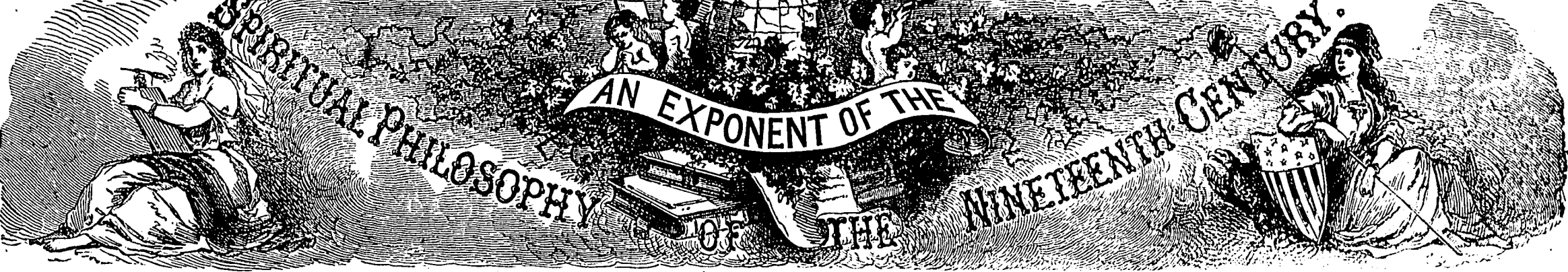


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Original Essays.

SEERSHIP AND HISTORY OF THE BIBLE.

BY PROF. ALEXANDER WILDER, M. D.

[Conclusion.]

The vision of Elijah at Horeb belongs to the category of initiations. The place had been "holy ground," or consecrated before Moses became an *apostle*. Sin, the moon-god, had a shrine there. The *prophet* 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 Daniel and Ezekiel, nor in the fire, like Moses. Monk-like, he enveloped his head in his cloak, and heard the Bath Kol, 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 scribbles," not of Hebrew blood, but recognized by them. I mean the Kenites. The father-in-law of Moses is represented as one. They dwelt at Jericho (*Judges* i.) where Elisha had a convent of "young prophets," of whom he was abbot, or father. They also occupied "the south of Judah" (*Judges* i., 16; *Samuel* i., xv., 6; and xxx., 29, also *Chronicles* i., ii., 55). The Rechabites belonged to this tribe. They occupied Bethelhem, 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 that he neither shaved nor drank wine indicates the same thing.

When Elijah journeyed, he left his servant at Beer-sheba, and went "a day's journey into the wilderness." This was in the very midst of this mysterious people. He prayed to die, as Amenophis asked to behold the gods. He was sent on to Horeb. Moses, after a sojourn with the 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 prophets and the Kenites, as one order. It is not very unlikely that the Essens of later day, who also dwelt in the frontier country, were of the same ilk; perhaps also the Nabateans. The wisdom of the people of that region—Teman 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 characteristic form in the person of Elisha. Dr. Oort conjectures that many prophets were indicated by this one personage, and this is not unlikely. The puerile stories of opening the Jordan by a stroke of Elijah's mantle, and the cursing of the bad boys at Bethel, who mocked his bald or tattered head, are interpolations.

I have already mentioned his interview with King Jehoram, when he became enthusiastic under the influence of music. All the ancient mystagogues made great account of chanting and *carmina* in incantations and charming. Even now preachers cant, and church-music is depended upon to fill the seats. The Quakers, discarding voluptuous agencies, have uniformly excluded music from family and meeting-house. But they will have the alternative to adopt them or cease to exist as a people. Jacob Bryant tells us that the Canaanites were remarkable for their proficiency in music. The emaculates and women who thronged their temples chanted the sacred hymns, and probably ministered to the worshippers. (*Kings* i., xiv., 21, and ii., xxiii., 7). He thinks that the sirens, Lamie, 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.

