schools, and whose improvements were not accepted by the said schools until they were forced upon them by popular use, or a compelling prejudice; and,

Whoreas, Any attempt on the part of any school of medicine to monopolize the health or lives of the community, is an infraction of our plainest rights as American clitzens; therefore be it

Resolved, That we not only protest against but will oppose by every means in our power, the enactment or the attempted enforcement of laws discriminating in favor of or against any method of medical practice whatsoever.

Resolved, That we firmly protest against any inter-

whatsoever. Against any increase and increase whatsoever. That we firmly protest against any interference by the State with those rights of the individual so manifestly beyond the pale of its authority as declaring by statute what physicians we may or may not employ; that being the sacred right of the man and no business of the State."

Pennsylvania.

LANCASTER.-A subscriber in remitting for the Banner of Light, takes the opportunity to give a brief history of, his religious experiences. He is a believer in Spiritualism; is a member of the Presbyterian Church; accepts Jesus and his teachings, but finds he is benefited and enlightened by the teachings he receives from spirits. He closes his narration thus: "Hence, you perceive, I had to keep aloof from those who came to adopt the Spiritual Philosophy and phenomena and cast odium or disparagement upon Christ, or spoke lightly of him. But when men write and reason like Prof. J. R. Buchanan, then I can listen to their views; and let me tell you, the opinion I have is, that the majority of honest, thinking church-members, who dare to act freely, and whose fath is so well-founded in Christ and his teaching, and who in it see the same fundamental truths, by adhering to the original text, can be both accepted without clashing—that is, by dropping some dogmas, foisted in by human imperfection in expounding Scripture. My impression is, that after the first rush of impetuous spirits has called attention and controversy, to arrest material scientific dogmas, and become an established fact, then the more exalted and advanced spirits from the highest circles may more directly communicate. We shall understand the object and alm of those spirits who were with Jesus, and in the councils of Heaven decreed his advent in accordance with a plan of the universal, self-existing, creative and operative spirit coöternal with space and duration, in which is centered all force, power and law, with wisdom to plan—in short, the plan extending through all time and extent, being evolved, and the ultimatum gained of a heavenly, perpetual and progressive stago of being thoroughly established in the minds of all. Therefore the higher and advanced Spiritualists and the devout and thoughtful Christians are in closer relation than is suspected by the superficial observer.

I am, therefore, no hypocrite, because I hold fast to the fundumental, spiritual prock. I am not at war with anocked Banner of Light, takes the opportunity to give a brief history of his religious experiences. He is a believer

California.

GREEN VALLEY .- J. Lorain writes, August 27th, as follows: "On a recent visit to San Francisco I attended a séance held at No. 681 Mission street. The medium, Mrs. Crindle, a middle-aged lady, was seated on one side of an ordinary lamp-stand, her hands containing each about a tablespoonfull of flour, the audience in a semi-circle opposite with Joined hands, and beyond reach of the stand. Immediately with the exclusion of the light the guitar went whizzing in every direction through the room, near our heads, and high along the ceiling. At another time four of itemisleal instruments were thus moving rapidly in mid air, and loudly thrummed at the same time. Skillful rendering of music in song through the trumpet was had, both as accompaniment to that of members of the circle and alone. Divers shifting lights similar to, and brilliant as that of a glow-worm, were shown floating in all directions around and about the medium and circle. In conversation with me, though an entire stranger to all present, residing one hundred and thirty miles distant, not only my own proper name was used, but also that of my wife and mother-in-law; besides other matters were referred to, impossible for any one present to be cognizant of. The small harp was placed upon my knee, and a familiar tune distinctly rendered. With activity and expertness my shoes, laced and tled in front, the lacing passing twice about my ankle and tled belind, were untied, the Jacing slackened, my foot raised to a horizontal position, the shoe removed and thrown behind me; the medium's shoe, with like expertness, was removed. I was at different times during the séance patted with small hands, seemingly that of children, also with seemingly full grown hands upon the head, face, back and neck. The nedium was entirely conscious all the while, as I judged, from her free conversation with different members of the circle, and her responses to the spirit conversing. The spirit throughout manifested the disposition of one full to overflowing of mirthfulness and innocent mischlef, and his conversation through the tr as follows: "On a recent visit to San Francisco I attended a séance held at No. 681 Mission street.

District of Columbia.

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WASHINGTON .- Flora B. Cabell writes that " The truth of Spiritualism is quietly, slowly, but surely work-ing its way to the minds of the intelligent portion of the community who do their own thinking and do not pay others to do it for them. They begin to realize the importance of investigating for themselves. But of this class there are some—too many in fact—who, while

they do think and investigate, yet lack the manly courago to assert their thoughts, beliefs and opinions. Such are to be sincerely pitied. When Spiritualism shall have become fashionable, as Orthodoxy has been—for it is fast waning now—we may have the pleasure of seeing these timid ones stand boldly up for what in their hearts they believe to be right and true. At a dimer party some two years since at my house—the guests being composed of Presbyterians and Episcopalians—in reply to a statement which was made by one of the ladies and concurred in by others present, respecting the great improvement in the science of treating disease, and that, owing to good results, homeopathy was taking the place of allopathy, &c., &c., 1 made the romark that homeopathy was a step in the right direction. But there is yet another. (It will be remembered I was restored to health through the mediumship of Mrs. Danskin.) I further remarked, to their hady horror, as I well remember, that allopathic practice and Orthodox preaching would die the same death and fill the same grace in the near future. And the signs seem to indicate that all things are working together to produce, in due time, that much to be desired result." they do think and investigate, yet lack the manly cour-

Ohio. MANTUA STATION .- D. M. King writes under a recent date, speaking in high praise of the course followed by the Banner of Light in treating the salient questions of the day. He further says: "We have a little band of good souls here at Mantia Station and vicinity, and we united our forces four years ago and agreed to work together. By the aid we have had we have developed one good matertalizing medium, as well as speaking and test mediums, and have convinced hundreds of people of the truth of spirit return. We held scances two evenings each week with the same persons present (some ten of us in all), and continued to do so for three months, when a gratifying development was reached. I think that if people only knew that they ought to deal with spirits honorably and punctually, just as much so as they do in business matters, mediums would be plenty in every neighborhood. We are in favor of the establishment and maintenance of local societies first; this done, we can then unite and go on with the work as it will be best for all concerned. May you, Mr. Editor, live long to bless humanity, and when you are worn out with your labors here, and that peace and rest in the Better Country which you so richly deserve." recent date, speaking in high praise of the course fol-

CLEVELAND.-Samuel Curtis writes, renewing subscription, and presenting the following appreciatory words in the course of his letter: "You may count me a life subscriber. As long as the Banner of Light continues, I am going to have it. I consider it the best paper in the world. That your subscription list may swell to great numbers, Is my earnest wish."

KELLOGGSVILLE,-L. E. W. writes: "The 'faithrianism; yet we are few, and he who would bring the blessings of spiritual truth would have to come without money and without price. Material necessities of course preclude this action on the part of the workers, therefore we who hunger after spiritual food must feast on the bountful repast that the good old Banner of Light spreads before us weekly, and learn to be content."

ANTWERP .- A. J. Chapman writes: "The Spiritualists of Northwestern Ohio held their seventh an-

ualists of Northwestern Ohio held their seventh annual meeting in a beautiful grove recently fitted up for the occasion, four miles north of Antwerp. Hudson and Emma Tuttle were with us. The meeting was presided over by M. K. Wilson of Auburn, Ind., a very able and worthy gentleman. The sessions continued two days, commencing August 23d. We had a very enjoyable time.

Mr. Tuttle was in one of his happlest moods and Mrs. Tuttle had left all her cares at home. Mr. Tuttle in his four discourses epitomized Spiritualism in its phenomena, philosophy and religion. Mrs. Tuttle's readings and fine musical talents added very much to the interest of our meeting. On Sunday we had an audience of from four to five thousand persons, who were held with rapt attention by the 'Farmer Philosopher.' Mr. and Mrs. Tuttle left a very favorable impression among the people generally, and should it be their fortune to visit this part of the State again they will surrely meet with a cordial reception. Spiritualists have no need to fear that their cause will suffer in the hands of such able and representative workers, and I will add, Friends everywhere, keep them at work."

Missouri.

ST. LOUIS .- A. Miltenberger writes with reference to materialized spirits as known to our modern era, and what are known as "glosts" in the popular par-lance. In the course of his remarks he says: "Ghosts lance. In the course of his remarks he says: "Ghosts appear as ghosts only because they have no medium to draw the flesh from; but our modern spirits have learned that certain persons called mediums have to spare a certain fluid, which, with the will of the spirit, can create flesh, blood and bones, and that is nothing more wonderful than each one of us does every day and hour of our fives. Our own wills attract the matter of our bodies from food, from the air, from other persons both when we sleep and when we wake; we do this by virtue of a law that we do not understand, but the disembodied have learned the law, and can and do apply embodied have learned the law, and can and do apply it as well after death as before."

Cure of Dr. Slade-A Spirit-Prophecy Fulfilled.

To the Editor of the Banner of Light:

It may surprise you to receive, under the circumstances, a word from me, but that which has taken place within the last few days is really worthy of note, and I deem it a duty to place it on record before your readers. You may remember that in the last letter to you by Miss Slade (my niece) she spoke of a prediction made to me by the spirits who control me. It is of this prediction that I wish to write.

from the date of my arrival from Australia up to the present time. This paralytic attack took place over four months ago, shortly after leaving Sydney. On my arrival here in San Francisco I had Dr. J. D. McLen. nan call at my rooms, and he at that time gave me treatment; after his treatment, of some fifteen minutes' duration. I could use my arm and limb so that I could get about my room and attend to some business: but from that time up to the present I got no better in point of health. Some of the best doctors called on me and said I could not get any better, as my right limb had already become somewhat smaller than my left one.

The first of August a spirit said to me that I would be well if I would do as they (the invisibles) wished me to; of course I promised to follow their direction; they said I must have Dr. McLennan give me treatment on the 10th of August and on the 15th. Without my calling on the Doctor he came to me and said he was strongly Impressed to visit me and ascertain how I was getting along. I then stated to him that the good spirits had made him come, for I had something to tell him; after which I informed him of the promise and prophecy which the spirits had made me. On the 10th of August he came and gave me treatment, and it caused my limb to swell and pain me; on the night of the 15th he came again and repeated his efforts; many of my friends came in to witness the cure.

We all felt anxious for the hour to come that we could test the spirits. The Doctor came, and in less than twenty minutes I was made well, and could take up my pen and write with my right hand as well as I ver could; what little writing I had accomplished be

fore I had executed with my left hand. A few days before my cure a physician called to see me, and I said to him I was to be cured on the 15th. He asked me by whom; I of course told him. He re plied that it was not possible, for my limb was so much smaller than the other that it would take time to restore it, if it ever could be cured at all; he measured my limb (the right), and it was one inch and a half smaller than my left. After the treatment he measured it again and, to his surprise, found that it was as large as the left. I append the statement of two doctors, so that your readers may get some realizing sense of the critical nature of my situation before I was restored These medical gentlemen say the whole world ought to know of this very wonderful cure.

Words cannot express my feelings of gratitude to Dr. McLennan and the spirits, for now I am able to go on with my work of enlightening others who are anxious to know more of the glorious gospel of truth and light which Spiritualism embodies.

The words of encouragement and sympathy which I have received from my many friends have helped me in my hours of trial, and I return my sincere thanks therefor. I shall also ever feel grateful to the dear old Banner of Light for the cheering and oft-expressed sentiments of sympathy and support it has always extended to me. I trust that the Banner may long live, that its sunlight of truth may ever continue to shine, and that its visits may be welcomed each week by a large and ever-increasing family of patrons.

Your friend for the cause of truth, HENRY SLADE.

LETTER FROM DR. MCLENNAN.

To the Editor of the Banner of Light: Though a believer in Spiritualism, I am not a believer in miracles; consequently I accept nothing ex- them.

cept what can be accounted for through natural causes. The cures effected by the laying on of hands many of which are truly wonderful) I have attributed to magnetism, and I never before, in any of the numerous cases treated by me, had the slightest evidence of any other agent outside that. But the recent prediction to Dr. Henry Slade of his cure, and the fulfillment of that prophecy in my presence at the appointed time, together with what was manifested to me on that occasion, have established in me beyond the shadow of a doubt that there are spiritual laws through which angels or spirits can work in us and for us wonderful things which we cannot comprehend.

Those who are not acquainted with the anatomy of the human system do not understand the difference between the many forms of paralysis, except as they can see them in the external appearance of the indi-vidual. The case of Dr. Slade, however, was one of those the prognosis of which was very unfavorable, and according to the highest medical authority incurable. When I first called on Dr. Slade he was in a helpless condition, as far as his arm and leg were concerned, for he could not use either. I made a clairvoyant examination which proved the hemiplegy of his right side to be the result of a serious anatomical lesion of the brain in the meduliar obloqueta. The bones of the portias moleies were also in a congestive condition, as swallowing at times was difficult, and the hearing on one side was affected. The hand extensors and inter-ossie suffered greatly, and it was with difficulty that he could open his hand. I gave him a magnetic treatment which resulted in restoring to him a partial use of his hand and leg, so that, with the use of a strong cane, he was able to go about and attend to business. I continued giving him daily treatments for some time after, but I could see no improvement except what had taken place after the first sitting.

On the 10th of May he was taken with convulsions, which lasted about forty minutes. On the following day he was again taken with convulsions, more severe In their character than on the previous day, he remaining in a cataleptic condition for one hour and a half. On that day I consulted with Dr. E. T. Fraser, well known for his medical skill. Dr. Fraser said the prognosis was unfavorable, and that there was little hope of the patient's ever getting better.

Dr. Fraser attended on him professionally for some time after, and treated him for convulsions. It was he ful few' of our quiet town are waiting anxiously for that measured Dr. Slade's leg the day before he was the angel to come and trouble the waters of old sectamade whole, and finding that it was one and a half inches smaller than the other, said, "There is no power can bring about such a sudden change." Next morning, however, finding Dr. Slade well, he examined the leg and found it to be of uniform size with the other; his astonishment can only be realized by those of his professional brethren who understand the nature of the case, and like him do not believe in spiritual power. The prediction of the cure of Dr. Slade and the final fulfillment of it on the appointed time are indeed of those evidences that go to prove the wonderful things that are accomplished from time to time through spiritual agency. I will simply add that in this case I was only the instrument used by higher Power to bring about this wonderful cure, of which a full report* appears in the San Francisco Evening Post of Aug. 23d, every word of which is true.

J. D. MCLENNAN, San Francisco, Aug. 24th, 1879.

TESTIMONY OF G. H. STOCKHAM, M. D.

Being cognizant of Dr. Slade's condition shortly after his arrival on this coast, I feel it my duty to make the following statement: I first met the Doctor about the 30th of April. He was then hobbling about with a cane; he told me he had been totally paralyzed on the right side, while on board ship during his passage from Australia, and was quite helpless on his arrival in San Francisco; but that he was treated by a magnetic physician, and that by one treatment he was so far helped that he was enabled to walk with a cane. I have seen him very frequently since then, but could discover no change in his symptoms. The condition of his limbs remained in statu quo.

