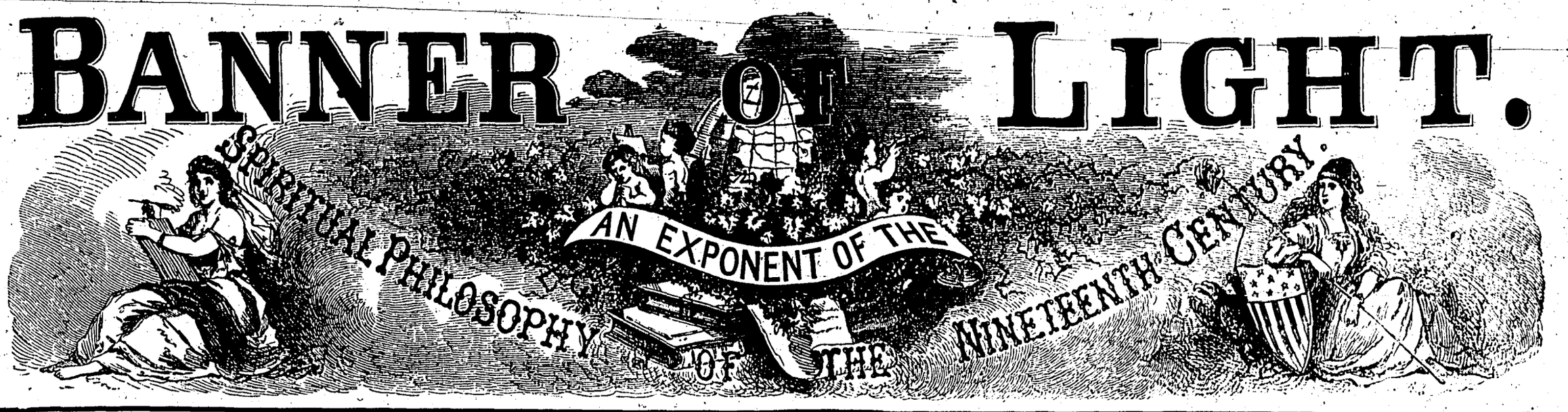
# BANNER OF LIGHT.

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### Banner Contents.



## Original Essay.

## SPIRITUAL GIFTS.

NUMBER SIX.

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

### The Double; or, The Apparition of Still Embodied Human Spirits.

Who has not heard of the Scotch Wraith, the German Döppelganger, the English and American Double, in a word, what country or what age is exempt from the belief that the human spirit has been and is seen apart from its mortal body, and that ere death has severed the connection between the two? The illustrations of this phenomenon that the literature of every country affords are so numerous that the facts overwhelm us. No phase of the so-called supernatural is more widely testified of, nor more universally believed in. So frequent and well-proven are the records of these apparitions, that even the materialists, who deny the continued existance of the soul beyond the body's death, do not attempt to dispute the occasional appearance of "the Double"; in fact, many intelligent disbelievers in the soul's immortality excuse their skepticism on the ground that the "*Aural* Form," Nerve Spirit, "Magnetic Shape," &c., &c.—that is to say, the spiritual body or envelope of the soul—can at times appear in places distant from the body, and that this class of apparition "covers the whole ground of spectral appearances." Without attempting to combat a position which, however popular with the materialists, has been proved a thousand and a thousand times again to be utterly fallacious by the Spiritualists, we simply allude to its prevalence to show how undeniable by any class of mind the phenomenon of "the Double" has become. Whilst it is almost superogatory, therefore, to go over the ground of evidence on this subject, and history, from Cicero and Aristotle to Byron and Shelley, teems with statements which place the facts beyond denial, it is curious and interesting to note that no theory however profound, or speculation however philosophic, could solve the mystery of these appearances, until spiritual manifestations entered upon the scene, when lo! as by the wand of a magician, the veil is lifted; the same philosophy which lucidly and naturally explains the existence and operations of the soul when freed from the body, applies to its still partially fettered functions whilst yet associated with the body, and we who are Spiritualists have only to watch and observe what the spirit can do as an enfranchised soul, to apprehend that all its powers and possibilities were in being, though yet embryotic, whilst it inhabited the mortal form.

We now KNOW that as immortal spirits, whatever wonderful and glorious attributes the cycles of eternity may unfold within us exist in germ from our first moments of earthly being. The radiant archangel of ages yet to come may be folded up like a chrysolitic worm within the perishable clay of some poor despised mortal of our own time; but certain it is that whatever attributes belong to the spirit in eternity belong to it also in time, and though the obstacles of matter may oppose many barriers to the expansion of our spiritual faculties whilst enclosed within the dungeon bars of earth, the soul can from time to time look out from its material surroundings, burst temporarily through its fleshly prison, and manifest foregleams of that real nature which death alone can fully reveal.

The philosophy which covers the ground of the spiritual manifestations, especially those of a physical character, must be remembered when the reader would attempt to explain the appearance of the "living spirit."

Having enlarged on this theme so much in preceding papers, we shall now only briefly reiterate such points as may serve to recall the more important features of the phenomena. The human structure in earth-life is a trinity of elements, namely, MATTER, the outward form; LIFE—or FORCE—the element which includes magnetism, electricity, the vital principle, the power of motion, &c., &c., &c.; and SPIRIT, whose attribute is will, intelligence, thought, &c., &c.

As it is with Life or Force that we have to deal in this paper, we need not touch further on the distinctive characteristics of the other two elements.