The prominent miracles of Elisha are easily 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

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

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 Iteh-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 Persian), says Herodotus, "is affected with leprosy, or white spots, he cannot enter the town, nor have any intercourse with the other Persians. They believed him to have that disease in consequence of having sinned against the sun," or Mithras. The fact is, the ancient Persians held lying in utter detestation; and 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 leprosy people we would have! Then, too, serofolia, 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 King on a sick bed. Hazael, a courtier, waited upon him to learn his judgment of the matter. The prophet warily replied that the disease was not mortal, but he would not survive. Then looking upon Hazael he predicted terrible calamities to be inflicted on the Israelites. Hazael protested: "But what is thy servant—a dog (or underling)—that he should do this monstrous thing?" "Aye," replied the prophet, "but thou art to become the next King of Syria." Away went the favorite, and lost no time in assassinating the sick King.

Returning home, the prophet despatched a messenger—the Rabhis say, the young Jonah—to Jehu, general in command at Ramath, beyond the Jordan, to instigate him to revolt. Jehu was himself of the house of Omri, ambitious, treacherous and cruel. He lost no time 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 mythical appearance. Before this the feeble chieftains of tribes were most conspicuous, and heads of families had in turn aspired to supremacy. Elisha contemplated, at one blow, to annihilate the rival houses and place one single dynasty on the throne of Israel and Judah, Perea, Idumea and Syria. This was necessary, to prevent absorption by the growing empire of Assyria.

Jehu was incapable. He neglected the opportunity to annex Judea; and after a few years a priest named Jehoiada seized the reins of affairs. He placed Jehoash, an infant prince, on that throne, and established a "covenant" or constitution over the country, which confirmed sacerdotal ascendancy and political control in the tribe of Levi. If this is not a historical fact, it was a story constructed to sanction a similar action on the part of the Hasmoneans at a later period.

The war with Syria was continued, and Hazael acquired the territory east of the Jordan. Shalmaneser, the king of Assyria, employed the opportunity of reducing both Jehu and Hazael to vassalage. The next king, Jehoahaz, was more unfortunate than Jehu. Hazael was dead, and his son, Ben-Hadad, crossed the Jordan and harassed the country.

Several events are recorded which illustrate the clairvoyant and clairaudient powers of Elisha. I do not like the endeavors to explain 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 anaesthetic 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 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 about Elisha."

A considerable party of the prophets disliked 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 every 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, Jehoahaz. She had boiled her son for food and shared it with her neighbor, but the latter had evaded reciprocating by offering hers in turn.

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. Without 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 Perea, 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 Euphrates, 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 P'tuin 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 Jeshurun (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 preeminence; 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 ascendancy. 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 Astarte-worship. We can see no difference between the Israelites, the Phoenicians, Assyrians and Corybantes 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., 23) 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 settled by the umpireship of Assyria; Syria and

Israel being annexed in turn, and Judea made 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 ascendancy. 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 bathing.

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., 2); the real Messiah, the prince of peace, or prince Solomon, "the root of Jesse," was Hezekiah, evidently a chieftain from Bethlehem (see *Malch. i.*, 2-3). Upon his accession, one more endeavor was made to unite the people. A religious revolution began. Serpent-worship was abolished, the Baal-pillars, Venus-symbols, *Tamms*, or temple-mounds, destroyed; and the passover ordained as a national festival. (*Chronicles* ii., xxx.) 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 pagan witchcraft—(viii., 19, 20; xix., 3; xxix., 4). Literature was cultivated; Hezekiah is credited with collating the book of *Proverbs*.

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 disappointed by the prophets of their own times, his name and memory are fearfully blackened. The men who wrote the Jewish Scriptures had little toleration.

At this time the worship of Assyria was introduced into all subject countries; and the sun-image, the *Mithra*, or *Assur*, was mounted on high in every temple, including the one at Jerusalem. The Jewish King, doubtless, was a rebel against 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 we remember that Uziah was driven from the temple outright by a mob of priests; and Hilkiah caused Josiah to establish "the Book of the Law."