On the 6th of August I called to see him, at which time he told me he was to receive two more treatments, one on the 10th, the other on the 15th inst., and that after that he would be well. Being auxious to see if the prophecy would be fulfilled, I called to see him on the 11th, and learned with astonishment the effect of the treatment the day previous. He had better use of his lower limb, and the circulation in it was also better and very much improved. I called on the 17th, when he met me with a bound, saying, "See! I am well!" And so he was. G. H. STOCKHAM, M. D.

*The document thus endorsed by Dr. McLennan is a lengthy account, which embodies the facts set forth above. and has also other matter indirectly bearing, upon the subject. We are unable to find room for the whole, and so

San Francisco, Aug. 20th, 1879.

must content ourselves with extracts. The Post avers confidently of Dr. McLennan, (of 220 Stockton street) that "the cures which he has effected by his magnetic power have been so remarkable and unequivocal as to create aston-Ishment in the ranks of allopathic, homeopathic, eclectic It is well known to your many readers that, through and all other schools of physicians," and proceeds with its a stroke of paralysis, my right side has been useless From the conversation held between the "news collaborafor" of the Post and Dr. McL, we select the following as an important link in the chain of evidence :

Rep .- Did any change result from your treatment on the

an important link in the chain of evidence:

Rep.—Did any change result from your treatment on the 10th?

Dr. McL—I am not certain about that, but there is not the slightest doubt about what happened on the 15th, Dr. Slade and myself were then in a room alone, and I felt a curious sensation, as if sondeling peculiarly interesting was going to happen. It seemed to me that I was suspended in space, and as soon as I took Dr. Slade's hands in mine he also said that his feelings were strange to him, and he wanted to sleep. Just then his museles became rigid, and I heard spoken in an unknown roice, suying in an impressive reqy, "I have come to fulfill the promise made to this man three weeks ago. This is his natal hour, and the planetary influences are such that at this very moment he shall be made whole." Bewildered at this extraordinary manifestation, I asked who was speaking, and I distinctly heard the same voice: "My name is an ancient one. I am Criposio Mogagnus, once an inhabitant of the planet Jupiter. In your language my name means the Healing Angel."

Rep.—It I understand correctly, Dr. Slade was undergoing your treatment at the time?

Dr. McL.—Yes. I held his hands tightly in mine, and felt a strong exchange of magnetism. Above Dr. Slade's head there appeared a form as of a materialized spirit, with his right hand extended. This I distinctly saw while the voice was speaking, and I felt much excited. Dr. Slade was light hand extended. This I distinctly saw while the voice was speaking, and I felt much excited. Dr. Slade's spirits soon began to get 'exceedingly buoyant, and he danced about the room for about ten minutes, and then took a footrace up stairs. After his excitement had substant his right leg was measured and found to have returned to its former size, corresponding with that of the left leg.

Rep.—Vot regard the cure as permanent, do you not?*

Dr. McL.—I have no reason to think differently. Dr. Slade, suite as well as before he was taken with the paralytic stroke.

A FUNERAL PSALM.

Silent we sat, within a darkened room! Such we sat, within a darkened room! For in our midst, the lowering heart of gloom, Stood a low bler, with blossoms showered in vain To hide the ghastly shape of loss and pain, Still, still was all, save when one sobbing breath Paid stifled tribute to the conqueror Death; Still, still was all, save when one sobbing breath Paid stilled tribute to the conqueror Death; When suddenly, outside the open door, An orlole began its song to pour; Sweet, liquid, clear, triumphant as the morn That scatters all the mists from meads forforn, His warble thrilled the sunshine and the air, And made the emerald grasses show more fair; The budded clms swayed to that living sound, And some sweet madness spread through all around. No more I heard the moan and plaint of prayer; No more the hymn's low wailing held me there; No death, no grave, but heaven's immortal Spring Did in that silver cadence reign and ring. The fresh deep grass; the buds on thickening trees; The new-born life and sweetness in the breeze; The nesting, nestling birds, that overhead Their little hammocks in the branches spread; The tender fragrance from the bending boughs; The way-side blossoms lifting sunny brows; The deep blue heaven, the gentle south wind's sigh, That like some happy, wandering child went by, All sung accordant anthem in my ear:

'The dead is risen! why do ye seek him here?

'His world, his way, is life, not death and woe. Look up where his departing footsteps go!

The grave is empty save of slumbering dust.

The dead is risen: arise, oh faith and trust!

Swing wide, ye gates of never-falling Spring;

Hear the swift footsteps of your coming king!

Behold he cometh! here is life and Joy;

No winds shall seatter and no frosts destroy."

[Rose Terry Cooke, in Sunday Afternoon for July.

Lots of practical farmers are leaving their homes in England to settle in the Western States of Uncle Sam's dominions. They'll find fertile lands there ready to respond to their wishes and willing hearts to receive

A Straightforward Document.

W.A. Bishop, the "exposer," was in Gibraltar some time since, and astonished (!) the residents of that mighty Fortress by the Straits with an exhibition of his powers (2). We find that his appearance has been, as usual, the signal for newspaper controversy, and that since his departure his stock (also as is usual) has much depreciated in the market. No better proof could [pe presented of this fact than the appearance of the article which we copy below from the pages of the Gibraltar Chronicle and Commercial Intel- v ligencer-when it is considered that the editor of that paper, in order to use it, was obliged to : consume nearly one seventh of the space devoted to reading matter in the issue wherein it was printed. Private advices replace the signature "Truth" with the name of S. E. Gay, (We transfer it to our columns at this time not, only as an index of a growing liberal feeling in ; the locality where it was published, but also because of the convenient compend of well-attested phenomenal occurrences which its re- M hearsal affords :

"Though some little time has clapsed, Mr. Bishop's performance will still be in the memory of our readers. and it is in reference to our report of if that we have been requested to publish the following letter:

SIR-Will you kindly allow me to reply to your little report of Mr. Irving Bishop's performance in Gibral-tar, which has been forwarded to me in England by a

If he is capable of exposing Spiritualism, and of ex-

If he is capable of exposing Spiritualism, and of explaining its phenomena by any known agency, I advise persons who wish to test these assertions to request Mr. Bishop to submit to the following tests, such as mediums both public and private have constantly and successfully undergone.

I must point out that the phenomena must occur in any selected house and room, and that the conjurer must be scarched previously by an appointed committee of unbiased and intelligent persons, who by their known position and intelligent persons, who have the following tests will then be required of him, without the possibility of any kind of preparation:

1.—He must take a glowing coal from a fire, carry it in his naked hand, and place it in the hair of one of the gentlemen present, whose hair must not be in the slightest degree singed. (Mr. D. D. Home did this one evening in the house of Mr. S. C. Hall, who brushed out fifty chieder-specks from his hair the following morning.)

ing.)

2.—An air must be played on a locked plane, which
he had never seen before.

3.—He must produce writing in a language unknown
to him, on sheets of marked paper, or between marked
slates closed together, and either fied and scaled, or

to him, on sheets of marked paper, or between marked slates closed together, and either fled and scaled, or serwed.

4.—He must describe accurately the deceased friend or friends of a stranger whom he meets for the first time, without a word of assistance, and in such a way that the description will be instantly recognized.

5.—He must further give tests proving the identity of the described person or persons, including the name or names, recall past incidents, and describe correctly scenes and events unknown to any one present, and afterward found to be correct, and make prophecles of events contrary to the expectation of the persons concerned, which shall be subsequently verified.

6.—He must address a foreigner in a language known to be unknown to him, such as Russian, modern Greek, or Indian, and so as to be instantly understood, and converse some little time with the person who knows the language.

7.—He must produce the appearance of a spirit-form at liberty and able to walk about the room in subdued light, after being serewed up in a cabinet made under competent direction and the supervision of the committee, and composed of strong wood and whre.

Two gentlemen in England, Mr. Adshead, of Belper, and Mr. A. Sniedley, have published their offer to give iive hundred guineas, at once paid, to any person who will produce this phenomenon under the above conditions, and which has taken place through the mediumship of a girl.

I could add considerably to this list of tests and widely attested phenomena, which I need scarcely add have not been approached by any conjuring tricks under specified conditions. Can Messrs, Maskelyne and Cooke and Mr. Irving Bishop do these things? Let them try!

looke and Mr. Irving Bishop do these things?

them fry!

If any one should inquire what the use of some of the above-mentioned phenomena is, I refer him to the work of a gentleman, once a materialist, and always a logical reasoner, and a man of trained powers of mind and world-wide scientific reputation—viz., the "Miraeles and Modern Spiritualism" of Alfred Russel Wallace. This may lead him to seek further, and to find out facts.

facts.

Apologizing for the length of my letter, I remain, sir, yours faithfully, England, July 17th."

SPIRITUALIST LECTURERS.

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

REV. WILLIAM ALCOTT, Swift River, Cummington, Ms. J. MADISON ALLEN, Mailfeld, Mass., box 25.
MIR. N. K. ANDROSS, trance speaker, Delton, Wis. C. FANNIF ALLYN, Stoneham, Mass.
STEPHEN PEARL ANDREWS, 75 West 54th St., New York, MRS. M. A. ADAMS, trance speaker, Brattlehoro', Vi. MISS, DR. M. A. ADAMS, trance speaker, Brattlehoro', Vi. Gus, Ohlo, C. Bradley, Dayson, Ohlo, M. A. AMPHLETT, care Dr. C. Bradley, Dayson, Ohlo.

STEPHEN PEARL ANDRIAWS, 75 West 50th St., New York, MRS, M. A. ADAMS, Bance speaker, Brattlehono, V. MRS, DR, M. A. AMPHLETT, care Dr. C. Braelley, Dayton, Ohlo, MRS, R. AUGUSTA ANTHONY, Albion, Mich., MRS, Edw., Landers, Inspirational, Derby Line, Vt., WM, H. ANDREWS, M. D., Cedar Falls, Ia., REY, CHARLES ANTHUS, Flushing, Mich., MRS, EMM HARDINGE BRITTEN, care Mrs, Ada H. Foye, Box 1775, San Francisco, Cal., Joseph R., Bicchanna, M. D., No. 1 Livingstone Place, New York, will accept calls till October.
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DR, JOHN S. ZELLEY, Germantown, Philadelphia, Pa,

The Northern Wisconsin Spiritual Conference The Northern Wisconsin Spiritual Conference Will hold a Three-Days Meeting in Spiritual Hall, Omeo, Sept. 20th, 37th and 28th, 4879. Speakers: Dr. Jas. M. Peebles, Win, M. Lockwood, and, it is hoped, W. F. Jamieson. We wish to see all the Liberalists of Wisconsin at this meeting. Remember this is a three-days' meeting, and will he called thoopier at sharp 100 check, Fribay X. M. So, (thends, please he in season. Dr. A. B. Severance, the oblest and best psychometrist, will be in attendance to give readings. We hope to secure the services of a first-class test medium. Social dance Friday evening; musle by Severance & Wilshams's Band, who will also furnish musle through the incerting.

ing.
Officers for ensuing year will be elected. The friends in Onro will entertain free to the best of their ability.

W.M. M. LOCKWOOD, Press.
Ouro, Sept. 9th, 1879.

Freethinkers' National Convention.

The New York State Freethinkers' Association hold their Third Annual Convention at Chaudampua Lake, Sept. 17th. 18th, 19th, 20th and 21st. The Association as herefolior invites the Freethinkers of the Union and of Canada to unite with them and make this a National Convention. Arrangements are already perfected forabout half railroad farefrom nearly every city in the United States. A tent that will seat 2000 persons has been procured. Cheap hold rates have been engaged, and many able speakers, representing the various schools of Liberalism, will be in attendance.

If, L., GREEN, Secretary,

Annual Convention of the Connecticut Association of Spiritualists.

The Fifteenth Annual Convention of the Connecticut Association of Spiritualists will assemble at "Leonis Hall," New Haven, on Friday, Sept. 53h, at 105 A.M., and contains in session three days. All members and friends of the Association are cordially invited to attend.

Per order.

L. ROBINSON, Sec. y.,

E. R. WHITING, Pres.

Vermont Spiritualists,

Vermont Spiritualists.

The Vermont State Spiritualist Association will hold their Quarterly Convention at Damby Sept. 26th, 27th and 28th, 1879. A cordial invitation is extended to all speakers and mediums in the State, and to all Liberals and Spiritualist generally. Damby is situated on the Rutland and Benning-ion Railroad, and only eighteen miles from the former town. Guests will be entertained at a liberal rate. The above named and the Vermont Central Railroad will grant free return checks to those wishing to attend the Convention.

W. H. WILKINS, Secretary.

So. Woodstock, 17., Sept. 9th, 1879.

New Hampshire Spiritualists. The Spiritualists of New Hampshire held an informal convention Sept, 5th, 1879, at the Sunapee Lake Camp-Meetling, and Issued a call for a Convention, to meet at Bradford, Oct. Itth, at 14, M., to reorganize the Stateoorganization, and to urge the triends to organize locally in every town throughout the State.

JAMES KNOWLTON, Secretary.
Souton, N. H., Sept. 9th, 1879.

Passed to Spirit-Life:

From Walpole, N. H., Aug. 31st, Henry W., only son of From Walpole, N. H., Aug. 31st, Henry W., 6m/s son of Moses and Adalline Fisher, aged 28 years.

His illness lasted but a few weeks. He was a devoted son, an affectionate brother, a kind friend-in a word, an exemplary young man. The beautiful traths as taught by the angels were woven into practical life. He won for himself the love and esteem of all who knew him. May the afflicted family ever have the assurance that he is still a ministing angel unto them. Funeral services at the residence of his parents, by the writer.

S. A. WILEY.

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to said a complete visit in the Spiritual Pro-sive, Reformatory and Hiscellaneous flooks. Visit by legislation. *Windom tent if Relatt, Terms Clash. Orders for Books, to be sent by Express, rist epigeonidating by alter particular. When the money

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Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 20, 1879.

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Stand by the Colors!

Spiritualists their distinctive name, their peculiar phenonicun, and their sensitive media, e-

We derive of the real of the following for the second section of the second section of the second se hanlism of Spiritualists. Stantaged

Phenomenal Spiritualism.

We shall print next week an admirable discourse, parent disperally for our columns, and delivered through the trance mediumship at eised over both by their external surroundings, Mrs. Conv. L. V. Richmovo, at Everett Hall, and therefore the dogmatism of any class in at-Brooklyn, N. Y., on the evening of Sunday, Aug. tempting to paintsh others for making known 17th. Its thence "Tun Varge or Philipones a the results of their discoveries, tentative and IN THE UNIVERSE AND IN SPHALUARISM," Was suggested to her guides by the remarks of Rev. Small Wats on who preceded her in a brief specifically and the philosophy attendant on the Modern Dispersation are that the prince that the public, there is something so clearly intended for the public in what Mr. Bisham the public in what Mr. Powell's reputation; but it has been made of sowing testified to the phenomena; and both of them, when the state dust story was set affeat, repudiately the proportions of one part of oats to two parts of wheat, was sown in the fall, and the clearly intended for the public in what Mr. Bowell's reputation; but it has good as and wheat together with a view to obtain a winter covering for the wheat. The proportions of one part of oats and wheat together with a view to be the proportions of one part of oats and wheat together with a view to obtain a winter covering for the wheat. The proportions of one part of oats and wheat together with a view to obtain a testified to the phenomena; and both of them, when the state dust story was set affeat, repudiately the phenomena; and both of them, when the state dust story was set affeat, repudiately the phenomena; and both of them, when the state dust story was set affeat, repudiately the proportions of one part of oats and wheat together with a view to obtain a winter covering for the wheat. The proportions of one part of oats and wheat together with a view to be a state of the phenomena; and both of them, when the state dust and wheat together with a view to be the phenomena; and both of them, when the state dust and wheat together with the state and control of them, when the state dust story was set affeat, repudiately the phenomena; and both of them, when the state dust story was set affeat, repudiately the phenomena; and both of them, when the state dust and wheat together with the state dust and wheat together with the phenomena; and both of them, when the state dust and wheat together with the state dust and wheat together with the phenomena; and both of them, when the state dust a interest.