Whilst we are assured by repeated experiments that the life-principle which vitalizes the human form is not in actual *quality* and *degree* one and the same as the electrical current evolved from minerals, we have abundant evidence that many of its procedures in the human system are conducted on electrical principles, and so perfectly synonymous have the motions of life and electricity exhibited themselves in many respects, that the human organism has frequently been called a grand battery, an electrical machine, or a prime magnet. The writer's opinion, strengthened by that of her spirit teachers, is, that the electricity, magnetism and life-principle generally of the universe, no less than the life-principle in animated beings, is one and the same *original force*, and that the variety of its exhibitions in the different forms of heat, light, motion, attraction, repulsion and life, are due solely to the variety existing in the atoms of matter through which the one universal force operates. Thus the fine, mobile and varied particles of the animated structure must impress a different form of operation upon the force that vitalizes them, than that imparted by the copper and zinc of the galvanic battery. Still the analogy between electricity evolved from minerals and the life-principle of animated beings is so close, that we have a right to expect a similar analogy in the results derived from each source. For example, electricity travels over conducting lines wholly irrespective of distance. We know that thought, which is the attribute of spirit, does the same; but the philosophy of animal magnetism and the appearance of the living spirit at places far distant from the body proves that the life-principle, which is the spiritual body, can travel away from its source like electricity, irrespective of space. Electricity as a force can act upon ponderable substances, move them, produce detonations, be felt as a force and seen as a light. The spiritual body has not only been seen but felt and heard, and cases are on record where the Double has moved objects as well as conversed intelligently. It is more than probable that whatever phenomena can be effected by electrical force or galvanic action can be produced also by the vital principle, subject to the limitations of the atoms through which it acts. It can be projected from one body to another, as shown in the act of mesmerism. It can be sent at will to any distance, as the experiments of magnetizers fully prove. It can be made to produce both physical and mental impressions on distant subjects. It can be communicated to inanimate objects; in fact, it leaves an impression on every object with which a human being comes in contact, a fact amply proved by "psychometry," or the ability which certain sensitives possess to disclose by touch the characteristics of those who have been in contact with the object examined.

Once admitted that the life-principle in mortals and spirits is one and the same element, and that in both states of being it is analogous with electricity, and the phenomenon of the Double is at once explained. An individual endowed with an excess of magnetic life, or one who parts with that life-principle very readily, not only gives off a sphere which can be sensed, in immediate contact, but even be seen at any point where it is carried by the will, or thought, or strongly attracted by some psychological inducement. This life-principle in animated beings always assumes the determinate shape of its originator, and thus the Double is seen arrayed in the very garments which belong to its subject, and thus, too, it manifests those characteristics which are most strongly in operation in the mind of the subject at the time of the apparition. As a general rule, the manifestation of the Double is an involuntary act on the part of the person whose magnetic shape is perceived. It is, as before remarked, most commonly the projection of a strong concentration of thought, anxiety or interest toward the point in space where it appears, but sometimes it is an inevitable efflux of magnetism only, and appears around certain individuals in the form of a double self, or sphere, and not unfrequently it has been seen as a second self by the very person from whom it emanates.

There are some few cases in which a strongly magnetic person with a considerable amount of psychological power can send the spiritual body forth at will, but these individuals are rarely endowed, and their powers are exceptional, and generally the result of culture and repeated experiment. There is still another mode of representing the living spirit, and this the somewhat rare one of a disembodied spirit's act; that is to say, disembodied spirits do at times clothe themselves in the magnetism of their mediums for the performance of powerful demonstrations, and thus it is that at circles for physical force manifestations, the *double* of the medium has not unfrequently been seen, and deemed to have been the medium himself, whilst it may generally be remarked that materialized spirits resemble their media, an item of philosophy which also extends to writing, drawings, and even test messages, all of which are more or less colored, shaped and characterized by the influence of the medium's magnetism. We shall now proceed to give some illustrations of the phenomena under consideration, and whilst we repeat our *repertoire* of facts includes the history of the race from all ages and in all countries, our selections will be drawn from our own times, and only be presented as examples of the different phases we have been attempting to classify.

We propose to speak, in the first place, of those cases wherein the operators projected their spiritual bodies in certain directions by will—where those bodies were at times seen, heard, and felt, making it evident that the pabulum used was the electro-magnetic force of life, the motor, the intelligent principle of will or spirit. Many of our best clairvoyants claim to have the power of sending forth their spirits at will, and numerous instances are given by them and their biographers of this phenomenon.

The following cases are preferred to others because they are now recorded for the first time. Dr. Fowler, late of Columbus, Ohio, now, as we are informed, an inhabitant of the better land, possessed the power of sending forth his spirit at will in an eminent degree. Being a popular and successful medical practitioner, he would not unfrequently visit spiritually the patients with whom he had left special directions, to test their obedience to his prescriptions. In several instances Dr. Fowler amazed and even horrified his patients by informing them of secret derelictions to his orders which they had deemed entirely unknown to any human being, and in this way he became equally feared, sought after, and believed in as a remarkable clairvoyant.