If Manasseh was cruel, as well as corrupt, the men who dictated the policy of Josiah fearfully avenged it. Probably he was. The earlier Judean or Israelitish kings are depicted as "doing evil in the sight of the Lord." But none of them are charged with persecution. Solomon, Jehoram and Jehoash began their reigns with a massacre; and Baasha, Zimri and Jehu exterminated the royal families that they had displaced. But religion was in all countries a family 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 Astarte, the star-symbols, and other emblems of the Assyrian and Phoenician worship were removed from the temple; the idol-priests, the *kadeshim* and temple-women were also expelled. The topket, 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 enthusiasm 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, and displayed no enthusiastic fury. He wrote

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, I sent them not, neither have I commanded them, nor spoke to them. They prophesy to you a false vision and divination, and a thing of nought, and the deceit of their heart.' " "Mine heart within me is broken because of the prophets; all my bones shake: . . . both prophet and priest are profane. . . . I have seen folly in the prophets of Samaria; they prophesied in Baal. I have also seen in the prophets of Judah 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. I have 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 hath a dream let him tell a dream; and he 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 soothsayers, which say: 'Ye shall not serve the king of Babylon.'" "The prophets that have been before me and those of old have prophesied both against many countries and against great kingdoms, of war, and of evil, and of pestilence. The prophet which prophesied of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath sent him."

This is an un lucky 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 Jehoahaz "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 Talmage.

Kings kept prophets of their own. David had 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: "Thou hast also appointed prophets to preach of thee at Jerusalem, saying: 'There is a king in Judah.'" In his turn Nehemiah invokes: "My God, think thou upon Tobiah and Sanballat according to these their works, and in the prophecies Noadiah, and the rest of the prophets that would have put me in fear." It had been found good worldly-wise policy to keep prophets in pay, because of their influence. Philip of Macedonia 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 disbelief in any spiritual existence whatever, except as a bodily function. This indeed is the climacteric 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 keep 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 redactors cut off 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 another what sense it has, with the *mesora*. 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 SPIRITUALISM.

BY Z. T. GRIFFIN.

The domain of science is to accept—at least for examination—all phenomena occurring in the world. Science, in the broad, common acceptance 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. Surely the alleged facts are capable of being collated

and arranged into groups, according to their various 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 from that of the so-called spirit-world. In this, 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 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 "old intellect" is in every way capable of viewing and dissecting inanimate bodies, shells, bones and fossils, the "new inspiration" or clairvoyant eye is necessary to accurately discern the spirit which once pervaded those bodies, shells, bones and fossils.

It is not denied but in the two realms, the physical and the spiritual, there are two sets of laws which are only applicable to their respective realms. But, as a whole, we must accept the maxim that mind rules matter and molds it into the requisite forms, and in this view it is true that even science is made amenable to Spiritualism, and as no man of science or set of men can 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 world, and these scientific authorities cling to their traditions 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 spirit-world and dealing down with the light of his past body? When one that of this world contains has been brought to this investigation?

The investigation of the spiritual nature of man is but just begun in this day and country. In many a patient investigation, after a score of years of careful study, exhibits that he has only just commenced to comprehend the subject, and is fairly ready to proceed to the first lesson of the spiritual realm yet to come.

At South Brook, Sept. 17th.

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

The Chairman, Mr. Charles B. Miller, in opening the morning exercises, 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 utterances. For five years in unbroken succession, he said, Mrs. Richmond has visited Brooklyn, spending the month of August with us. This year, unlike those that have preceded it, she calls to speak in other localities have been so numerous and urgent that her stay with us, I regret to say, will be necessarily limited, and this may, and probably will, be the only Sunday during her present visit that she will be able to speak from the spiritual platform in Brooklyn. Considering the circumstances that have detained our friend on her journey from Chicago to Brooklyn, Mrs. Richmond's presence here on the 17th Sunday of August instead of the first, 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 camp-meetings in Michigan, in Northern Pennsylvania, and last Sunday at Lake Pleasant, Massachusetts. It must be a source of gratification to our sister, as it is to all true and earnest spiritualists, that our true and inspirational speakers, among 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 audiences, numbering thousands of thoughtful and intelligent people, who have listened to her grand inspirational utterances on her journey from Chicago to Brooklyn.

It was only last Sunday that I had the pleasure of standing on this platform beside another noble-minded woman, one of our most brilliant and gifted spirits, a faithful and true friend of the spirit-world, Mrs. F. O. Hyatt. I stated to Mrs. Hyatt, and I now repeat the same statement in the presence of Mrs. Richmond, that my views of the present aspect of our cause were most hopeful and encouraging; that to my mind the senseless cry of "fraud" against our medium has nearly spent its force; that, growing out of the frequency, variety and more demonstrative character of the spiritual phenomena, 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 true and inspirational speakers. This is the status of Spiritualism in Brooklyn, and I think it is measurably so elsewhere. This awakening among Spiritualists, and an avowed spirit of inquiry among our opponents will, I am rejoiced to believe, increase the demand for the services of our true and inspirational speakers, widen the circle of their influence, and greatly increase their power and effectiveness.