The Regular Faculty.

The Allegathic School of Medicine, is so wellmissionand in its own way. This is demonstrate. arisin where the Regulars need the assistance. cal body. Assuming to know all that is worth this arrent modern victender that would be ally coveries, entrenchin; itself-behind the mumbonothing knowable but what it knows. It has unlided which seemed to fill his soul. been making an onslaught on the different State ment of its tyrannically conceited designs. It does not dare to meet inquiry in the open field, but gets behind the barrier of penal legislation, and defies inquiry to stir another step if it dare. There should be a general hanging of heads

plished for public morals and what is still pos- to join at a safe distance in the hunt. sible and in plain sight. "We know much of Whether Mr. Murray was right, or whether the ways," says Mr. Leeky, "in which political, he was wrong, politic or otherwise, in abansocial, or intellectual causes act upon character, doning preaching for business, is not for us but scarcely anything of the laws that govern to decide any more than for self-opinionated innate disposition, of the reasons and extent of ereedism, danked as it is with its deacons and the natural moral diversities of individuals or its organs; but as a business man he had a clear races. I think, however, that most persons who | right to be treated according to business rules reflect upon the subject will conclude that the | and business morals, which his letter declares progress of medicine, revealing the physical he was not. On the contrary, whispered reports

tendencies hear further what a thinker-like Mr. ; always been distasteful to him, and to enter the Locky has to say on their account; "Of all the life he had always loved. The secular press, we great branches of human knowledge," he re- are not a little surprised to note, affects to wonmarks in continuation, "medicine is that in der what he can mean, and if it is even possible which the accomplished results are most obvi-that he really intends to express his weariness casty important and the first product of the first coming space, the most splendid results might the expected. Our almost absolute i inorance, inside, and we honor him for refusing any longof the causes of some of the most fatal diseases, and the constitute of marty all over best and light treatment, have been often recognized, The medicine of inhalation is still in its infancy, and yet it is by inhalation that Nature produces most of her diseases and effects most of her outer. The radio of powers of electricity, which of all known agencies bears most resemblance to life, are almost unexplored. The discovery of any sthetics has in our own day opened outa field of inestimable importance; and the proved possibility, under certain physical conditions, or governing by external suggestions the shale corrent of the teclings and emotions, may possibly contribute yet further to the alleviation of suffering, and perhaps to that outhanasjawhich Bacon proposed to physicians as an end? of their att." Could the case be better stated as against these

the aid of legislatures to protect their profits and emoluments from the invasion of just this advanced method of healing? But let us ask our medical friends to listen to the distinguished author we are quoting a little further; "In the eye, both of the philanthropist and of the philosopher," he says, "the greatest of all results" to be expected in this, or perhaps any other field, are, I conceive, to be looked for in the study of the relations between our physical and gur sagal materies. He who gaises moral pathology to ing many fragmentary, observations that have among the master intellects of mankind. The fastings and bleedings of the mediaval monk, the medicures for allaying or stimulating the sensual passions, the treatment of nervous diseases, the moral influences of insanity, the researches of threnology, the moral changes, that accompany the instances of diseases which have altered, sometimes (ermanently, the whole complexion of the character, and have acted through the character upon all the infellectual judgments, are examples of the kind of facts with which such a science would deal. Mind and body are so closely connected, that even the e who protest most enthestly against materialism readily admit that each act, continually upon the other." We do not remember to have seen the matter anywhere stated soclearly and comprehensively, and in such brief terms. But every sentence ontains a volume of suggestive meaning. We are as yet only on the threshold of these discoveries in relation to the reflex influence of the body and the spirit, and of the influence exertemporary though they may be, is in the light of progress and emancipation in the highest de-

ceived from those he supposed to be his brethren, that it would be a neglect more than a delleasy not to make the reference to it in this place which the matter seems to justify. Mr. contented with its present position and attain. Murray clearly complains of cruel treatment at ments that it refuses to regognize any progress, the hands of those who should be his friends. except it be reached with its own exchasive per- Absolutely driven out of the tight fold of Orthodoxy in this city by his Liberalism, he went on jedly true in every-day life, though cases bare, with his work and proceeded to do what he could toward organizing and building up a of the Hemopaths to put down the Liberals in church here that should in the largest measure in edicine, and where they have therefore been embody and represent the unfettered religious willing for the notice to acknowledge the exist-views to whose possession he had advanced. tence of the disciples of Halmemann as a medial Instead of receiving the slightest encouragement or sympathy from Orthodoxy, which reknowing, and announcing that it there is any fuses to recognize or allow what is not done accertain knowledge yet be and its reach, it alone cording to its own iron-bound rules, it thought possesses the secret of the law for securing it, if the part of prudence for a time to observe silence, letting its clouds collect and its thuncompel all men to place their lives in its hands ders accumulate for more effective use with and pay fribute to itself alone, stumbles about the first concertunity. The air around him he among blind experiments and blundering dis- felt to be full of seowls and mutterings, and ill? suppressed fulminations. But he went on with jumbo of technical charlatanism and the stiff the work he had designed nevertheless, enthusibuckram of self-opinionation, and affects to re- astic in his purpose to draw as many men and gard nothing right, but what it does itself, and (women as he could to the worship of the spirit-

We do not care to go into the details of what Legislatures, using them as the most effective was temporarily known as the Music Hall at the Bookstore of the Banner of Light, or with machinery it can lay hold of for the accomplish- Church business, that not falling within the purview of the present article; all that we aim at now is to call public attention to the coldblooded pharisaism of an Orthodoxy that will not have men made better except as the process contributes to its rather than to their advanamong intelligent and independent people, at tage, that refuses fellowship to one who chooses the thought of what has so far been submitted to work for the same professedly high ends in a to without a protestation loud enough to be better way, and that sullenly and maliciously watches its opportunity to thrust a dagger into Some members of the Regular Faculty, so the bosom of a brother who is guilty of nothing called, though they are wedded to their profess- worse than doing his work according to his own ed calling as closely as "Ephraim" was sup-|inspirations. It is without doubt-for Mr. Murposed to be "joined to his idols," nevertheless ray himself says as much-this spirit which has are foud of indulging in intellectual specula- at the critical moment forced Mr. Murray's tions in other directions, than that which leads property out of his control, as if it would punish to the science of healing; they will read treat- with a pecuniary fine the man whom it was ises on almost all other subjects, howsoever powerless to reach in any other way. Poisoned liberal or latitudinarian, that afford them the reports were whispered in the ears of his credsecret pleasure of exercising their minds out- itors, and self-righteousness made haste to vinside of the limits imposed by the rules of their dieate its perfect right once more to be detested professional calling. To such we cordially com- of all men. While Mr. Murray preached here mend what so fresh and original a thinker as in Boston, he had a visible support and sur-Mr. Lecky has to temark, at the end of the first rounding which Old Theology dared not prochapter of his profoundly thoughtful History of voke; but as soon as he became maimed physi-European Morals. He is there summing up the cally and embarrassed (as all men are at times) case in respect to what has so far been accom- financially, it made haste to set on the dogs, and

causes of different moral predispositions, is like- of his financial condition were circulated by the A. E. Newton by Fredrick F. Cook, has been

on this point within our reach." Yet that very braved its disfavor might be punished for his Close of Volume-Important Notice to You West thing is what the medicos are striving to pre- temerity by the rain of his business. And this is evidently the cause of his expressing his glad-Now let our medical friends with speculative mess to escape finally from the life which has timony against a system which the knows on its er to keep the hateful secret.

Mr. Powell's Peculiar Mediumship.

The attempt to soil the medial record of Mr. Powell by professing to find bits of slate pencil on the floor, after a sitting, at one of the camp- prepayment of our editions as they regularly meetings, has proved wholly abortive, and his appear, therefore the step we purpose taking vindication has been complete. Those persons reduces our figures to \$2,85, as far as our finanwho had previously tested the phenomena did cial receipts are concerned. not require any vindication, since these were of a kind non-producible by fraud or trickery of any kind. Mr. Beals, to whom a letter was proof of their satisfaction thereat by individualsent charging Mr. Powell with imposture, met him at Lake Pleasant, and without saying anything of the letter, had a sitting. After the sitting was over he took Mr. Powell by the hand, informed him of the demunciatory letter, and remarked, "If the whole floor were now found to be covered with bits of slate pencil, it would the above named city, for which Mrs. Cora L. V. modeln medical men who trueulently invoke not make the slightest difference to me; I know Richmond is the regular ministrant, comthat the phenomena are genuine; that I have menced on Sunday, September 7th, and a cornot been cheated." Mr. Epes Sargent makes respondent informs us that on the occasion "the the same assertion in regard to the phenomena congregations were large and appreciative, and he witnessed in his own library with four gasburners in full blaze.

under date of Aug. 25th, 1879, to the Bos- finest interludes under spirit control, and Mr. ton Daily Journal a paper opposed to Spirit- Jules G. Lombard sang some of his finest sacred ualism, remarks, after describing the writ- solos. The cordial greeting extended to Mrs. ing by the index finger, "But the strangest Richmond by the people proves how sincere is of all followed. Takin: the hand of a young their appreciation of this renowned trance a science, expanding, systematizing, and apply- lady who wore a glove, and without touching speaker. The subjects of the discourses on the the slate, a message was written by the gloved [7th were, morning, 'The Spiritual Vineyard, been already made, will probably take a place finger." (What is meant is that the gloved fin- by Spirit A. A. Ballou; evening, 'The Light of ger was not so used by the medium as to touch the Ages,' by Spirit W. E. Channing." the slate.) "The slates were washed in water; and were not toucked by any one except the committee from the spectators, who are known not to be confederates, as your correspondent had a very convincing test, or rather I should was one of them. Mr. Powell then made a flower the supressive tages of physical developments, appear on the under side of a slate without touching it, by simply drawing his finger over spirit-friends do return to us, and that we do the slate in the air." This last is the same phe-live after the change, called death. Tsaw, renomenon produced in the presence of seven cognized, and shook hands with the materialwitnesses at Mr. Sargent's house. During the ized form of an intimate friend who (at the last fortnight it has been several times mani-time) I did not know had passed on. A few days fested at Mr. Powell's scances, though it may later I received a letter at St. Louis, informing not always be expected. It is only when a par- me of her death, which event happened about ticular "control" gets possession of him, and four days before I saw her at the scance at Mrs. places him in a state of trance, that the mani- Stewart's," festation is likely to occur. A few days ago, while he wrote with the index tinger of a lady i The Banner of Light in London (Eng.). on the upper surface of a slate, two lines were at the same time written on the under surface.

> mediums, it is satisfactory to see one of these charges so completely atmibilated as this against phia only one of them a Spiritualist had prononneed the phenomena genuine, and had given a chemical analysis of the little protuberance that comes inexplicably on the finger-tip when a may follow the profession of farming is called to the writing by contact with the slate is pro- the following paragraph from Scribner's Magaduced, Mr. Wheeler and Mr. Sargent, both of line for September: them carnest and cautious investigators, had failed of its end; and be now stands before the public irreproachable in his medial character.
>
> Ever may be preserve it unsulled by any taint of suspicion. He is at present in Boston at 8 was of no value." of suspicion. He is at present in Boston at 8 Davis street. His stay is limited, and we advise all investigators to see him if possible.

The First Society of Boston Spiritualists.

This Society, which held its meetings last season at Parker Memorial Hall-(and gave universal satisfaction to the large audiences in attendance -- will resume its meetings the present take place on Sunday afternoon, Oct. 5th. The announcements of the speakers will be in de in these columns at a future day. A choice choir will be in attendance each Sunday.

ample funds be secured in advance to defray the one to the participants. expenses of the course. It is therefore to be hoped that all who have the interests of our heaven-born cause at heart, and who feel to contribute what sum they may think properin order that the services of able trance and inspirational speakers may be secured-will do so at once. All such are requested to leave the amounts which they feel willing to subscribe, the Treasurer, Mr. George A. Bacon, No. 6 Boylst or street.

Australia.

The South Australian Advertiser, printed in Adelaide, of July 5th, contains the following announcement:

"A lecture on 'Mediumship, or How to Communicate with Departed Spirits,' was given by Mr. J. Tyerman at the Liedertafel Hall on Friday evening. Mr. T. Oliver presided. On Sunday evening Mr. Tyerman is to lecture at the same hall on 'Is there a Hope for the Wicked Beyond the Grave?'"

The same paper has a synoptical report of Mr Tyerman's Friday evening lecture; also a reply from Mr. Tyerman to Dean Russell's criticism on one of his lectures. Mr. T. is evidently creating a wholesome interest on the subject of Spiritualism in Australia. A man of such marked ability is sure to reach the ear of the

Lecture Engagements.

To save unnecessary correspondence, Dr. Me., Springfield, Mass., and Auburn, N. Y.; true Spiritualists should pender well and reduce to Brother Weldon, Second Society of New to practice by sustaining our Children's Ly-York: to Brother Whiting, New Haven, Conn., and others in the New England States who have recently written to him for fall or winter entrating the latter by paintings and pictures.

🔊 "Is Anything Settled?" a reply to Mr. ly to place a very large measure of knowledge | runners for Orthodoxy, that the man who had | received and placed on file for publication.

Our Patrons.

The present number concludes Volume Fortyfifth of the Banner of Light. We earnestly trust that all whose names are now on our books, and whose subscriptions expire with this issue, will feel to give us the encouragement of a renewal, and will forward their names and accompanying amounts at as early a point in time after reading this notice as possible. The following paragraph will be of interest to all contemplating such a course:

In accordance with the expressed wishes of many of our patrons we have decided TO SEND THE BANNER OF LIGHT OUT TO ALL SUBSCRIBthis who begin with the next volume (or who may hereafter favor us with their orders) AT THREE DOLLARS PER YEAR, thus throwing off the fifteen cents additional which heretofore have been charged as postage. The United States Government demands of us by law the

We trust the friends will recognize this concession to their requests, and will give practical ly renewing for themselves, and by the putting forth of renewed efforts to extend our subscription list in their immediate neighborhoods.

--Mrs. Richmond in Chicago.

The meetings of the Spiritualist Society in the desk, table and speaker's table were literally covered with choice flowers, while the or-A correspondent at Lake Pleasant, writing ganist, Mrs. Morris, improvised some of her

A Line from Logansport.

W. S. Sizer writes us under a recent date: "1 say positive proof, at a séance of Mrs. Stewart's, in Terre Haute, Ind., a short time ago, that our

J. William Fletcher has accepted the city agency for this paper, and copies can now be Amid the numerous charges of fraud against found on sale by parties desiring to purchase, at 22 Gordon street, Gordon Square. It will also be offered for sale on Sundays at Steinway Mr. Powell. A party of six experts in Philadel- Hall, that city, where this gentleman lectures regularly, and with pronounced success.

The attention of such of our readers as

"The experiment has been made of sowing was of no value.