Mr. George Walcutt, the inimitable spirit artist, also of Columbus, Ohio, was, like Dr. Fowler, endowed with the faculty of quitting his body and wandering forth in the spiritual state and in the full possession of all his faculties. The writer was one evening present at a social gathering at the house of her esteemed friend and host, Mr. Savage of Columbus, when Dr. Fowler, who was an expected guest, made his appearance at about 8 P. M. "Has George Walcutt arrived?" was his first question. On being informed that he had not yet come, he said very gleefully, "Well, I intend to have some fun with him presently. Last night I *went out of my body*, as my custom is, to see a patient that I felt certain would disobey orders, and I resolved to make a private inspection of what was going on, and report my discoveries in the morning. Now just as I was passing the corner of Main street in my own peculiar way, whom should I meet but George Walcutt; but sure enough *he was out*, like myself, on his spiritual perambulations, Heaven alone knows where, but the best of the thing was that he marched above the ground more than two feet high, showing to me how lofty the fellow is, and what an aspiring spirit he has. 'Well,' says I, 'I'll mark you, my lad!' so what did I do but looked at my watch, which was just twenty minutes to eleven; then I pulled off my hat to him, and made him a bow. He saw me, or seemed to see me, for he raised his hat to me like a lord, and on he strode, beating the air as if the earth were not good enough for him to tread." The Doctor laughed heartily at his own conceit, charged us not to say a word to George when he arrived, but wait his own return, he being obliged to go away again (this time bodily) to see a very sick person. He had not been gone more than ten minutes when George Walcutt, accompanied by his wife, entered the apartment. Looking round the company and not perceiving the familiar form of his friend Dr. Fowler, he remarked, "I have a good joke against Fowler; I *went out last night* on a roving commission, and just as I was making my way round the corner of Main street, whom should I see but the Doctor. At first I thought it was himself bodily, but I soon found it was his double, for he actually seemed to be walking in air about two feet from the ground. I suppose that arises from his high opinion of himself, and his belief that he was too good to walk the earth like common people; however that may be," he added, "he bowed, or seemed to bow, and I raised my hat to him. Now what I want to see is this: whether he had any dream about me that he can remember last night, or what under the sun it was that I saw perambulating the streets."

"*You* saw!" exclaimed Mrs. Walcutt, laughing; "much you could have seen last night, for you were sick in bed by eight o'clock, and I'll vouch for it never got up again till eight o'clock this morning."

"I saw Dr. Fowler at twenty minutes to eleven last night," responded Mr. Walcutt impressively. "I saw it was that hour by the Capitol clock. I met Dr. Fowler in Main street, raised my hat to him, and he bowed to me, then drew out his watch, looked at the time, and passed on."

The reader may make his own comments on the story; our part is simply to narrate it as it occurred, and to add that both these gentlemen had given similar tests on many previous occasions, been seen and recognized frequently at distant places when their wives testified to their being quietly ensconced in their own beds, and, as on the night alluded to, had often met and recognized each other in their spiritual perambulations.

The phenomenon of each seeming to see the other walking in the air two feet above the earth was new to them, and both being philosophic reasoners, inclined to the opinion that there was some lack of attractive power in the state of the earth at that peculiar time, so that the magnetic bodies of the seers were in reality not in the usual close contact with the ground which they assumed to be their ordinary state. Those who have read attentively the History of the Seeress of Prevorst, as given by Kerner, her physician, will remember that she possessed the power to quit her body at will, nay, on some occasions she could actually make *knocks* to awaken the attention of those whom she spiritually visited. In nearly all the published histories of Witchcraft frequent mention is made of the "Spectre," or apparition of the accused person, being seen apart from their bodies. The grotesque and fantastic imagery which poets employ when discribing the revels of the "Witches' Sabbaths" is founded upon the legend that certain evil-minded mortals can quit their bodies at pleasure, and though they may require, as tradition affirms, a broomstick to ride through the air, or a seive to float on the water, withal the idea embodied in these descriptions is predicated on the popular belief in the "Double," and the opinion that those who could thus spiritually quit their bodies and present themselves in distant places, were endowed with a power which constituted the main feature of witchcraft. Ill-starred indeed were the apparitions of the Double in ancient times, as the trials for Witchcraft recorded in Scotland, New England, Germany, France, and indeed throughout Europe, during the middle ages, abundantly prove. In many of the narratives published by Glanville during the famous epoch of Scotch Witchcraft, when the first King James of England was himself the prosecutor, it is repeatedly alleged that those accused women who were actually seen at frightful witch-gatherings, and in the commission of evil deeds and malign incantations, were at the same time proven to have been quietly sleeping in their own beds, and reposing *in their mortal bodies* by their husband's sides.

Did the order of our subject permit us to cite historical records of this character, we might fill a volume with such narratives; recurring to our purpose of using only such illustrations as the passing events of our own time and experience afford, we merely allude to the fact that in the ages so justly described as "dark," the phenomena under consideration were frequent of occurrence, and formed the most baffling, mysterious, and unaccountable features of the Spiritualism of the time. Happy indeed are we to live in an age when the light of reason and the facts of science explain what past ages cannot afford to blot out from the page of history, without discrediting its authenticity in every other direction, and highly indeed should we estimate that beneficent dispensation which rends the hideous mask of supernaturalism from the fair face of naturalism, and ranges the ghastly and grotesque features of Mediæval Witchcraft under the simple and scientific formulæ of spirit communion. As our present theme is one of unusual interest, and narratives of personal experience define better the various phases of the subject than abstract theory, we shall extend our analysis into another paper, and conclude this article by a relation never before given to the public, and one from which we should shrink back with the aversion which attended its enactment, did we not feel that so remarkable a case belongs to the world no less than to the student of psychology, first because it lays open a new and startling field of operations entered upon by the resolved spirit of man, and next because it suggests many explanations as to the source of those mysterious invisible influences that prompt us, we know not how or from whence, to lines of action from which our reason and better feelings would revolt, were their exercise not interfered with by those silent, subtle forces of psychology so ill understood, so little counted upon, yet so potential in their operation for good or evil.