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 rejoice in your success, and we will continue to support and sustain you in the glorious work in 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 acumen, grasp and mastery of the subject, 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 mediumship, and how can we distinguish between clairvoyance and psychometry?

Ans.—Clairvoyance is clear seeing or the sight of the spirit. That which is called psychometry has been variously interpreted as being soul-reading, 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 material structure without its corresponding mental law and mental power, psychometry is the reading of the soul of life; that which discerns beyond the substance, the spirit of matter as well as the spirit of life.

We would define clairvoyance 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 mediumship 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

traced from 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 delineator must not only be in rapport with the subject (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 discernor, the reader of the spiritual history of the world, as the geologist 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 capable of sufficiently expressing what the spirit discerns.

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 said to be the investigation of the spirit as nearly as the human mind can comprehend what that sensation is. All senses merge into the one of perception, which is the faculty of discovering whenever spirit has been, and the lines of sympathetic interlinking the various stages of mental intelligence and thought in the universe.

The following was sent up from the audience as a subject for the improvised poem: "Loving, bright and beautiful, for your thoughts have come like the white spray from off the ocean wave. Saying, 'Oulna, welcome to our home. And thanks for all the loving words you gave, That round our hearts like flowers bloom again After the night of pain.'"

As sounds of music greeting one afar,"

And as
"Like the white spray from off the ocean wave,"
"LOVING, BRIGHT, AND BEAUTIFUL, FOR YOUR THOUGHTS HAVE COME
"Like the white spray from off the ocean wave."
Saying, "Oulna, welcome to our home."
And thanks for all the loving words you gave,
That round our hearts like flowers bloom again
After the night of pain."

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

As spring time finds you say Oulna comes,
Singing once more the songs of heavenly peace,
Releasing thoughts from the earthly thrones,
And bidding all the sorrowing tears drop cease.

As gentle messengers Oulna comes,
As snow-flakes falling are her words of truth,
Even so to breathe those flowers in your homes
That long endure love and endless youth.

Oh, thank you for your loving words this day,
They wreath around Oulna's heart as flowers;
She bears them to her angel-home away,
And adorns with them her celestial bowers.

Thanks for this welcome to our instrument;
As sounds of music 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 spirit seat and sit therein
Till my spirit all its joys impart,
And each soul from its sadness I may win.

Oulna blesses you with her sweet love,
She breathes upon you all the magic power
That she can gather in her home above,
And binds for you this day a spirit bow.

REMARKS OF THE INFINITE SPIRIT OF LOVE
abide with you all, wreathing around your
hearts and homes the blossoms of immortal life.

THE CHAIRMAN stated that after the morning

lecture 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 audience, and he extended a most cordial invitation to him to come upon the platform and speak, even if but for a few moments, to an audience of Brooklyn Spiritualists.

Mr. Miller further said that in the regular discharge of his duty of presiding officer of the Brooklyn Spiritual Society he had, within the last few months, welcomed to this rostrum a number of clergymen, or ex-clergymen. Among them were the Rev. John Tyerman, Rev. J. M. Peabody, Rev. Mr. Fishbach, and this evening he hoped the friends 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: in showing what valuable and most important contributions 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 convictions.

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 that 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 had the Reverend 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 attracted here to-day by the announcement of 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 1854 I commenced investigating Spiritualism, and was not converted until 1879, and not until we formed a circle of five physicians and three preachers—among whom was the Episcopal Bishop of Tennessee, and after careful examination 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 Harding, who had just come from England. When in Boston, a friend took me to see the Davenport Brothers, through whom I 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 think probably that it was for some things I have told Colonel Kase—for I have associated with him a good deal—of quite a number of