We received, Sept. 9th, from A. H. Kendall, Secretary, a postal card dated on the 6th, wherein a brief report was promised us of the proceedings of the late Alliance Convention; but up to time of going to press (Tuesday P. M. Sept. 16th) no such document has reached this office. A full account of the meeting appears in the columns of the Independent Age, (of which paseason of the same Hall. The first meeting will per our whilem correspondent Mr. S. Bigelow has now assumed the editorial management) whereby it appears that Prof. J. R. Buchanan, Dr. J. M. Peebles, Dr. Samuel Watson, Parker Pillsbury, A. J. Fishback, et als., were in at-It is the carnest desire of the Committee that | tendance, and that the meeting was a pleasant

Father Hyacinthe is reported to have said to a correspondent of the London Whitehall Review: "I have the highest esteem for M. Rénan, but I must say I think he is wrong in saying that the French working classes are profoundly skeptical, and that they deny the socalled supernatural. I have had more experience in these matters than he. M. Rénan mingles merely with cultivated men; I have been among the working classes; I know them well, I assure you they are not so profoundly skeptical as M. Rénan assumes; and as for not believing in the supernatural, all I can tell you is that many of them believe in Spiritualism!"

Rev. Samuel Watson writes us as follows in the course of a business letter dated Augusta Ark., Sept. 3d: "The day I left Cleveland I called to see Mr. Charles E. Watkins. During the visit my spirit-wife wrote a loving communication to me while the double slate lay on the top of the table in sunlight. I then held the two slates-closed-up in the air, several feet from Mr. Watkins, when Theodore Parker's name was written in a clear, bold hand. Then it was written that he gave it to me as a test. I regard Mr. Watkins as a wonderful medium.'

A mind that is never allowed to question anything in youth will not be apt to do so in mature years, and therefore we Liberals have a great work to do in the education and enfranchisement of woman, says Mrs. Elizabeth Cady Peobles desires us to say to the friends in Bath, Stanton. This is an important fact which all ceums wherever located.

A kindly letter from Ed. S. Wheeler, of gazements, that his Sundays are all engaged up Philadelphia, received too late for insertion this to March, 1880. The Sundays of October, No- week, will appear in our next issue. He anvember and December he speaks in San Francis - notinces that Dr. T. B. Taylor will speak at co, Cal., and week-day evenings will lecture upon Neshaminy Falls next Sunday; and that the Spiritualism, or travels in Eastern lands, illus- Academy Hall meetings began Sunday, September 7th, with a discourse from Sarah A. Byrnes-Snow.

> Springfield, O., Notes, by J. P. Allen, will be published next week.

The Etna Camp-Meeting.

A correspondent informs us that the Spiritualist Camp-Meeting (second) held at Daniel Buswell's grove at this place, on the line of the Maine Central Railroad (fourteen miles from Bangor), Sept. 3d-7th, was a perfect success as to numbers attending, speakers participating, and the correct management of all matters of detail. Dr. J. H. Flagg, of Fairfield, Me., presided at the sessions, and won golden and appreciative opinions from the audiences in that capacity. Mr. W. J. Colville and Mrs. Clara A. Field, of Boston, Mrs. Morse, of Searsmont, Me., Mrs. A. P. Brown; of St. Johnsbury, Vt., Moses Hull, Mr. J. Randall and others repeatedly participated in the services; and near the close of the meeting J. Frank Baxter united to their efforts his fine musical and test-giving abilities.

It was estimated that at the concluding services on Sunday afternoon five thousand persons were in attendance. The meeting closed with a conference Sunday evening, in which Mr. Colville, Mrs. Field and others participated. The friends in Maine are to be congratulated at the warm welcome with which their annual camp-meeting is yearly greeted.

Replies to Questions.

Through the mediumship of W. J. Colville, given at the Banner of Light Free Circle-Room Sept. 12th, 1879, will be published on the sixth page of next week's issue. These meetings are to be held regularly every Friday afternoon, at 3 o'clock precisely, each meeting occupying about one hour.

We invite written questions from all parts of the world, and give free opportunity for verbal questions from members of the audience.

158 ' During the past week we have had the pleasure of greeting at our office, on several occasions, the manly countenance of William Tebb, Esq., of London, the great champion of the anti-vaccination cause in England-who, as our readers have already been informed, has come to the shores of America to recruit his energies by a much needed rest. The London Spiritualist avers, and with truth; that Mr. Tebb's prolonged resistance to the unsuccessful attempts of the St. Paneras authorities to force him to poison the system of his daughter Beatrice is at the bottom of his depleted strength. We wish him and his estimable lady, who accompanies him on this visit, the fullest round of enjoyment, a recovery of needed life-power, and victory at last in their efforts to awaken general inquiry (which done, public detestation of it will inevitably follow) on the subject of that veritable crime against nature-vaccination. It is almost needless to add that Mr. Tebb is a devoted Spiritnalist. A public reception while here, by the Spiritualists of Boston, was declined by him on account of the delicate state of his health.

THE PAINE MEMORIAL is undergoing an improvement and an ornamentation under its enterprising and active new manager, Mr. Frank L. Union, who has leased the building for a term of years. He is enlarging and beautifying the stage of the theatre in Paine Hall, brushing up Investigator Hall, Kneeland Hall and Day Star Hall - four handsome, convenient, and pleasant halls for meetings and parties, and the first is unrivalled for dramatic entertainments, concerts, balls, and a dancing academy,

See the letter addressed by Elizur Wright to Dean Dudley, Esq., author of that admirable book "The Council of Nice." After reading the letter (which will be found on our second page) send to Colby & Rich, Banner of Light Bookstore, for a copy of the work, and read that, too. No one so doing will ever experience regret because of the action.

FT C. E. Watkins, the independent slatewriting medium, has changed his address from 51 Rockwell to 538 Woodland Avenue, Cleveland, O. It is reported that much interest is being aroused in that city by the wonderful accuracy of the tests given through his medial capacity.

Es It gives us pleasure to be able to state that a letter just received from A. E. Newton, Esq., informs us that this gentleman is once more convalescent. We join with his many friends and admirers all over the country in sincerely wishing that his recovery will in this case prove to be of a permanent character.

The attention of those who are continually denying the possibility of fixing the personality in the case of manifesting spirits, is called to the eard of Asa Hanson, on our sixth page, in re the Barron message, which was printed in our issue of Sept. 6th.

A correspondent, writing from Deerfield, Mass., Sept. 8th, says: "The Banner of Light's editorial entitled 'Spiritualism as a Scientific Question,' and printed in the issue for Sept. 6th, was capital."

The Rochester, N. Y., dailies contain full and favorable reports of Dr. Peebles's recent lectures, in the Academy of Music, upon travels in Oriental countries.

ET J. O. Barrett desires that the statement made that he will accept calls to lecture on Spiritualism be corrected, as he has "no such intention."

1997 On our second page the reader will find a report of the public welcome extended to Mrs. CORA L. V. RICHMOND on the occasion of her

visit to Brooklyn, Aug. 17th. R. C. Flower has established at Alliance, Ohio, a four-page monthly paper, entitled The

Lightning, No. 1 of which has been received at this office.

A Word in Verification. To the Editor of the Banner of Light:

Please allow me to say that the test of the continued spirit-existence of CHENERY ADBOT, of Holden, Mass., given by J. Frank Baxter at Lake Pleasant, and reported in your issue of Sept. 6th, is correct in every particular. This statement I make on my own personal knowledge of Mr. Abbot, and also on that of J. C. Welsh, the successor of Mr. A., and present owner of the hotel referred to.

Yours truly, EZNA H. HEYWOOD.

Office of "The Word," Princeton, Mass., Sept. 12th.

Mass., Sept. 12th.

Tuesday's Sun we had the murder of Gros Ventre Indian by seven residents of the a Gros Ventre Indian by seven residents of the vicinity of Sweet Grass Creek, Montana. The murder appears to have been unprovoked and atrocious. The Gros Ventres have for many years been friendly to the whites, and it is not likely that even this wanton deed will provoke them to hostility. The incident shows plainly the way that Indian wars originate. A member of a peaceful tribe is cruelly killed, and his relatives attempt to avenge his death, and soon the frontiersmen and the Indians are engaged in a sanguinary contest. brought on by the crime in a sanguinary contest, brought on by the crime of a few border ruffians.—The New York Sun, for September 11th.

On Sunday last, Sept. 14th, Berkeley Hall. Odd Fellows Building, corner of Berkeley and Tremont streets, was opened for regular spiritual meetings; there was a very good attendual meetings; there was a very good attend-ance—Spiritualists and others being very fairly represented. The hall is found admirably adapt-ed for lecturing purposes, its acoustic proper-ties being almost perfect; it is handsomely deco-rated, and with the addition of the beautiful bouquets of bright flowers which graced the platform presented an attractive appearance. In the course of the lecture W. J. Colville's guides spoke very forcibly on the question of woman's voting for school committees, and urged the necessity for woman's influence in the man-

woman's voting for sensor committees, and urged the necessity for woman's influence in the man-agement of all educational establishments; al-luding to the forthcoming fall and winter sea-son, they urged their hearers to work zealously

son, they urged their hearers to work zealously for the cause of human elevation, and clearly pointed out means whereby we may make Spiritualism a practical help to us in our daily lives. "Winoona" gave a poem on "The Bible" and "Education" (subjects chosen by the audience). The utmost attention was paid to the speaker throughout. The musical exercises were under the direction of Mrs. Marshall, who delighted all present by her skillful performance on the organ. Next Sunday, Sept. 21st, Mr. Colville's guides propose to deliver a discourse on "The Social Condition of the Spirit-World a Pattern for Earth." Mr. Thornton, an eminent musician and vocalist, will preside at the organ, and sing during the service, which will commence at sing during the service, which will commence at

Last Sunday evening, at 7:30, the spiritual meetings were resumed in Kennedy Hall, Warren street, Boston. A very select and intelligent audience was present. The subject chosen for the discourse was "Judge not, that ye be not judged." After Mr. Colville's guides had delivered a brief lecture on this theme, in which they demonstrated clearly the evil effects of passing hasty judgments on any one or on any passing hasty judgments on any one or on any subject, they gave replies to a variety of very interesting questions asked by ladies and gentleinteresting questions asked by ladies and gentlemen present. There is always a social atmosphere in Kennedy Hall, and questions come freely from the audience. These meetings afford valuable opportunities for those desiring information on spiritual topics to obtain what information Mr. Colville's guides have to bestow. The seats are all free, a voluntary collection covering the expenses. Last Sunday evening a gentleman present sent up six subjects for a poem on a single piece of paper. They were all treated in verse by "Winoona," to the manifest satisfaction of at least a large majority of those present. Next Sunday a similar meeting will present. Next Sunday a similar meeting will commence at 7:30 P. M.
In addition to his regular morning and even-

and evening services on the next two Sundays, Sept. 21st and 28th, Mr. Colville has accepted a call to occupy the platform at Abbotsford Hall, Waverly Building, Charlestown, proceedings to commence at 3 o'clock precisely.

Spiritualist Meetings in Boston.

AMORY HALL,—Children's Progressive Lyceum No. holds its sessions every Sunday morning at this hall, cor-ier West and Washington streets, commencing at 10% Celock, The public cordially invited,—D. N. Ford, Con-

EVANHOE HALE, Children's Progressive Lyceum No. 2 meets in this hall, No. 16 Main street, Charlestown District, every Sunday at 10 g A. M. J. B. Hatch, Conduc-tor

BERKELEY BASIL-Service every Sunday at 10%

A. M. In his half, 4 Berkeley street, corner of Tremont street. W. J. Colville delivers an inspirational discourse, followed by an original poem.

RENNEBLY HALL.—The Roxbury Society hold their meetings in this half, Warren street, every Sanday at 75 P. M. W. J. Colville lectures and answers questions under influence of his spirit guides.

Except HALL.—Spiritual Meetings for test and speak.

manence of ms spirit guides.

EAGLE PALLY.—Spiritual Meetings for tests and speaking by well-known speakers and mediums, are held at this hall, 646 Washington street, corner of Essex, every Sunday, at 10/2 A. M. and 2/2 and 7/2 P. M. Excellent quartette singing provided.

ing provided.

*PYTHEAN RIALS,...The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pythian Hall, 176 Tremont street. Services every Sunday morning and afternoon. Good mediums and speakers always present. ABBOTSFORD ISALL.—Meetings are held in this hall, in Waverly Building, Charlestown District, every Sunday at 3 P. M.

Amory Hall.—The attendance to-day was somewhat smaller than on last Sunday—more like the usual fall gathering, arising, in all probability, because of the clouds and rain. However we had an enjoyable time, and, considering the small number, a full programme of very acceptable pieces. We are pleased to record the names of a number of new visitors who cheered us by their sweet voices, and whom we hope to hear from often. We cordially invite all the young, whose talents will justify their appearance in public, to meet with us, and we will give them an opportunity to develop. We do not criticise harshly, but encourage all whose abilities warrant it, and help them to help themselves; our purpose being the development of true manhood and womanhood.

The order of service consisted of the following: Singing, responses, and Banner March; songs, "The Balls of Shandar" Mallia Thomas. "Why

Singing, responses, and Banner March; songs, "The Bells of Shandon," Nellie Thomas, "Why Does Mother Stay so Long?" Carrie Drew; Miss Does Mother Stay so Long?" Carrie Drew; Miss Russell also favored the audience in like manner; piano solos, by Annie Clark and Helen M. Dill; readings, "Anny Darling," Jennie Smith, "Drop Charity's Curtain," Mrs. Bicknell; recitations, "The Maiden's Prayer," Helen Sheehan, and "The Silent City," Jennie Lothrop; Wing Movements, led by Miss Helen M. Dill; remarks, by Prof. Milleson, closing by singing and Banner March.

WM. D. Rockwood, Cor. Sec'y.

Children's Progressive Lyccum No. 1, 1

Boston, Sept. 14th, 1879.

Ivanhoe Hall.—Children's Progressive Lyceum No. 2 held its weekly session on Sunday morning last. The following was the order of exercises: Overture by the orchestra; singing by the Lyceum and audience; Silver Chain Recital; Banner March; recitations as follows: "Three Little Chairs," Gracie Burroughs, "The Sparrows," Addie St. Clair, "The Evening Hearth-Stone," Arthur Rand; Ida Brown also participated in this part of the service; select reading, "I Still Live," Mrs. II. E. Wilson; duet, Misses Bertie Hall and Lillie Wells; calisthenics, led by Miss Carr and Master Rand; Assistics, led by Miss Carr and Master Rand; Assistant Conductor Rand followed with remarks de-

ant Conductor Rand followed with remarks detining, in a measure, the belief of Spiritualists, and giving sound advice to the children; the services closed with the Target March.

During the past week Mrs. Hattie Dickinson, Assistant Guardian of the Brooklyn Lyceum, paid us a visit upon her way home from the Lake Pleasant Camp-Meeting. We are glad to find that this lady is still a worker in behalf of the children, and we trust she may be spared many years to continue her efficient efforts. The Lyceum cause is in want of many more workers like herself and her husband. They will always be pleasantly remembered by those who made up the visiting detachment of the will always be pleasantly remembered by those who made up the visiting detachment of the Boston Lyceum upon the trip to New York. We hold our sessions every Sunday morning, and all are cordially invited to attend. Admission free: Charlestown District, Sept. 15th.