We shall entitle our narrative *A Dark Page in the History of Psychology*, and give it as it was originally prepared for our still unfinished second volume of Modern American Spiritualism:

The last case of this kind* which our space will allow us to relate, is still more strange and problematical than any of the others, but as it involves the feelings of a most worthy and respectable family the author feels bound to suppress the publication of all names but her own, merely pledging herself to furnish them to any person who in perfect good faith desires more fully to verify the facts subjoined, which are as follows:

Some time about the year 1860, Mrs. Emma Hardinge received a number of most unaccountable epistles signed *John G——* (the name being given in full), dated from Boston. The writer addressed Mrs. H. in the most inflated and enthusiastic terms of admiration, and referred to numerous *interviews* which he purported to have had with her, and to conversations which he assumed to have passed between them. So full of detail and matter of fact were these statements that Mrs. Hardinge at first believed some designing woman must have assumed her name, whilst the letters had by some *contretemps* or mistake been forwarded to herself.

Allusions to her lectures, dresses, and even scenes of private life known only to her immediate home circle, at length connected these mysterious documents exclusively with herself. Greatly perplexed, Mrs. H. began to scrutinize the information communicated more and more closely, and, to her amazement, found that they betrayed an intimate knowledge of her very thoughts, no less than incidents and words of the most private nature.

These letters not only followed her from place to place in her itinerant career, but seemed to emanate from one as well acquainted with her movements as herself. The darkest part of the mystery was that though the language of these epistles was refined and occasionally eloquent, the constant allusions to *interviews* and *conversations* which were assumed to have transpired between the parties, by seeming to place them on terms of the most endearing intimacy, suggested the horrible suspicion that the whole was a plot concocted by unprincipled enemies to destroy the character of a young girl whose reputation and usefulness would alike have been blighted, were these infamous letters to fall into other hands than her own.

In the deepest distress of mind, occasioned by this inscrutable mystery, Mrs. H. consulted several of her friends, amongst them the late venerable and respected magistrate, Mr. Fletcher, of Delanco, New Jersey, who, though unable to assist her in his judicial capacity, advised her to collect and keep the letters as she received them, promising her, whenever an opportunity occurred, to render her all the legal assistance in his power, to discover and punish her persecutor.

The same answer and advice was also tendered by Mr. Newall A. Foster, late Mayor of Portland, in whose house, as a guest, Mrs. Hardinge was residing when she received several of these offensive missives. Besides consulting with these and several other friends in this manner, Mrs. Hardinge pursued a course of observation on her own part, which led to very extraordinary conclusions. Habitually accustomed to see and converse with spirits, Mrs. H. did not regard their visitations with either surprise or fear. One exception to this complacent feeling, however, occurred in the approach of a dark, undefined shape, who began frequently to manifest his presence of a night, and always inspired the most unmitigated feeling of loathing and terror. Neither the form nor features of this mysterious visitant could be distinctly observed; in fact, the whole manifestation appealed rather to perception than sight, and was a *presence* rather than an apparition. Who or what it might be, was a profound mystery. Mrs. Hardinge earnestly questioned her spirit friends and guides on the nature of this dreadful haunting, but could obtain from them no other explanation than that it was "an evil or undeveloped spirit", over whom they had *no power*.

At length the terrors accompanying this obsession became insupportable and injurious alike to health and mental balance. Their unfortunate subject could always recognize the approach of the phantom, from her intense feeling of horror and the cold shiverings which pervaded her whole frame. Sometimes a sensation of faintness accompanied this presence, which nothing but the insupportable dread of becoming unconscious could overcome.

At last another feature of this mystery loomed up amidst the darkness. The midnight visitations were the unmistakable precursors of the not less abhorred letters above alluded to. They came so closely and invariably in succession, and the feelings experienced in the presence of the one and the receipt of the other were so exactly similar, that Mrs. H. began at last to realize that they were as intimately connected as the shadow and substance of one dire system of persecution. Whether impelled by desperation or inspired by her watchful spirit guardians, the affrighted medium could not determine; but this is the method which she took to solve at least one portion of the mystery, namely, the connection of the phantom and her hated correspondent.

One night after returning from a lecture, when Mrs. H. felt the near approach of the invisible tormentor, and notwithstanding the fact that her terror almost deprived her of the power of motion, she hastily snatched up the blue silk dress which she had just taken off, arranging the skirt around her head in the manner of a veil. Mrs. H. at that time was lecturing in Cincinnati, Ohio.

Three days later she received one of the usual odious missives dated from Boston, containing these remarkable words:

"*How beautiful my angel looked arrayed in that blue veil which she so kindly threw over her head last Friday night, as if in token of welcome when I entered her chamber.*"

Still another experiment was attempted, urged by a new horror at the shocking possibilities disclosed in this sentence.

Mrs. Hardinge was returning from a lecture at a distance from town, and was traveling in a large covered carriage with three friends, late at night, when the party halted at a lonely inn by the wayside to water and refresh the horses. Being exceedingly fatigued, Mrs. H. sat still in the carriage whilst the rest of the party alighted. Suddenly she became aware that a man was seated at her side, and actually in contact with her. She was on the back seat, and commanded a full view of all that was going on in front. She was confident that no one had entered the carriage, nor would it have been possible for any one to have done so without observation. Yet in an instant she knew that some one *was there*, and the consciousness of this mysterious companion's proximity was so startling and alarming that Mrs. H. was on the point of shrieking aloud, when the deathly chilliness which accompanied her phantom tormentor informed her *of his presence*.

Almost paralyzed as she was, she remembered enough of her desperate resolution to avail herself of another opportunity for experiment, and snatching the hood from her head she tore a flower from the bouquet she held in her hand and tossed it hastily into her hair. The flower was a cape-jasmine, and was seized as the first that presented itself. Before she could recall her scattered senses the figure was gone, and her friends resumed their places in the vehicle.