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—wonder-seeking, 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 lawgiver in the universe of God. Let us, Paul says, leave the appearances, they are necessary; I count that phenomenal Spiritualism is just as necessary for the philosophy and the going on to perfection as the letters are, and the syllables, and the words, and paragraphs to the acquiring of knowledge; just as necessary as the figures, and the rules, and relative values of those figures, are to the acquiring of the grand demonstration of truths in mathematical science. But let us not stop with the first principles; let us go on to development; let us become more spiritualized; let our motto be "onward and upward" 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 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. 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 periodical, every lecture that has been published of hers while on her European tour, and I am glad to know that you appreciate her so highly, and give her the endorsement and happy greeting you did this morning. From my heart I 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 verbatim report of this lecture will appear in the Banner of Light next week.—Ed. B. or L.] From among the subjects presented for the improvised poem the audience selected the following:

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

There's a message of the summer air
That's freighted with such blessing:
There are beings ever bright and fair,
That bend to your entreating.

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

Out of a sphere that's fair and bright,
Where firm, unbroken ever,
Immersed 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 w' 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 one brother;
We gain the path to Heavenly life
By helping one another.

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

Oh, brothers, sisters, in your home
Bene 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 fears and pain distressing;

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

Freedom from a' that dread and doubt,
That fear of gods supernatural;
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 eye 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 a Mass Convention at Brock's Hall, Felchville, Sept. 13th and 14th. The attendance was large, and the speaking of the very best. Among the speakers 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 Montpelier, Vt. A greater interest was manifested in this meeting than at any other 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 inhabitants can do is to "smoke 'em out," and they say they have done it so much that their old women, and young women too, "look like dried beef on the hoof."

When a man's temper gets the best of him it reveals the worst of him.—Yonkers Gazette.

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 21st of July could I say "I know that this is not deception; I know that this is the operation of disembodied spirits upon matter."

The strict physical restraints under which Miss Morgan places herself are familiar to your readers through the admirable letter of Dr. J. M. Peabody in a late Banner.

Seated in the cabinet, under these test conditions, Miss M. was plainly visible during a large part of the séance; and what was still better for those of the audience, who, like Thomas of old, must feel as well as see, we were permitted to walk up to the cabinet and shake hands with the spirit-forms, and touch the medium at the same time. The most beautifully developed spirit-form I have ever seen materialized 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 room.

All of these manifestations, except the illumination, I had previously witnessed at the same place several weeks earlier, purporting to come from the same spirit; but owing to the fact that I could not be positive that it was not the medium, I was not deeply impressed with the séance. A wonderful development of power on the part of the spirit controlling was manifested, showing to my mind the truth of the oft-repeated prediction from the spirit-world, that materialization (as well as all phases of spirit-mediumship) 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, healthier, and more profitable than the blind experimental searchings of to-day as is the modern chemical practice ahead of that of the old alchemists. Out of darkness comes the light.

Yours truly, F. M. P.

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 Vaneuse. 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 piazza, 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 summer-house, she walked down a broad path running east forty-two feet. Again she came out, and stood on the east end of the piazza, 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 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 séance, 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 house, sixty-three feet, and yet again south-west thirty feet.

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 evening 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 Immed the "Searer, 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 husband, and 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 the open doorway, giving us ample opportunity to observe them. After they retired, my wife again came out leading the medium, and stood some time in front of us each, taking one of my hands in hers. There was 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 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, "credulous" kitten followed us to the summer-house on this as on other occasions, and persisted in rubbing herself against my wife's dress, and purring around her as she walked just as if she had been a real being, and not the creation of a crack-brained, half-witted Spiritualist. So too, a very large Newfoundland dog, who, with a still bigger St. Bernard, keeps watch at Vaneuse 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 home, and walked short distances in other directions. We all generally preceded her in her walks—myself next to her. She now seemed very anxious to make me understand something that I was unable 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-erected moon were beautifully gleaming amongst the old orchard 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 moonlight 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 brilliant white robe, and that of the medium, in her usual dark dress, protected on that occasion against the damp by a woollen 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 séances 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 seven acres) as freely and with as much delight as they were formerly accustomed to do before they had ascended 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 accomplishments that attend these evening out-door séances. 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 children and friends, when she was 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. HAZARD.

South Portsmouth, R. I., Sept. 6th, 1879.

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 allopathic 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 surprise—that 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.

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

THE SICK CURED

Or, The Heavenly Kingdom.
BY D. W. BULL.

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