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Charlestown District—Abhotsford Hall—(Waverly Building.) The regular course of Spiritualist meetings in this hall will commence next Sunday afternoon, Sept. 21st, at 3 o'clock. W. J. Colville will occupy the platform on that occasion. Mr. Colville will also speak in this hall Sunday afternoon, Sept. 28th, at the usual hour.

The Banner of Light, a handsome eight-page paper, printed from clear type on white bookpaper, is the oldest publication in the world devoted to the Spiritual Philosophy. We think it is the ablest exponent of Spiritualism in the United States. Its editorials are well written, pointed and dignified in tone, and its contributed articles are unexceptionally first-class in ability and interest. Some of the finest essays on scientific subjects we ever read were published in and interest. Some of the finest essays on scientific subjects we ever read were published in the Banner. Each number of the Banner contains something of profound interest to the earnest, thoughtful man. It is an excellent family journal, frequently giving its readers fascinating stories, the morals of which are truly elevating to this sordid world. See advertisement of the Banner of Light in this issue, and don't fail to send to Colby & Rich, 9 Montgomery Place, Boston, for a sample copy. Better still, send the price of subscription and receive each week in return one of the most entertaining papers in the country.—Once-a-Week, E. B. Allen & Co., publishers, Austin, Tex.

Movements of Lecturers and Mediums.

[Matter for this department should reach our office by Tuesday morning to insure insertion the same week.]

Mrs. II. T. Stearns, trance speaker, can now be addressed at Lottsville, Warren Co., Pa. She will fill engagements to speak anywhere, and on all subjects of interest. She attended Cassadaga Camp-Meeting recently and lectured in that vicinity. In October she expects to be in Titusville, Pa.

Mrs. Nellie Nelson has resumed her professional practice since returning from camp, and can be found as heretofore at Hotel Norwood, corner Oak and Washington streets, Boston.

Cephas B. Lynn's address will be Stafford, Conn., September 21st and 28th; and Orange, Mass., during October.

A. S. Hayward-magnetic physician-after visiting many places during the past two months, has returned to Boston and taken rooms at the Ashland House, 1202 Washington street.

Frank T. Ripley purposes going West, via Lake Shore railroad, at an early date. Those who desire his services for lectures and public tests should address him at once, post-office box 191, Jefferson, O.

Mr. Eben Cobb, inspirational speaker, can be addressed at Hartford, Conn., P. O. box 378.

A. A. Wheelock is engaged to lecture in Stafford, Conn., during October. Hon, Warren Chase lectured in Crane's Hall, Santa

Barbara, Cal., Sunday morning, September 7th, on the "Past, Present and Future of Mankind." The Spiritualists' meetings will hereafter be held at 11 A. M., Instead of 3 P. M., as heretofore, and the Lyceum at 10

Oliver L. Roberts, Esq., informs us that Rev. Norwood Damon, of Boston, addressed the people at Dover Point, N. H., most acceptably on Sunday afternoon and evening, September 7th.

Mrs. Clara A. Field, business medium, clairvoyant physician and lecturer, has returned from her vacation, and visit to the Etna (Me.) Camp-meeting, and will be pleased to meet her patrons and the public at her office, No. 33 Boylston street, Boston, Mass. Parties desiring her services as a speaker should address her as above

Mrs. C. B. Bliss, of Philadelphia, will hold her materializing séances every Wednesday, Friday and Sunday evening, at 8 P. M., sharp, at No. 207 East Sixty-second street, New York City.

The magnetic healer, Dumont C. Dake, M. D., has returned to New York City after two months' sojourn in Saratoga, and can be consulted at the Hygienic Home of Health, 39 and 41 West Twenty-sixth street.

The Second Society in New York. ro the Editor of the Banner of Light:

The meetings of the Second Society of New York City, which commenced August 31st, have continued with increasing interest, and promise to become still more popular with the advance of the season. Those interested met on Tuesday eve, Sept. 9th, at the residence of Dr. White, 143 W. 45th street, and formally organized the eve, Sept. 9th, at the residence of Dr. White, 143 W. 45th street, and formally organized the Society. The officers chosen were: Dr. William White, President; Dr. D. J. Stansbury, Secretary, 164 W. 20th street; George F. Winch, Treasurer; J. Davis, Corresponding Secretary. The following were appointed Finance Committee: Mrs. M. H. Rathburn, Mrs. J. W. Stansbury, Mr. Phillips, Mr. Foran, Mr. Cooley. These ladies and gentlemen are well known and carnest Spiritualists, and command the cooperation of numerous friends of the cause.

The meetings on Sunday last were largely attended, notwithstanding the unfavorable condition of the weather. The admission fee of ten cents at the door has been abolished, and the substitution of plate collections has largely increased the receipts.

The well known pioneer speaker, Ed. S. Wheeler, of Philadelphia, has been reëngaged until October, when the veteran E. V. Wilson will occupy the platform. Mr. Wheeler's lectures have given great satisfaction to the most critical hearers, and are worthy the attention of all who would learn of the seince philasonly.

critical hearers, and are worthy the attention of all who would learn of the science, philosophy and religion of Spiritualism.

D. J. STANSBURY, See'y, 164 W. 20th street.

New York, Sept. 15th, 1879.

Dr. Willis to his Patrons-Important.

On the night of September 10th the post-office at Canandalgua was robbed. All persons who wrote to me about that time, and have not received a reply, are requested to notify me at once, as my mail matter pass-DR. F. L. H. WILLIS, es through that office. Sept. 15th, 1879. Glenora, Yates Co., N. Y.

During the year 1875, 9,002 death claims for \$24,988,434 were paid by American Life Insurance Companies; 5,772 policies for \$7,309,765 expired by limitation; 29,174 for \$79,774,666 were purchased for a cash or paid-up value; while 61,055 policies, insuring \$142,903,483, were forfelted by the non-payment of prethose insured received no allowance or value for the sum accumulated from previous payments made to the companies. Hence the importance and merit of the plans of the Union Mutual Life Insurance Com-PANY, by which its policies are protected by the Maine Non-Forfeiture Law, and a definite and fair contract of insurance value in case of discontinuance.

Hop Bitters purifies the blood, and removes all pimples and eruptions.

For Sale at this Office:

THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism, Published weekly in Chicago, Ilir Price 5 cents per copy, \$2,50 per year.
Voice of Angeles, A Semi-Monthly Spiritualistic Journal, Published in North Weymouth, Mass. \$1,65 per annum. Single copies 8 cents.
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Newton.

I was drawned. It was at Love Point, Chesa-

I was di wited. It was at Love Point, Chesa-re de Bay. I was the only sen of Anna New-ton. I was infacteen veras of age. My father is in the world where I thought the dead were. My mether's residence was New Orleans. Mether, I knew that my death is fresh in your memory: I know that the bereavement and separation were hard for you to bear; but you have a clear intellect and a stout heart. Over-come this seeming difficulty. Remember that though the body has taken its departure the spitit still hovers mound you, without manifest power, as ver, to communicate. For ham, power, as yet, to communicate. Took man, woman or child, whether passing out by accident, or dying a natural death, has place and vocation in the spirit-land. This is not a hand of inactivity, it is one that requires won-

drous labor and constant effort to valie advancement from the lower to the higher.

The feeling often creeps over ne that l'am lost to them and they to ne; then the voice of the instructor away, who so; the power is thine to zee and to come. Individuality has not been taken if an thee."

not in words only but in feeling. I am fold that at another time I will be able to speak nore fully. Family all now with excitement, for I have learned there are no dead. All who die physically live spiritually, with all their powers quickened; they can see, hear, know and feel.

George Hull.

George Hull.

My manie is the size Hull. I died widdenly in my fortieth year. It transpired at New Haven, Count. The importance of this mafter lies with myself, in having passed out of the body without pain, and without giving any care or anxiety to others. It is the pleasantest way to die. When the exist were closed on this side, and opened to a full realitation of new life, vigorous and active, I expressed myself grateful for the clange. Often, when in silent meditation, my mind would reach out to the realms of infinitude, asking, in the silence of speech, if we as finite beings were to receive the condemnation of the Author of son being, and the esho always ripspled softly and gently upon my eart. "You were fashioned into life, and will not be held accountable for that which you do in ignorance."

And now, oh Author of my life, thou who hast given me an earthly existence, likewise provided for mean spiritual one, I give thee thanks for my many blessings. Than so happy in this new state, it is beyond the power of words at my command to convey an expression of my feelings to the minds of those who knew and respected me. I am not feeding you, my friends, on idle talk for pastine, I am telling you truthfully of my life beyond the grave.

Sarah Duncan.

Sarah Duncan is my name, and it is for a par-Satan Dimean is my name, and it is for a partiticular purpose that I am around and about. I want the people of Norfels, Va., to hear from me, and there is no other line by which I can send a message. Eighty years old when I designified. It should be of vast importance to the human people to understand the relationship which the creature sustains to the Creator.

I am enjoying that blessed life which is given into all those when level they

Thus enjoying that blossed life which is given unto all those who have lived and loved the heigh. It is not a hardship to die, although we are rearedden the theorgh, but that idea should be placed with ignorance, for our Creator never made as all without having power to sustain it. This I have been need, I have seen, and I have felt. I feel no hesitation in a rochaining it. There are screamly helicovers to in holy writ; but Famount one of that sclass. I know the Bible was written by insignation and loving believed I written by inspiration, and, having believed, I now have my name registered in the book of refer that life. So all my friends who are interested in this

cause will see that memory with death has not been blotted out. I am happy because I am an integritor of that kingdom not made with hands last eternal in the heavens.

Helen Kuth.

Helen, daughter of Edward and Maria Kuth. I died in Waltham, Mass. I was fourteen years old. Upon consideration, thinking over matters and welzhing them in my mind, and they not balancing correctly, I do not know whether this will be acceptable to my friends or otherwise. I feel so joyful in my heart I cannot avoid wyngs in the control of the contro wise., Heelso poytal in my heart Teannot avoid expressing my gratitude and devotion to my Creator, who has given me so beautiful a place on this other side of life.

I can't say very much, for my advantages as yet have not been very great. I must await the development of my spiritual faculties before I can realize and run into sentences that which

will give spiritual language to those whom I have left behind.

have left behind.

There is nothing unpleasant in the passage of death: to me it was very beautiful, for my-eyes closed on the surroundings of an earthly life and opened with joy and gratitude to the spirltual. Have no fears but what I am nicely housed and cared for. It was well I died when I did, for had I lived many years I might have done many things that I should not have done; but having passed away in the innocence of

done many things that I should not have done; but having passed away in the innocence of childhood, I have a place with the angels.

This is a trilling record of my existence, but it is the very best that I can do just now. When I have learned more I will give more. I am happy, happy in the beautiful spirit-land, where the angels are, who sing to gladden the heart and give joy to the mind. Good-bye.

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

SARAH A. DANSKIN. Eveline Turnbull; Ada Doda; Joseph Smith; Sarah Dai-

Remarkable Verification of a Spirit-

Message.

To the Editor of the Banner of Light:

In the Banner of Light, Sept. 6th, 1879, I find a communication from J. W. Barron, formerly cashier of the People's Savings Bank, Dexter, Me., dated July 17th, 1879, given in the State of Iowa: In February last Mr. Barron gave a communication through a medium in Portland, embracing the same essential facts. Indeed it would be difficult to discover any material difference. At the time I asked Mr. B. if I should inform his family of the facts he had given us. He said to me, "Wait until you hear from me again. I would prefer to communicate through some distant medium. If I should succeed in doing so, then I would thank you to inform my ASA HANSON. friends."

Portland, Me., Sept. 8th, 1879.

R. G. Ingersoll would have the eight hundred millions of church property in this country taxed, and homesteads under \$1000 relieved from such burdens.

Tests Given from the Platform at the Lake Pleasant Camp-Meeting, Montague, Mass., Aug. 23d (1), 24th (2), 26th 3, 28th (b, 30th (5), and 31st 6, by J. Frank Bayter.

Reported for the Banner of Light.

1. Taking the hand of Mr. Manley, of Spring-field, Mr. Baxter said: I see the name "Eliza Butler Manley, Feb. 19th, 1862." Mr. Manley replied, "This was my nephew, who spelled his name Eliza, though a man." This was consid-ered a nice point, as Mr. Baxter himself thought it ought to be Elizor, but was mistaken, the spirit having the name correctly. Here is a lady who suffered intensely for a long time; some sort of disease; I have a strange feeling across my chest. She was about forty-

fong time; some sort of disease; I have a strange feeling across my chest. She was about forty-eight; been away but a short time. She said before death, "I do n't know much about this— if it's true, and I ever get the chance. I will re-turn, if I have to go to Baxter at Lake Pleasant." [Acknowledged as a statement of facts by one of the audience.

of the audience.
I see "Jane J. Wenver." Attica says you may say "Mrs. J. Leroy Wenver." She died of some disease that gave her an intense pain in the chest, at Orange, Mass., Nov. 27th, 1878. Recognized, the statement being made that she died of a cancer.

died of a cancer.

A young man comes who died of a lingering siekness of throat and lungs. He asks that his friends may meet him where he can tell them the fact that Charley F. Merriam, of Northfield Farms, Mass, is present. I see "James," and am strongly impressed to reach over and touch you sir pointing to a man in front. The man at once arose, and said, "James was the father of the young reach and it is all cornect.

at once arose, and said, "James was the father of the young man, and it is all correct:

Henry Osborn passed away at about fifty: years of are, and throws his arm around the lady rose, said in acknowledgment that the man was her husband, and died in Bridgeport, I Ct., eleven years new.]

the instructor says, "Not sor the power is thine to no individuality has not been taken it in theo."

The drowning was only of the moment down under the water, then injuncted in my spiritual dight toward the realm of eternity, where the invisibles met no and led me to a home more be cate as than the one before the cantrol injury of the cinans of speech, not hiving learned very decely, or agreement and the weight expensively in the continuation of the cinans of speech, not hiving learned very decely, or agreement at a very decely, or agreement of a spirit; and the state of the cinans of speech, not hiving learned very decely, or agreement of a spirit; and the state of this individuality has not been down in the influence of a spirit; and was very strong physically—strong will. I see this nam with a staff in his hand. It is too clumsy for a staff. I see beside him rocks, stones. I think the staff is a crow-bar, the makes a sudden start. Aftical says "watch closely," The bar is wrenched from one of his hands, the iron strikes his head; he falls with one hand under the head and one over it. He had and one over it, this man passed away in baconsciousness. He this man passed away in inconsciousness. He was a man in whom the public had confidence. He was called Col. John Jones. Died at about sixty or sixty-five years of age, in May, 4861, in Weston. Three ladies in the audience private-

Weston. Three ladies in the audience privately admitted the truth of this test, but would not say so publicly, as they were not Sciritualists. Here's a man—Dr. Oris Clarke, Great Barington, Springfield. He is drawn by the idea of his presence being mentioned by one person to another. He was a man of culture. He was an invalid for many years. This was recognized by Mr. Mauly, of Springfield.

A see Dr. Will Dougherty. He is with a lady. Fanny Burbank Felton. He is from Hatfield, Mass. Recognized.