So rapidly had the whole scene passed that ere she arrived home Mrs. H. had persuaded herself it must have been a dream, a mere fancy, a vision conjured up by ill-health and disordered imagination, etc., etc., etc.

On reaching her place of destination, several letters were put into her hands, one of which instantly produced the sense of fear and loathing which announced her detested correspondent. On opening the letter a faded sprig of cape jasmine fell from the envelope, and these words caught her eye: "*To satisfy me that my visits are appreciated, I entreat you to place in your hair at eleven o'clock on Monday night next, a sprig of cape-jasmine, or any white flower you can procure.*"

The lecturer looked at her watch—*it was twenty minutes past eleven, Monday night.* The carriage must have stopped at eleven precisely!

It would be needless to pursue the details of

* Alluding to cases in the chapter of which this is only an extract.

this painful case more closely; we hasten therefore to relate its consummation. The time of this occurrence was the month of January, 1861, and Mrs. Hardinge was delivering a course of lectures in Georgia.

The day after the receipt of the missive noticed above, Mrs. Hardinge enclosed it with three others from the same source in a letter from herself to the chief of police in Boston, in which, omitting the *spiritual* visitations connected with these letters (which she deemed would not be understood or susceptible of proof), she detailed the other circumstances of their reception, and called upon the chief, in his official capacity, to use his utmost efforts to discover the writer, with a view of an immediate prosecution, which, she added with all the indignation prompted by her outraged sensibility, she desired to pursue with the strictest rigor of the law.

When her package was ready for mailing, and before she could summon a messenger to despatch it, a spirit friend addressed Mrs. H., speaking to her in the usual analytical method adopted by her invisible guides, as follows:

"What are you going to do with your letters?"

*Mrs. H.*—"You know very well what they are, and why I send them hence."

*Spirit.*—"Your fire is low: the air is chill! Will you oblige spirit friends by mending the fire with those papers?"

*Mrs. H.*—"I will not—positively not. You would not aid me to solve the mystery of my tormentor's presence, and now you want me to burn his letters. I refuse *you*, as you have refused *me* the help I sought."

*Spirit.*—"Spirit friends are not God, and cannot control events nor yet other spirits than those associated with them in the Divine plan. Will you not save yourself from the commission of a great wrong, and give your package to the flames? See, now; they are fading for lack of fuel."

*Mrs. H.*—"Prove to me that I should commit any wrong by sending them where they are directed, and then, but not till then, I will withhold them."

*Spirit.*—"We cannot now give you the proof you seek, but in six weeks hence you will obtain it yourself—in sorrow and remorse if you send your package forth; in perfect satisfaction if you will stay your hand for that period only."

*Mrs. H.*—"I agree to do so, then, *for that period only*. If at the end of six weeks I am not satisfied, I will deliver that package as I design it, and renounce the protection you now assume to exercise over me."

*Spirit.*—"We clasp hands on your compact."

Six weeks from that time did not elapse ere Mrs. Hardinge was in Boston, Mass., to fulfill a lecturing engagement.

The day after her arrival she was waited on by a lady, who earnestly solicited a private interview. The request granted, a highly interesting and refined widow lady stated in words broken by deep emotion and fast-falling tears, that herself and her mother (also a widow) had been dependent upon her only brother, who had held a most responsible situation, and up to some sixteen months previous had fulfilled all his public and private duties in the most exemplary manner. The lady (Mrs. C.) added that this dear relative had been to both mother and daughter "the stay of their household, the light of their eyes, the joy of their hearts, beloved and respected by all who knew him." The whole family were Spiritualists, and some sixteen months ago for the first time had attended a course of lectures delivered by Mrs. Hardinge in Boston.

About this time one of those pernicious theorists who attempt to cover the promptings of licentiousness by the gloss of philosophy, teaching the practice of sensuality under the pretence of seeking "*true affinities*," (!) informed Mr. G. (as a spiritual communication of high authority) that Mrs. Hardinge, the lecturer, was *his spiritual affinity*, and that henceforth he must dedicate his life to her. Without presuming to seek an interview with the subject of this baseless revelation, not even daring to inform her of it in the ordinary way of correspondence, the deluded man cherished his fantasy for some time in private, until he worked himself into the belief of its correctness. Then, fearing that he should be spurned with indignation if he openly urged his fancied claim, he proceeded to consult certain magnetizers, and through their promptings used the really strong powers of clairvoyance which he possessed for the purpose of establishing a spiritual communion with his supposed affinity.

To promote the most favorable conditions for these exercises, the infatuated man devoted all his time to magnetic experiments, neglected his business, put himself upon the most abstemious regimen, and distracted his sorrowing relatives by practices corresponding to those of ancient "magicians" or modern "fakirs."

Whether he succeeded in establishing his spiritual freedom by the use of drugs, magical or magnetic practices, the narrator could not say, but she alleged that he now began constantly to declare to his family that he could visit the beloved object of his insane purpose, however distant, whenever or wherever he pleased.

He frequently described to his afflicted relatives the dresses which the lady wore on the occasion of his terrible visits; also the persons by whom she was surrounded, and the details of her situation.

Mrs. C. (the sister) had preserved notes of these statements, and when she submitted them to Mrs. Hardinge, the latter could no longer doubt the identity of *the brother with the Mr. G.* who had so long tormented her. Not only was the name similar, but the statements themselves proved, in all their details, to be so invariably correct that no doubt remained of the truth of the man's allegations.