Here's a little child no, a yeang man. Erving Mather. He was a small child when he went

Here sa little child no, a young man, Erving Mather. He was a small child when he went out—some five or six years ago. He says, "He you had given the names Lowis W. Mather and Examy E. Mather, the whild would be better placed." With himcomes a person by the name of Blanchard, Mrs. Dr. Blanchard, in whose hands I find the child placed—Worcester, Mass. Theoretical Recognized

3. The following names and facts were cited

ov Mr. Baxter on this date: Edgar Harris; Namey Brigham Hawes, died Dec. 5, 1869, at

Namey Brigham Hawes, died Dec. 3, 1849, at Barre, Mass. A Spiritualist, but not nauch of an open talker about it.

Dr. Sparhawk, Dr. Spring, Dr. Isaac Hale, of Newburyport, Mass. Dr. Spring had little to do with Spiritualism. Dr. Sparhawk was more liberal. Dr. Hale was a Spiritualist. Dr. Sparhawk lived in Amesbury, Mass., as well as Newburyport. Becognized.

Here is a man said Mr. Besome seventy or more years of age-Dr. A. J. Gridley, of South Hampton, Mass. (Name recognized.

Other names given, with descriptions, etc., were Prof. George Rockwell, Lamesboro', Berkshire County, Mass., a music teacher; Samuel Beals, Swanzey and Chesterfield, N. H.; Alonzo Davis, a Free Mason, and Section Master of Millers Falls, Mass.; Thomas D. Lane, a workman in a bake-house, 66 Leverett street, Boston.

These were all recognized.

1. I feel the influence of a man in spirit-life—a fluttering of the heart. With datheulty I speak

The appearance of disembodied spirits to those who have but recently become interested to you. This man is interested in the meetings. Been in spirit-life some time. Was a Spiritualist before passing out. I hear "Springfield, Mass." He did not die in Springfield, but in San Francisco, Cal. He was taken siek sudden between the world, that it is a fact outside of the domain of what is called "Modern Spirit-life von the did not like the domain of what is called "Modern Spirit-life von the did not like the world, that it is a fact outside of Light:

"In November, 1849, and not long after the unliss." It is one of those things which many by and died there. I feel this fluttering of the heart there. He liked to talk with opposers of Spiritualism — especially on the Bible. Was greatly respected, and had the confidence of people. I see Jan. 8, 1870. Rufus Elmer, (Recognized by several present as a Springfield

man.]

I am looking on a country landscape; clouds are rolling up; trees are bare; there comes a flash of lightning a roar of thunder. The ground is covered with snow or frost. I see a woman. Phono Joore, She is rejoicing in the fact of this meeting. She says we are not aware of the influence this meeting is having an the corresponding community. Many are alaware of the influence this meeting is having on the surrounding community. Many are almost ready to join us. I see this spirit is attracted to a party one-third back in the audience. "Hadley, Mass.," Attica says "Feb. 19, 1800," the day of the funeral, which was the first, one after her death, when she came to consciousness to motice things in earth-life. She passed away on Sunday, in a fearful thunder storm; the clouds broke away as they were about to deposit her body in the grave, and bathed the landscape in the richest sunshine. [Recognized as correct by several persons pres-

Here's a strange name, Wood Babcock-Benj. Here's a strange name, wood Dancoek-Denj.
Starbuck. The latter is a gentleman from
Troy, I think. The man Babcock was for a
long time in the church; the last part of the
time he left the Methodist Church because they
did not admit the communion of spirits; and
he thinks they ought to from the evidences in
the church and from the life of Wesley. [Rec-

I see a woman. She goes across a room on p-toe. Has a little tin dipper and a cloth, tip-toe. Has a little tin dipper and a cloth. She is acting as a nurse to some one troubled with throat difficulty. "Holliston" is in my mind. She is anxious that a Mr. Metcalf should be reached. There are parties here who can carry it to her husband, Daniel Metcalf. Her name is Annie Metcalf. She might have had this throat difficulty too while nursing, or afterwards. Died Nov. 25, 1878. [Pronounced correct by several witnesses,]

Here is a woman who was brought up in the tip-toe.

Here is a woman who was brought up in the church. Townsend Fitchburg - connected with those places. S. A. Tyler-"Addie Tyler." She is connected with some member of the Fitchburg band.

Here is a woman resting up in a room where there are three children and a lady who has a child a week or less old, who holds it up. Say "Addie Lawrence, and see if they don't know." [Not recognized, as the band were not present at the present at the present.

row." [Not recognized, as the band were not present at the meeting.]

I see the names Mr. Batchelder, Mr. Caswell. Latter passed out in consequence of a rash act by his own hand. I hear the shot of a pistol or gun. Batchelder passed to spirit-life before him some time; once was interested in him, and brings him back to day because he finds it bard to page the advance in spirit life. him, and brings him back to-day because ne finds it hard to make the advance in spirit-life he should. Walter Casewell is the whole name and Ezra Batchelder the other, of North Brook-tield, Mass. [Recognized as all right, except that Walter should be Wilder.] I see "E. & A. M. Batchelder" on a sign. Now the "E." has been stricken out. [Mr. Babbitt, of Barre, said that was the present sign over the store. "E." that was the present sign over the store. "E." had been stricken off since Ezra's death. The "M." should have been "H."

Does anybody know Jared Gage? He comes from a long distance. Vineland, N. J., at John Gage's. Recognized as a neighbor of one of the audience.]
(5.) "For forty-two years I, as a mortal, walked

your earth; for one-half of that time and more | ceived by Harry, announcing the fact that his | I have been an inhabitant of the spirit-world. I | brother, Charley S., had been killed while cross-have been interested to-day and brought here | ing the plains; whether by Indians or by some |

because of my interest in this philosophy. I can never forget the event of my death—17th of April, 1858. I passed out to realize in a measure what I anticipated; yet have not found it in all respects what I looked for. I was a physician. William Carpenter. Attica says that the man was a radical in his ideas. He naturally believed in the Philosophy of Spiritualism. He could not be cramped by error. He was a man well received. Men said he was honest, respected and intelligent, but oh, he had got hold of those "Rochester Knockings." He was made a thorough Spiritualist at a time when he suffered most severely; at which time his eyes were opened and he was made to see for himself the forms of spirits about him. Now I have a strange feeling. I am cold. There is a pressure on my left lung. I cannot get a good breath. He passed out by some lung difficulty. South Wilberaham, Mass. [Acknowledged as correct by two parties present.]

Here's a man—Deacon Perry. I see a large learn—bay: a man belief on the floor of the

two parties present.}
Here's a man—Deacon Perry. I see a large barn—hay; a man is lying on the floor of the barn—an elderly man—moving a little. I see the date, "Nov. 21th, 1871." Now I see a room—a bed. Several people in the room. They take bandages from the head which appear saturated with blood. I think the injury occurred on that date, as near as he can remember. on that date; as near as he can remember, was getting hay for his cattle and fell; was found on the barn floor in an unconscious state.

found on the barn floor in an unconscious state. Deacon Cyrus Perry is the name. He says he was not unconscious, but could not speak. It place this in Holden, Mass. Passed away Dec. 1st of that year. Not recognized publicly. I see the name Abner Holbrook on an arch, and under it a large hoot. That man is attracted here on account of parties who are present. Lovell's Corner, comes to my mind. Probably the place where the man lived. One of the children of this man was a teacher for some time. the place where the man lived. One of the children of this man was a teacher for some time in the Industrial School in Lancaster. How the matter will be received by the frinds he does not know, but teels it a duty. I connect him with a clergyman—some one in his family. [Not recognized publicly.]

Here is a little child. Willie E. Stewart—a little bit of a child in short clothes. I hear, "Papa is William E. Stewart." Chicopee, Springfield. He is connected with both. Date, Sept. 24th, 1875. [Not recognized.]

A spirit here. Susan: been a long time in spirit-life; went out happily. Roland Duckworth. I connect Susan with this man. The spirit is a young lady, yet if living now she would be nearly sixty years of age. [Not recognized.]

nized.]

would be hearly sixty years of age. [Not recognized.]

Say that old William Packard is here. He is associated with Cummington and Worthington, Mass. A hearer rose and said the man lived in Cummington, and died in Worthington.]

There is a Dr. Nelson Carpenter here, who was identified with the Methodist Church; an old man—a man who had a great practice over a large territory; a man always ready to go and do more than other physicians—riding and working a great deal in the night. I associate him with Warren, Mass. In the summer time, seven years ago. [Not recognized.]

Some of these descriptions were, however, privately identified by parties in the audience who refused to let their knowledge be publicly known.

known.

(6.) I stand on a hill, see a street, with large trees on both sides; ebn trees; have a weak feeling in the small of my back. This was a young man about my own age. Should think he had been in spirit-life a little over two years. Charles O. Phillips, Pocumptue House, Deerfield, Mass. He was a member of some cavalry force in the war. Passed out as the result of over-work in the service. His father was A. D. Phillips. [Right.

I see a young lady sixteen or seventeen years of age. She sits by a table; her eyes are closed as in a trance; been a long time in spirit-life.

of age. She sits by a table; her eyes are closed as in a trance; been a long time in spirit-life. She suffered exceedingly. She was troubled with dropsy. Passed Feb. 11th, 1856, twenty-three years ago. Mary A. Pease, South Wilbraham, Mass.

I see the name Thomas Vincent—was made a Spiritualist by Dr. Newton.

Emma L. Baxter, killed by freight train at Worcester on the track of the Nashua Bailroad in Lincoln Square. She was Mrs. Fred Baxter. Right.

Right.]
Warren Lovering of Medway, Mass.; a man
of great influence; held office; went to the Legislature, &c.; then lost his property by dissipation and died in the poorhouse. [Right.]
Adelbert H. Dewey, Lebanon, Ct., and David
Moseley of Westfield, Mass. [Both recognized.]

Apparitions.

To the Editor of the Banner of Light:

The appearance of disembodied spirits to I feel this fluttering of the ualism." It is one of those things which many unspiritual people are obliged to admit, but for which they cannot account, and which they dismiss with the remark that such things are very mysterious."

I am happy to be able to relate to your numerous readers one of these occurrences which took place in a family of my acquaintance, and was given to me personally by a very near relative of the two brothers mentioned in the recital. I will call them Harry and Charley S. Harry was rather a fast young man, though not dissipated; at any rate he was entirely unspiritual, and an utter disbeliever in all so-called "supernatural" phenomena. He especially ridiculed all ghostly apparitions. Charley had started for California with two or three other young men, and Harry was in business in Chicago. He had acquired the questionable habit of reading in bed, always locking his door before he lay down; but one night the door opened, some one entered, and his favorite brother Charley stood before him. "Why Charley," he exclaimed, "what are you doing here? 'I thought you were almost in California by this time." So saying he sprang out of bed and began dressing as expeditiously as possible. "Sit down, Charley," exclaimed Harry, "and make yourself at home." "I cannot stay," said the visitor in solemn tones. "What!" cried Harry, "why Charley! what do you mean?" Harry continued dressing rapidly, turned aside to get his coat, and when he turned round again his visitor was gone!

Hastening to the door to follow him he found it locked. He rubbed his eyes and wondered if he had lost his senses. Feeling the need of human companionship, he went over to a hotel with the landlord of which he was very intimate. His friend had retired, but he roused him and asked him to get up, as he wanted to see him. "What ails you, Harry?" inquired the landlord, "and what makes you look so strange? Have you seen a ghost?" This made Harry shudder, but he managed to reply, "Oh, nothing ails me; I just wanted you to get up and talk to me." "That's a pretty joke," said the landlord; "I think you might let a fellow alone at night, and not wake him out of his sleep." They talked together for awhile, and then Harry returned to his room, but it was some time before he could sleep. The next morning he again saw his friend the landlord, who accosted him with these words: "What in the world ailed you last night, Harry? Why did you wake me up to talk to you?" "Oh, I do n't know," said Harry, "I just felt like it; but tell me, did you observe anything out of the way with me? did Iact like myself?" "Oh, yes," replied the landlord, " but you looked pale, and seemed nervous; and I wonder what's the matter with you, anyhow."

A day or two afterwards a telegram was re-

one of his own party could not be ascertained; but the murder took place on the very night of his sudden appearance to his brother; whether at the same hour could not be told, as his murdered body was not found until the morning.

ANOTHER "CLOCK STRUCK THREE." This circumstance I also received from a member of the family in which it occurred.

Little Helen R. lay very sick. Her mother sat beside her bed, in close attendance on her darling. Suddenly an old dilapidated clock, which had not run for years, was heard to strike three times. A little brother came running in, exclaiming, "Oh, mamma, the clock struck, it did! The clock struck three times!" "Johnny," said the mother, "didn't you climb up on the table and meddle with that clock?" "No, mamma," said the boy: "if I had made it strike I wouldn't have run in to tell you. It struck itself!" It was evident to the mother that the child was telling the truth, and she laid the omen to heart accordingly. Little Helen lived just three days longer, and was just three years

If you think these items are of sufficient interest, you can give them a corner in the Banner of Light. I am yours for spiritual truth, MARY DANA SHINDLER.

No. 34 East 20th street, New York City.

For the Banner of Light. CROSSING THE BRIDGE. BY B. C. S.

As long as life lasts, I know full well That I shall remember the day, For the sky was bright, and the world was fair In October's rich array.

We had passed by fields in their beauty decked, And the orehard's laden bough; But the river's swift and rushing tide, We thought to cross it now.

'T was a railroad bridge that we were to cross, And a glimpse of the waves below I caught through the spaces between the planks, And grew dizzy to watch their flow,

You asked me if I was afraid, I know, For each word comes distinct and clear, And the tone so carnest, and yet so low, Thrills to-day through each vanished year!

I said that I knew not aught of fear When others were by my side, "I was but when alone its power was felt; And it cannot be denied

That you said with a tender light in your eye, And an even tenderer tone, Then the paths of life, my dear young friend, You should never tread alone.

An arm, to shield with the strength of love, Should ever near you be.' "I know it," I said, and you replied, "Will you choose an old man like me?" Oh, you were not old, for a youth divine

Wore the soul that my heart had won; I cared not though you were forty-two, While I was but twenty-one! Though I answered "Yes," yet our lives have swept Far apart since that happy day.

And remembered or not, that past is dead, We were parted for aye and aye! But other loves have still warmed our hearts, Though we thought it could not be: And life metes due measure of happy hours,

After all, to you and me.

A prayer for your happiness thrills my breast-It is simply friendship's prayer-That by earthly joys may your path be thronged Till the Heavenly joys you share.

Corinthian Hall.

We copy the following from a letter appearing not long since in the Democrat and Chronicle of Rochester, N. Y. This sketch of the building and of the important investigations therein held, by which Corinthian Hall has been rendered famous and historic, will be attractive to those who have but recently become interested

erection of the building, it was the scene of events that have given it a world-wide reputa-tion. A public meeting was held there, com-mencing November 14th, 1849, which continued for three evenings, for the purpose of investi-gating the 'Rochester rappings.' This meeting first drew public attention to the subject of the mysterious noises, and an account of the inves-tigation was published all over the country, and was copied by foreign journals. Since that day, whenever the subject of what is termed modern whenever the subject of what is termed modern spiritual phenomena is discussed, the Corinthian Hall investigation is referred to as a starting point. In the hundreds of volumes published in the last thirty years in this country and in Europe, treating at all historically on these modern phenomena, our Rochester Hall, where the first public investigation was had, is prominent, when the contract of the property of the second provident. ly mentioned. Its name is therefore familiar to tens of thousands in all parts of the civilized world; no hall in America is mentioned by so many persons in foreign countries as Corinthian Hall. Its association with the modern phenom-Hall. Its association with the modern phenomena creates a desire among many foreigners visiting this country to see the famous building. During the last winter, a distinguished clergyman from Australia, who was well read in the history of Modern Spiritualism, visited Rochester, and among the first of his inquiries was, 'Where is Corinthian Hall?' He visited the building and said he could by no means feel content to return home and say to his friends he had not seen the building connected with events so much discussed in his own country.'

Had the investigations of 1849 solved the mys-

Had the investigations of 1849 solved the mystery undertaken, Rochester and its noted hall would have been far less known abroad, and perhaps in America, than at present. The several investigating committees were unable to trace the sounds to any mundane agency. Three committees were appointed, who investigated on different days, and among their number were some of the ablest men in the community. One was Vice-Chancellor of the State, another a distinguished Judge from a neighboring County, with prominent physicians, and there were others perhaps as capable of judging of facts as the professional gentlemen engaged in the in-

estigation.

In this connection a little history may not be In this connection a little history may not be inappropriate, as showing the state of feeling thirty years ago. Notwithstanding the integrity and well-known ability of the members of the several committees, they were abused for lack of thoroughness, and the last meeting closed in great excitement; and if we may credit the historians of the event some scenes were enacted which it is hoped the soon-to-beremodeled hall, nor any other hall in this city, will not hereafter witness. A history of the investigation published in the Offering, a monthly magazine once issued in this city, gives in detail the proceedings of the several meetings for investigation at Corinthian Hall, and notes as follows the prompt and efficient action notes as follows the prompt and efficient action of one occupying a prominent official position:

of one occupying a prominent official position:

The Chairman of the meeting on the last evening, with other prominent gentlemen, distributed torpedoes amongst' the boys,' and invited the rowdies to ascend the platform 'and assist in the investigation.' There was a rush from the body of the hall toward the platform. At this juncture S. W. D. Moore, then police justice of the city, who was present with some chosen members of the police force, and with them was scated near the stage, jumped upon the platform with his aids, and ordered back the surging mass. His official character and powerful voice for a moment checked the rush, but such madness had seized the people that again they pressed forward uttering the vilest language and bifter denunciations. It was then that the stawart form and powerful arm of the police-justice were of most essential service. By the exertion of his great strength, he absolutely beat back the crowd until some of his assistants, with members of the commit-

tees, and others, piloted the women by a rear door to a place of safety. Justice Moore knew nothing of the genuineness or otherwise of the raps—he had not investigated them—he was protecting defenceless women, with a determination to preserve the peace and honor of the city. What night have happened to the now world-renowned mediums, but for his strength and courage, it is impossible to say. Spirits might have been compelled to wait long for other mediums through whom to communicate with earth. It is proper to remark that Justice Moore never subsequently investigated the spiritual phenomena to any extent, and years ago passed to the better land, after twice serving as chief magistrate of the city, for whose honor and the protection of life he so valiantly displayed his Godgiven strength. glven strength.

given strength.

The American Encyclopedia contains a long article on the history of Spiritualism, in which the Corinthian Hall investigation is noted. The Encyclopedia's article says, 'that the committees, after continuing their investigations in the hall and elsewhere for several days, reported that they were unable to trace the sounds to any mundane agency,' and adds: 'Besides the thousands in every grade of society, throughout the civilized world, who are more or less influenced by a belief in the supernatural origin of enced by a belief in the supernatural origin of the manifestations, many persons in Europe and America, distinguished in the walks of science, literature and statesmanship, have become avowed converts, or have admitted the phenomarowed converts, or nave admitted the phenomena so far as to believe in a new force not recognized by science.' So 'Corinthian Hall' must always be recorded in history as the scene of events which have attracted, and are still attracting, world-wide attention."

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BOSTON, SATURDAY, SEPTEMBER 20, 1879.

Sunday at Shawsheen River Grove: Speeches, Musicand Rain; a Remark. able Success for W. H. Powell, the Slate-Writing Medium.

The meeting held on the 13th instruct this percolar resi soft on the line of the Boston and Maine Emiroad was fully as well attended as could be hoped for, when the inclement state of the weather was taken into consid-Wont three hindred persons bravel the rapidly descending rain which characterized the day, and convey it d in the commodious additerium effected. cistic half eveneshing the folload, where they passed the time of pleasant interchange of social thought, inparticularly is a manapromptu so mees, and in listening to the coally good speaking, which deserved a larger tenant while yet in mortal. The writer says he intomachet Learers than were there assembled. In the Confirst Hipley's Band prefaced the exercises with exceptling. Try again, brother, and on further knowledge collections to all also gave specimens of its varied and Terhaps your skeptbal coason, which you acknowledge well selected reperfolical intervals during the day. Dr. A. H. Bachardson, manager of the Grove Meeting, pro- to the galek sympathies of your nature as appealed to soled, who welcomed the people to the ground in an (by the leve-principle in the life of the Nazarene, will artificiliate speech, in the course of which he bere regain its freedom, and you will be able still to clasp witness to his personal knowled e or the reliability. Insuds in spirit with him "who spake as never man and importance of the evidence present 3.25 the Spir Spake," without being a slave to the countless dogmas Plud Plenoracia to 31 thinkelet mass.

Plats, it, the good feet its layer in the second plats in the good feet its layer in the loom by the first layer in the second plats in the popular series which T.B. Peterson & Co., the formulation of the text thinks of a Whitevas a collisi Washington Street, corner to the property of the start texts the dependent of the start texts the support of the start texts th

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mergin, 6 the Lineary Mr. Herre, by the Shevarestority No. Greenly footshowell, br. A. H. Jacheof the last commonths there it essent the spite it collet. Camp Streeting under 115 ICo 's calent world. continuo dopo e a mercio, and month con no nor at shineshoes the yearse with notice than the last, mender to this are easing election the Table Pleasant meeting to ech. of 1 by Chinical who called attention to the educación for francia of Halfacia the combinate and high attacapation of properties are which a two 178 his an Invocation Ly Mr. Whitney, of Towell the of the services, and the people experient to their

descriptional presonably as a deputer the weather. If "The Use of Numbers in Society"; Wilson Flagg Mrs. 1 [357], who was on the mount sieldway to have considers the "Songs and Tecentricities of Birds"; told a stroken project was prevented by 19 healthy. Tennyson as a poet is spoken of at length, by Rev. bef "I) W. H. Pewe", of Philadelphia, convened a J. H. Ward; Richard Grant White gives his opinion of Psilop within "Solate" of the parties headquarters the "Nebility and Gentry of England"; "Mountains Junishis, which was well tree for a to pations, and in Literature" engage the attention of T. S. Perry: wavel a preferred while proportion of thenomena . "Trene the Missionary," continues to be of interest; verify and committees of which it was imposslehis for the felt lides (contextain a confer Hissames). It haded "The Bace, and why Vale Lost it "; there are have been so the greatly described in those columns settler sketches, short stories, etc., not here specified, that is the play if now be a selected out of the operator which combine with the departments in making up a from but reisonaly simple project othis modifies to put broad number. The poetry of the present issue is by four project on territorial view name on that occasion. Udnar-Fawcett, Miss L. W. Backus, Ernest Dale Owen, which with value feel cost destrict in his ortange and directpess' to both tight the best startificand echemistic yet as seed by the invisibles to the notice of many Mrs. Liver H. Rowell, of a Claudion street, Boston, a Lidy well and favorably known to the Spiritualists of this city as a devoted fileful of the Modern Dispensa-1. tion as a little same times as a clear-headed and critic the Beehlye," by Margaret Eytinge. Other articles, gal observer, was or elamong the ladies present at this Powell and was asked as each one in turn is generally to duested to his sittings, to give her tager into the Poppaty?" by Katharine, Hanson (the paper being a grasp of the medium, that writing taight be executed ? grasp of the reedium, that writing might be executed a regulah glance at philology; and "Little Tilian's Pal-with it as with a pen; the kid glove reconined upon her lette," by Mrs. Margaret J. Preston; No. 1N, of the hand, its presence seeming in no wise to affect the utility of the tager used. The phenomenon super- with excellent illustrations, "The Dogberrys," "St. vened as usual, the slate being perfectly clean at the commencement. Lat to the astonishment of the lady and the company, not only was a featble and infelligent communication written, through the use of her gloved-finger, but other words also legible and intelligent hade their appearance on the some reconfithe state, in a line parallel to the one which had been

traperited by her hand, and written by no visible agency, as, far as laman senses got. The process of Francis. the writing of this second message was distinctly heard by the lady and those standing by, but the power by which it was wrought was not to be detected. The writer of this account conversed with the lady at the close of the scance, and was informed by her that she had no doubt whatever of the genuineness and verityof what she had witnessed. The fact of this "double writing" is thus put on

record. If human testimony is to be received usen competent witness, here would seem to be a case of the undentable manifestation of two operating agencles at one and the same time one of them at least being invisible, and both of them having their spring of action in some force outside the nactial instrument. Mr. Powell and his estimable lady to whose frankness of manner and unrunted equantinity under the most trying electionstances the generally harmonious scances of this medium owe much in their social character istlescare to be congratulated at this important victory. Of course there are skeptical minds in the world who like Drs. Beard and Hammond, Professors Wundt and Youmans, and other pronounced enemies of Spiritnalism, prefer to believe any explanation of the spiritual phenomena, however ponderous and mystifying that explanation may be, rather than to acknowledge, even by inference, the common honesty of the medium in whose presence they may occur; and these quid nunes and their compeers are respectfully informed that theories on their part are now in order as to how Mr-Powell himself (confederacy in this case being impossible, and utterly out of the question could perform the chiro-acrobatic feat of simultaneously writing on the same side of a perfectly clean slate two sets of lines containing legible, infelligent and different messages with the single agency of the gloved finger of a

The latest and worst conundrum of the day is-What is the difference between a load of unsalable apples and a huckleberry stain on the crumb-cloth? The answer is, one is a drug on the market and the other is a mark on the drugget.

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IN HEALTH, by Dr. A. J. Ingersoll. This work is brought out by its author at Corning, N. Y., and its nearly two hundred pages are devoted to an exposition of his theory of the cause and cure of diseases as practheed at the Corning "Cure." Dr. Ingersoll arrays himself on the "faith" basis apparently, though, as the Hovana N. L. Journal puts it, the book is really an illustration " of the potency of mind over disease." The author is pronouncedly Christian in all his views, but still queries whether the idea that the Canon of revelation at least regarding diseases and remedial agents closed when the New Testament era was accomplished arose from any distinctive command of God, or originated merely in the fanciful conceptions of man. As a book written by a Christian who plants himself squarely at the outset on the old dogma of 'The Second Birth," the volume may be considered, perhaps, as a sligh of advance, since its tendency is anti-ascetle. Its teachings insisting not upon the "mortification" of the body which now is, but its evaluation to a proper degree of regard for it on the part of its vestigated Sphitualism, and feels convinced that it "Is In your first chapter was led captive by slow stages That Phenomena to Withmane thanks with which interested blacks have surrounded his Prof. J. W. advect followed in the car strain can be affine on earth.

consequences to each satisface a problem W. Jechs. Chestnat street, Platadelpina, Pagare bringing out in participated by the translation production of the characteristic meanty three Landred pages. The story Las its scene the state of the spirit postulations of with self-action highling Aracilles and Funopel and is of sur-dentities of the self-physical the Protosteries spassing interest, as well as of unique conception.

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" Butter of Pease" in Choctaw," contributed by Pred-cise Palmer and Elustrated by L. Horkins; "On Which " is a the retrospective dress parade of yes lifeles in which the days, state carriages, etc., of forther conclutions make a striking display, "Tyel (light) and "A July Fellowship" continue to be of interest: the very little readers are well-cared for, end the departments are excellent.

THE ALL VALL MONTHLY for September - Houghton, Occord . Co., publishers, An Devenshire Street, Winth op Square, Ryston shas an article on "Casar's Art of War and of Writin ." which gives blue a distin-25 Notice will be remainded to two pytherests, studshed place in this related. Professor Shaher treats the boating fraternity will be attracted to an article Mrs. Piatt and C. P. Cranch.

With Awak: for September-D. Lothrop & Co., publishers, Boston, Las a fine frontisplece drawn by Miss L. B. Humphrey, idustrating Miss Brown's poem Where the Brook and River Meet." Next comes hist such a story as children love to read, "Fright of poems, etc., are given, among which may be men-Chie the tast she had ever attended with Mr. tioned "How Umbrellas are Made in Philadelphia," by Mary Wager Fisher (profusely illustrated); "TI SI American Artist" series, about Samuel Colman. Olave's," and "The Adventures of Don Quixote, Jr.," continue to be as interesting as ever. The post of the two "star articles" of the number, as viewed by readers generally, will be awarded to "Children at New port," by "Margery Deane," with twelve exquisite pictures made at Newport by Miss Humphrey, and the new Classle of Babyland, "Tom Thumb," by Mrs Clara Doty Bates, and illustrated daintily by J. G.

SUNDAY AFTERNOON for September-published at an Main Street, Springfield, Mass.-has the following table of contents: "Cris-Cross," Rose Terry Cooke; " Popular Literature for the Young," Beverley Ellison Warner; "Esther and Ruth," James M. Whiton; "A Bit of New England," E. B. Sanford; "The Little Old Church," A. C. Gordon; "Bethany," Elizabeth W. Denlson; "The Public Schools and National Culture," Noble C. Butler; "The Old Log School-House," Richand Cordley; "Calvin the Sinner," (concluded,) Jose-phine R. Baker; "The Hebrew Hereafter," Eliot Me-Cormick; "Sing Cuckoo," Sidney Dickinson; "A Practical Leaven," L. K. Black; "The Charities of a Summer," William H. Rideing: "Latimer as a Social Reformer," Octave Thanet; "A Buried Hope," Barton Grey: "Sketches in Southern California," F. De Y Carpenter: "The Still Hour," "Editor's Table," "Literature." On and after October this magazine-in deference, we presume, to the bigoted prejudice which exists among churchmen against the Sunday papers and press-will be called " Good Company" instead of Sunday Afternoon-a step we conceive not "in the line of improvement," as its editor states, but rather in the line of retrogression.

THE MAGAZINE OF ART for September-Cassel Petter & Galpin, publishers, 506 Broadway, New York -has a touching frontisplece in " The Return of the Penitent ": its illustrations of " English Secular Architeeture" are excellent; "Master Lambton" is an effective portrait (full page); "The Empty Saddle" has sad significance; "The Last Call" is full of the fierce "life" of destruction. In its last picture (full page), Daniel faces the hypothetical lions in a fashion which ought to rejoice the heart of the average deacon and the Sunday school Superintendent. Taken altogether, the number is a good one.

THE PHRENOLOGICAL JOURNAL for September-S. R. Wells & Co., publishers, 737 Broadway, New York City-leads off its table of contents with an illustrated sketch of Andrew D. White, United States Minister to Germany; an illustrated article on "Brain and the general elections. At any rate, we believe that the at this early date.

Subscriptions to the Banner of Light come in the general elections. At any rate, we believe that the

Mind," is presented; also among other matter of interest a portrait of H. S. Drayton, editor of this lively magazine, together with a phrenological delineation of character in his case-he being, as the article states, absent in Europe on a tour, and this action on the part of his associates left behind being a clear instance of when the cat's away," etc. This publication is a worthy and useful one, and should be by all means sustalned.