Many convincing evidences were afforded to the family of his remarkable clairvoyant faculty, his unquestionable ability to send his spirit forth from his body, and, under favorable conditions, to exert that power at will. The effect of such practices, however, upon his physical and mental system were disastrous to the last extent. He had grown so weak and debilitated that he could no longer pursue his usual avocations, added to which his mind was fast becoming more and more unbalanced, so that confirmed lunacy might be expected to supervene as the final result.

In this calamitous strait the unhappy mother and sister determined to apply to the innocent and unconscious cause of their misfortune, to solicit aid and counsel in their difficulty; and then it was that Mrs. Hardinge perceived the disgrace she would have entailed on the respectable family of her infatuated tormentor, had she exposed him by putting his letters in the hands of the police; also how much cause she had to rejoice that she had been withheld from heaping the additional misery of a public prosecution on the heads of the unfortunate women, who were already sufficiently overwhelmed by the existing facts. Every effort was made that could be brought to bear, under the circumstances, to alleviate the distress of the family, and restore the unhappy man to reason; the results do not belong to history, but the details narrated above are commended to the attention of the reader for the following reason:

First, they form an instructive example of the *abuse* of occult powers, and prove that the same elements that could be exerted for good, use, and enlightenment, may, when exercised in excess, or employed for unholy purposes, be perverted to the disadvantage of others and the injury of their possessor. It can scarcely be supposed that any reasonable minds would decry the power or use of magnetism simply because it was liable to abuse in unprincipled hands, any more than they would forbid the use of steel implements in domestic life, because the murderer might employ them to destroy that life.

The second feature of interest to be derived from this case is the ability which it displays for an individual, *by an act of volition*, to cause the manifestation of the "*Double*," or, in other words, so to project the spirit from the body that it can travel at will, and make sensible demonstrations of its presence in distant places without damaging the integrity of its connection with the body. In most instances the manifestations of the so-called "Double" appear to be involuntary, and derived from occult causes unknown either to the seers or the individuals seen. But in the case of Mr. G. the power was evoked and controlled by *will*, proving that where the force exists in the organism, it can be used, under suitable conditions, at the pleasure of the operator."

Truly we may conclude this paper with the words of the inspired author of "The Lyric of the Golden Age":

> "There is no need of death
> To ope the inner world;
> The spirit form unfolds
> Unnumbered faculties.
> The dream-life folded lies
> Upon the confines dim
> Of that mysterious realm
> Beyond the earth and grave."

[The subject of The Double to be continued in next article.]

## THE HIDDEN TREASURE.

BY B. P. SHILLABER.

John Wentworth, Royal Governor, the last
That in New Hampshire bore vice regal sway,
Held court at Wolfborough, by a lake, remote
From care of office, then made onerous
By the fierce restlessness of those he ruled,
Who caught the living spirit of the hour
*And threatened in the mood of discontent*,
Portsmouth was turbulent, although respect
Checked violence 'gainst harm to genial John,
For all owned kindly fealty to him,
Although detesting his authority.
He was of Boston lineage, Harvard brand,
A generous, courtly, cultivated man,
Of tastes refined, with every wish awake
The people of his care to benefit.
Broad roads he builded and new ways devised
To give New Hampshire her predestined rank;
And Dartmouth felt the kindness of his heart
In many offices of generous care,
But "Royal Governor!" his title chafed
The temper of his people, and he flew
*To this, his sylvan realm, for peace and rest.*
He haply found it, did his buxom dame,
Widow of Atkinson, in ten days wed,
*Post nubila* at Atkinson's demise
(What time, *in going from the nuptial rites*,
Did Arthur Brown, the rector, fall down stairs,
And, tributary to the season, break an arm),
Admit of peace domestic, breach of which
Were worse than din of direst politics.
His stately manse stood smiling by the shore,
A pile of goodly station, since destroyed
By fire which licked it to its cellar walls;
Broad avenues connected with the road,
O'erarched by sturdy trees, while, back of all,
And far on every side, stretched hill o'er hill,
Giving incentive to the lively chase,
Where game abounded and adventure beckoned
The darling huntsman to his best essay.
A hospitable, cheerful home it was,
Amenities of old-time neighborhood
Existed thereabout without a check,
And one could scarcely dream the cloud suspent
So soon to merge the land in hostile flood!
'T was springtime, *and the glory of the year*
Was seen on verdant upland, vale and mead;
The trees were rife with blossom, and the spray
Mellifluous with birds, while the green sod
Sparkled and glowed in jewelling of flowers.
Gay pleasure-boats went gliding o'er the lake,
Their white sails gleaming in the ruddy sun,
While from the teeming bosom of the wave
Were struggling drawn bright finny denizens,
To stir the taste with gustatory thrills—
When murmurs came, at first, of Lexington,
And the bold stand the yeomanry had made
'Gainst that prerogative which Wentworth held,
And then the full-toned clarion's fearful breath
Proclaiming that the hour of strife had come!
*The land was rising*, kingly rule was broke,
And gloomy eyes were bent on courtly John,
Though well content that he should e'er remain,
Could he of his commission be divest.
Then came *the secret order to depart*,
The governor, too far from Barclay's ships,
Packed bag and baggage for a speedy flight.
The coach of state rolled to the mansion door,
Hid by the night, received a weighty load:
Gay Lady Wentworth and the precious plate,
With its armorial bearings, and such cash
As then in argent sheen the coffers lined,
The Governor the last, who backed himself,
In stately silence, by my lady's side.
Mount quickly, coachman! footman, take your place!
On rolls the coach in cumbrous tardiness,
And from the window Wentworth looks his last
On his broad acres with a painful sigh,
While Lady Wentworth dreams of ball and rout
*'Neath better auspices and loyal skies.*
But heavy grew the way, the horses strove
And foamed with wearying effort to advance,
Until quite failing, they no effort made,
The treasure must be left, or else the dame,
It 's half equivalent—forbid the thought!—
And there beneath the solemn midnight stars
The earth received in trust the precious store.
No more delay. The harborage was gained.
In Portsmouth, safe beneath the royal guns,
Did Wentworth tarry till rebellion took
Such sturdy presence that it was not safe
For royal governor to linger there;
And so he passed forever from the scene.
He ne'er regained the treasure hid in earth,
*And no man* knoweth whereabouts 't was hid.
The path he went, traditional alone,
Affords no clue to its dark resting-place,
Though many seekers have essayed the task—
*Running down through the century of years*—
Of finding the so-much-desired prize.
And even now, at times, dim lights are seen
At night, when honest folks should be in bed,
Dancing about the meadow and the wood,
In hands of seekers for the buried pelf,
Led on by those who claim that they can see
Through all the mysteries of heaven and earth.
The earth is honeycombed with punctures made
By prodding iron bars, but over all
A monumental disappointment reigns,
Perhaps John Wentworth guards the spot himself,
Not yet selected his adopted heir.

—(*Independent.*

☞ A singular story is told in connection with the death of the man whose headless body was recently found on the Dublin Beach, South Australia. The Moonta paper says: The husband of a Mrs. Davis, resident in Moonta, left here about three months ago, and proceeded to Port Pirie in search of work. Mrs. Davis received a letter from her husband shortly after his arrival there, but has not heard from him since. About the time when the man on the Dublin Beach is supposed to have met with his death, Mrs. Davis dreamt that her husband was being murdered—imagined that she saw his assailants attacking him, and heard his piteous cries to spare his life, that he might once more see his wife and children. So impressed was she with the dream that she related it to a neighbor on the following day, and she was unable to dispel the idea that her husband had come to some untimely end. One day last week she was shown the paragraph giving an account of the discovery of the body on Dublin Beach. It excited in her the most painful apprehensions, for the description of the body, so far as it has been given, answers in every particular to that of her own husband. Mrs. Davis, who is at present ill of the measles, has requested her neighbors to communicate with the police, with the view of further inquiries being made respecting the unknown deceased.—*Dunedin (New Zealand) Evening Star, Aug. 24th.*

When the lofty palm tree of Zeiland puts forth its flower, the sheath bursts with a report that shakes the forests, but thousands of other flowers, of equal value, open in the morning and the weary dewdrops hear no sound. Even so many souls do blossom in mercy, and the world hears neither whirlwind nor tempest.—*Spurgeon.*

# Spiritual Phenomena.

## WONDERFUL SPIRITUALISTIC PHENOMENA WITNESSED AT TERRE HAUTE, IND.

The Chicago Daily Times of Oct. 22d contains a long and interesting letter from a lady of literary note in the West, giving some of her experiences in searching for light in regard to the spiritual phenomena, from which we take the following extracts:

For the last ten years I have given a fair share of my attention to the literature of Spiritualism. I believed it only pleasant dreams of poetical and visionary minds; yet all this time I have instinctively longed that communion with the departed might be proven to be a truth as clear as the noonday sun. I felt that the pall of death ought to be lifted from the overburdened, sorrowing world. I have never been willing, however, to accept one thought purporting to come from that source that would not harmonize with the code of morality taught by Christ. Moreover, the existence and fatherhood of God is to me a conscious birthright, which is as much mine as though I were a disembodied spirit, and which I do not feel willing to give up at the dictation of any being whatever. * * * After several desolate months I felt that God would permit me to look further into these things, and there soon came to my mind a vivid faith that God would only do those things for us that we could not do for ourselves. Whatever crumbs of comfort I could find for myself through human means he will not condemn, so only I allow nothing to tarnish my own life, or turn me from noble purposes. With these feelings strong in my soul I went to Chicago and attended the séances of the Bangs children, and also of Bastian and Taylor, and saw enough to convince me that the phenomenon is what it purports to be. Faces, hands, voices, musical instruments floating to the ceiling, and many other things, besides Taylor's correct clairvoyant descriptions, convinced me of the truth. While there I overheard an old gentleman remark: "I saw fifty spirits come out in full form, and so plain that all but one were recognized by their friends." "Where did you see these returning spirits?" I asked. "At Dr. Pence's séance rooms, in Terre Haute," he replied. I resolved to see for myself. I came, I saw, and was conquered. Evening after evening I have sat watching one after another come out in full form and be identified, until I should be a fool not to believe, and a knave to deny it.

* * * * * * * *

I have seen my husband and child and two sisters and a brother who have passed away. One sister appears often, dressed precisely like myself, so that all the circle notice the perfect similarity. The first time she did this it was unexpected and unprecedented in the circle. She appeared with a black dress, black turban hat, and wound about the hat was a silver grey veil that hung a yard down her back, as she took pains to turn around and show us. This was precisely my costume for the evening, and to make the test more perfect, another evening I resolved to wear a long, flowing brown wrapper with leaf-shaped velvet pockets and velvet buttons. She appeared, dressed in an exact counterpart to this costume, even imitating me in having a white handkerchief show above each pocket to more clearly define them. This was a splendid test, as no one knew my design. I said to her, "You have a dress like mine." She replied "Yes," and turned from side to side and pulled up the handkerchief so I could see more plainly. She then came and took a bouquet from my hand, and going back to the door put it to her lips and said, "My precious Maud." As none knew this to be my home name this also was a test. She turned when about to leave, and said, "You have something here better than gold." I said: "What is it?" She opened the door, showed us the medium, and replied, "Mrs. Stewart."