THE TEXAS SPIRITUALIST for September, published at Hempstead by C. W. Newnam, has the following table of contents: "Correspondence - Evidence of Spirit Ministration"; "Table Lessons in Spiritualism"; A Splendld Test"; Our Duty"; "The Gift of Heating": "Another Letter from Massachusetts"; "An Interesting Letter"; "Editorial Notes"; "State Convention of Liberals and Spiritualists." The number entifled "Our Duty" is an extract which our Southern contemporary copies with due credit from an article appearing in the Banner of Light over the signature of our esteemed correspondent C. W. Gardner, of Ports mouth, N. H. We shall copy the preliminary call for the Hempstead Convention in our next issue.

THE HERALD OF HEALTH for September-M. L. Holbrook, M. D., publisher, 13 and 15 Laight street, New York—has many interesting articles upon hygienic subjects, among which may be mentioned Edwin Faxon's on "Yellow Fever"; the departments of Editor Holbrook are also worthy of commendation.

Gopey's Lany's Book for October, published at 100% Chestnut street, Philadelphia, has as a frontispiece a steel-plate by Darley, setting, forth graphically the mystic sports of "All-Hallowe'en." Autumn fashion plates, with profuse descriptions, and effective color ing, literary matter of the best possible character, pages filumined with choice music, rules for household emangentation, etc., etc., fill the number, and show that this nearly half century old publication has lost none of its pristing strength or attractiveness. RECEIVED: THE MANI PACTURER AND BUILDER

for September. Office of publication, 37 Park Row,

VICE'S TELESTRATED MONTHLY MAGAZINE for September; James Vick, Rochester, N. V. CHRISTIANITY NOT A TI MPERANCE RELIGION, by C. S. S. Griffing, Columbus, Obio.

THE SHAKER MANIETS to for September, G. A. Lomas, editor. G. B. Avery, publisher, Shakers, N. Y. Two Litters addressed to the Bishop of Ripon, by M. A. Orr. Published by M. A. Orr, Clapham, S. W. London, Eng.

LOCAL GOVERNMENT: AT HOME AND ABROAD, by Robert P. Porter, Esq., Chicago,

BRIEF PARAGRAPHS

The Massachusetts Society for the Prevention of Cruelty to Animals announces rewards, aggregating soo), to be distributed by its Treasurer to those who shall advance the cause in which Its members are interested. These prizes range from \$10 to \$50, and are to be distributed to those doing conspicuous acts of dislaterestedness in behalf of domestic animals.

Mrs. Lydia Maria Child, the authoress and antislavery agitator, is now seventy-seven years old, and lives at her old home in Wayland, Mass. In the course of a recent conversation with a writer in the Boston Herald, she spoke of Garrison as a firm believer (in Spiritualism, and added: "Whittier admits that there is something very mysterious and unexplained in it."

MANUTACTURED OMENS, -The introduction of atX(TVCTTRID) ONLYS, 54 for introduction of a down, which perched at the elevation on a glided eagle at the St. Augustine mass in Paris for the Prince Imperial, proved a bit. The bird, which is tame, and had three days' lessons, was attracted to the eagle by grain thrown on its back. It looked charming gyrating above the incense,—Truth (Touton, Eng.)

The lord mayor is voted an annual sam of \$50,000, free of income tax, to maintain his position; and in addition to this he has his robes voted to him, and has the Mansloa House, free of rent, to live in,

SOMURÓW, OR OTHER. Lite has a burden for every man's shoulder, Noac may escape from its fromble and care: 'Miss if the youth, and 't will come when we're older, And fit us as close as the garments we wear.

ourow comes into our lives uninvited.
Rolding our hearts of their treasures of song covers grow cold and friendships are slighted.
Vet somehow or other we worry along.

Everyday toil is everyday blessing. Though poverty's cottage and crust we may share; Weak is the back on which burdens are pressing. But stout is the heart that is strengthened by prayer, Somehow or other the pathway grows brighter, Just when we mourn there are none to befriend; Hope in the heart makes the burden seem lighter, And, somehow or other, we get to the end.

Joe Cook is just now eighering out the reason why e preponderance of causes the heterogeneous infinity of the deplorable bioplast to give way before the laughter of the soul at itself. He will descant cat-egorically and dog-matically upon this wonderful discovery in one of his forthoming Boston Monday lectures.

When Longfellow visited Queen Victoria at Windsor castle, the servants crowded on the stairways and in the lobbles to get a view of him. On the Queen asking them, next day, why this compliment was paid to the poet, she was told that they used to listen to Prince Albert reading "Evangeline" to his children, and knowing the lines nearly by heart, they longed to see the man who wrote them. The Queen is fond of telling

The Rev. Thomas K. Reegher, of Elmira, is trying to organize a stock company to build a furnace for the cremation of Luman remains.

Cassell, Petter, Galpin & Co., 596 Broadway, New York, have decided to enlarge that fine publication-The Magazine of Art-without change of price.

The Boston Herold says: "We are pained to see a clentific gentleman declare that our anthracite coalbeds will give out in the middle of the twenty-first century-say 2005. The moderate coal-bins are so contracted people can't lay in more than a winter's supply, and the future looks dark and dismal." Orful,

A New York letter says there seems to be a kind of blight or mildew on all the Stewart enterprises, - Eos-

The "blight" is undoubtedly a legitimate sequence of the grasping proclivities of Mr. Stewart; and now from his conscious abode in the spirit-world, he is using the great powers he possessed while on earth to ando the wrongs he committed in the flesh, in order that he may attain a happy condition in his new life.

Where may the wearled eye repose When gazing on the great, Where neither guilty glory glows, Nor despicable state? Yes—one—the first—the last—the best— The Cincinnatus of the West, Whom envy dared not hate— Requeath'd the name of Washington, To make men blush there was but one!—Byron

Mrs. Partington says she can't understand disquivoeally why all the big men in Germany are called Herrs. The responded that that question was her-met ically scaled!

"I should like to have such a nice-looking boy as you are." said a woman while patting a seven-year-old roungster. He scanned the lady for a few moments, evidently in deep reflection the while, when, looking her full in the face, he responded: "Well, I guess you can : I don't believe God has lost the pattern of me."

The early-rising theory to promote health is being exploded by practical people. We individually exploded it forty years ago. Early rising is detrimental to health, provided it is strictly adhered to. There is no doubt of this. Look into the cadaverous faces of most of the factory operatives, and there you will see the deleterious effects of early rising.

"Think and act as I do, or you'll be damned!" says Priesteraft, "for I am holier than thou!" When will this sort of policy cease to exist on the earth?

ONE STEP FORWARD .- Women can vote in Massachusetts-for school committees. "Small favors thankfully received," they say. In the not distant future we

time will come on this earth when woman will walk at the right hand of man, his equal.

The damps of autumn sink into the leaves, and prepare them for the necessity of their fall; and thus insensibly are we, as years close round us, detached from our tenacity of life by the gentle pressure of recorded sorrow.

Happiness like manna is to be gathered in grains and enjoyed every day. It will not keep; it cannot be accumulated; nor have we to go out of ourselves or into remote places to gather it, since it is rained down from heaven at our very doors, or rather within them.

The "adolescence" of some of our public speakers of late is outte amusing. Just what we got twenty years ago. How true it is that everything repeats itself Still the world moves; the planets keep their places the tides ebb and flow : we have day and night, summer and winter-all the same.

Common soda, such as they use in making bread, dissolved in water and used as a wash, will sometimes remove warts, says a farmer. Another says a strong wash of alum water is a cure.

WHO KEEPS DEAD FLOWERS? Who keeps dead flowers? Not 1; Indeed, not 1; The world is wild with blossoms, and the sky Drops roses, and the regal moon-lamped night Brings sculptured lilles, carved of perfect light! Who keeps dead flowers? Thenceforth away with

these, The ashy ghosts of sad anemones ! With dimpled, blushing buds refill the vase, Dipped in the laughing wine of summer days!

Coprotected female (awaking an old gentleman who s not well: "Oh, Mister, would you find the captain? I'm sure we're in danger. I've been watching that man at the wheel; he keeps turning it around first one way and then the other, and cyldently doesn't know his own mind."

Smythe was telling some friends about a wonderful parrot. "Why," sald he, "that parrot eries 'Stop, thief, so naturally that every time I hear it I stop. Now what are you all laughing about ?"

What excuse can we find for adulterators and cheating tradesmen? Ben Johnson's excuse: "It small proportions we just beauties see, and in short measures life may perfect be,"

A small child being asked by a Sunday school teacher, "What did the Israelites do after they crossed the Red Sea?", answered, "I don't know, ma'am, but I guess they dried themselves."

To have a book rebound, sling it against the wall.

The New York Evening Post attributes the increase of erline to rationalistic tendencies, and the Index, in Johnne issue upon this assumption, refers to the pious defaulters of Fall River, and the not less religiously disposed Freemans, Kemmier, Cox and Buzzell.—Hos-ton Herotd.

Soak a sheet of paper in whiskey and let the files get at it. In ten minutes you can pick any one of them up by the hind legs, and their wise look will astonish you.

W. J. Colville made his first appearance before the Lanner of Light circle last Friday afternoon, and fully sustained his reputation as a clear and logical inter-preter of the recondite problems of life. There was a crowded attendance.—baston Sunday Herald.

The fatal embrace of England may be noticed in the fate of the Bonaparte family. The first died as her prisoner in solitary confinement, the second as her guest upon her soll, the third and last as soldier in her service.

A cloud of beetles came to plague the people of Norwich the other day. The Itev. Bacon, who is on the lookout for judgments against the authorities, who will not revive the "blue laws." relative to the Sunday excursionists, should make the most of this timely visitation.—Boston Post.

A writer in the Christian Register thinks "the coming Catholie church" will admit such men as Abraham Lincoln, Charles Sumner, John A. Andrew, William Lloyd Garrison, Bryant, Holmes, Longfellow, Lowell, Whittier, Channing, Parker and Emerson.

'A country woman stopped some ten minutes in front of a store in Springfield to gaze at a patent fly-trap in operation, which was pretty well filled, and after studying the placard, \$2, intently, moved on, after piping out, to the great amusement of the bystanders, Tew dollars! I wouldn't give tew cents for all the flies in Springfield!"

An Arab writer says: A woman will make as long and as patient a tug as a camel, if you only give her a kind word and show her a bit of green comfort at the

A religious newspaper thinks that Isalah must have eaten at a railway station before he wrote this: " And he shall snatch on the right hand and be hungry; and he shall eat on the left hand and then shall not be satisfied."

A sand-storm is a rain of terra.

Never lose an opportunity of seeing anything beautiful. Beauty is God's band-writing; it is a wayside sacrament. Welcome it in every face, every fair sky, every fair flower, and thank him with your eye. It is charming draught, a cup of blessing.

'A lawyer's writ has a sue-thing effect.

Some one has wisely said that sincerity is speaking as we think, believing as we pretend, doing as we profess, performing as we promise, and being as we ap-

The earliest art students made arrow-heads. Some of the latest art students make chuckle-heads.

Schroon Lake (N. Y.) Camp-Meeting.

The services at the camp-meeting at Lake View Point, Schroon Lake, were formally opened on the evening of the 11th Sept. II. J. Newton, of New York City, delivered the opening address. He said:

Dear friends, the pleasant duty devolves upon me to open the sessions of this meeting. I most cordially welcome you here. The object of this meeting is to promote your personal spiritual welfare, and to emphasize the great truth of Spiritualism. Spiritualism came to the world in a time of great need. Doubt of immortality seems to be settling down upon the world. Hence Spiritualism, with its unmistakable demonstrations of persistent life after death, finds an important work to do.

The speaker proceeded in a learned manner to comment on the progress of science and the decline of mythological philosophies: Science is no longer on the defensive. She is now aggressive. The old strongholds of the church are being stormed. We are engaged in a glorious work. There have been apostles of political lib-They were needed; their work was noble But our work is equally great and good. The slavery to creed is sad to contemplate. Spiritualism is the emancipator. Come, join with us in the glorious work. (Applause.)
The writer then said a few words, and the

audience dispersed. The services on Sunday, the 14th, were very interesting. Large audiences assembled and the speakers were attentively listened to. I shall give full details of the meeting in a future

letter.
H. B. Storer, A. A. Wheelock, Nellie Brigham,
Abby Burnham, J. F. Baxter, Captain Brown,
Mrs. Morse and others have been engaged as
speakers. E. V. Wilson will be on the grounds.

NOTES.

The Ballston (N. Y.) Band will furnish music

The Ballston (N. Y.) Band will furnish music for the camp-meeting.
President Beals, of the Lake Pleasant Camp-Meeting, Mrs. Hawkes, Chas. Sullivan, Captain H. H. Brown, Miss Dyer and E. V. Wilson reached Lake View Point on the 12th inst.
Visitors all agree that Schroon Lake has not been advertised beyond its merits. Next summer there will be a great influx of visitors to this point. this point.

H. J. N. admired. J. Newton's opening address was greatly London Spiritual Notes.

Fo the Editor of the Banner of Light :

Signor Enrico Rondi is busily engaged on a large book entitled "Materialization," which will deal largely with his recent experiences in Miss Kate Cook's scances. Sig. Rondi has attended several hundred scances with this medium, and understands the matter better than almost any other investigator in London. His book will surely be a great addition to the literature of Spiritualism.

Mr. Chas. Blackburn is erecting a "a new cabinet on scales" at 33 Museum street, in the office of The Spiritualist. It is for the purpose of marking the changes in the weight of a medium during the manifestations. The experiments will probably be carried on under the supervision of Mr. W. II. Harrison. It is to be hoped that after all this enormous outlay of money, the undertaking will be successful.

The Right Hon. Countess of Caithness is in town, for a short time only, but is more deeply interested in Spiritualism than ever. She has a great many private receptions, which always terminate with a séance. Mr. and Mrs. J. Wm. Fletcher are always present at these meetings, and contribute not a little to their success. The Countess will leave for the Continent about the last of September for the winter.

Genevieve Ward, the American actress, is meeting with unprecedented success at the Lyceum Theatre in a new play called "Forget me Not.'

There is to be a new monthly paper started soon in favor of Spiritualism, to be called the Pioneer. It will be published at one cent per copy, and will endeavor to represent the interests of all classes in Spiritualism. W. H. Lambelle is to be the editor.

Mr. William Eglinton has been meeting with the most astounding success in Bruges. An account is given in The Sniritualist by Florence Marryat, which plainly shows how grand the power is when it has a chance to work.

Mr. Thomas Walker, the young English lecturer, arrived from Australia the 28th of August, very unexpectedly, and lectured at the Spiritual Institution August 31st. He has made a tour of the world, and has met with the most flattering success everywhere. Doubtless he will find plenty of work in England, where there

are so few good speakers. Trance and test mediumship are every day on the increase in England. There have never been so many trance mediums in London before, and they are all having plenty of work, and are giving a better tone to the movement.

FIDELITY.

NEW MUSIC.-We have received from the publisher, Ignatius Fischer, 175 Summit street, Toledo, O., the following new compositions: "Waite Waltzes," by William Welling; "Inspiration Waltzes," by Frank R. Webb; "Appleton's Guide," comic song and chorus, by Rollin Howard.

F. W. Helmick, Music Publisher, No. 136 West Fourth street, Cincinnati, O., forwards us a new song, 'Plant Sweet Flowers on my Grave;" music by Eddle Fox, words by "H. W. F."

We know that there is nothing on earth equal to Hop Bitters as a family medicine.

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