The night my little girl came she sat in a small chair inside the cabinet, waving a bouquet that I sent in to her, while Belle stood outside the cabinet holding both doors open, that we might see herself, the medium and the child at the same time.

Sometimes the spirits come and sit at the table and write letters to their friends. Two did this last night. Both were young men, one of them the son of Mr. Thomas, of California, the other the son of Dr. Pence. These letters are widely different in form of the letters and spelling. They generally breathe of love and joy. One exception I have noted. A gentleman present insisted that his wife should come and write. He had prepared a large white sheet that he purposed framing if she complied with his request. She came, took the paper in her hand, surveyed the circle with a sad and drooping look that sent a thrill of uneasiness and sorrow to my heart at least. She would not sit at the table, but sat by the cabinet door, and wrote in her lap. Before writing she tore the large sheet in two, and when she was through and retired, her husband allowed it to be publicly read. The purport of it brought tears to our eyes. She addressed him formally as Mr. ——, without affectionate prefix, or even designating him as husband, but expressed dignified sorrow and solicitude over the condition of her little child, five years old, left in this world. Among the rest she said, "there is a cause that retards my happiness. I know you have difficulties to meet in life, but you can stand them better than she can. She is so young and so little to fight life's battle alone. If I only had her here with me I should be happy." With a few more similar words she signed her name plainly, without an affectionate word. I learned afterwards, from a reliable source, that the little one is not so comfortable as she should be, and that he was seriously thinking of giving it away that he might be untrammeled to give his attention to the promulgation of Spiritualism. Whatever professed Spiritualists do or do not do, there is ample proof here that the spirits insist and plead for fidelity to important trusts.

The forms materialized since I have been here average from seven to ten per evening, and as I have been here for fifteen séances I can safely affirm that I have seen fully one hundred different ones. More than half have been identified, and many of them at first view beyond a doubt. Some are tall, some short, some large, and some slender. They are of both sexes and all ages, from infants to grandmother Hope Melvin, who passed away aged one hundred years. She has been fully recognized twice.

The clothes exhibited upon their forms for one evening, if they would stay materialized, would fill a moderate sized trunk. I will indicate the outline of one séance:

1. My sister, with long, flowing brown dress, hat, and long veil.
2. Belle, with ample white dress, slippers and shawl.
3. Young man, in full suit, who took off and put on his coat.
4. Woman in long dark skirt, white waist and embroidered jacket.
5. Short woman in white, with white turban and long white veil.
6. Tall young man with short pants and white stockings, indicating that he passed into spirit-life while small.
7. Face of my other sister, who tried to materialize for half an hour, and was unable to do so.

The next evening Belle explained that the power was nearly exhausted when she began to materialize, and that my anxiety had such an effect that she remained for that time unpleasantly wavering between the two conditions, unable to come or go. Thus we learn by little and little the necessity of passivity on our part.

Last night was set apart for celebrating the birthday of Albert Pence, who passed into spirit-life twenty-two years ago, at less than two years of age. They have never asked for him to come till lately, fearing that he could not well establish his identity. Latterly Mrs. Pence has been fearing that her own fears may have kept him from trying. She therefore agreed with the spirits to expect him the evening of his birthday. She attired herself as though for a bridal, and carried to the séance room a beautiful bouquet and an eloquent loving letter. He was the first to come out—a tall, graceful young man. He kissed his hand to her, and then seated himself at the table, received from her hand the bouquet, said, "Is it for me?" thanked her, and proceeded to write her a letter, and folded and handed it to her, remarking: "It is all I can write tonight." The following is what he wrote:

> Birthday is a precious jewel,
> Parents, never treat it cold and cruel.
> It is warm, and kind, and cheering,
> Noble, stea fast, and endearing.
>
> Truth 's a treasure great and glorious;
> It will make your work victorious.
> Better far its riches olden
> *Than the wealth's merely golden.*
>
> Hope 's a gem with light undying;
> While all your impatient hours flying
> Let its talismanic beauty
> Lead you on through paths of duty.
>
> Moments are life's richest treasures,
> They will bring eternal pleasures,
> *If we never treat them lightly*,
> But improve them ever rightly. ALBERT.

Each of these verses proves to be an answer to the sentiments of her letter. The first page of the letter discussed his birth; the second spoke of the great truth being demonstrated; another page dwelt fervently upon hope; and the last was an earnest prayer that he might be in spirit-life what she meant he should become if he had remained here, a good, useful soul. The last verse evidently replies to that sentiment. These verses, written in a dim light by a materialized spirit, were accomplished in less time than I could have done them, and I am a very rapid writer. After he retired to the cabinet he leaned out, and said, "I pray God and the dear spirits to help you believe it is me." Mimie, the Indian spirit, repeated this to us, and also said, "Did you see him look up while he was writing? He was praying for help." Tell that to would-be Spiritualists who pretend that there is no need of prayer. Spirits pray; more than that, spirits pray for us. If they need to make use of prayer, shall we ignore its beneficent power?

Mrs. Stewart is an honest, amiable woman, an affectionate mother, and has a tender reverence for the spirits and the wonderful gift of her mediumship. She gives all the credit of her success to the invisible guardians, and to the committee who have managed her séances for thirty-four months. Their patience, and hope, and perseverance have been wonderful.

The committee consists of Dr. Pence, Capt. Hook, Ex-Mayor, and Mr. Connor, Ex-Sheriff of this city. Nobody questions the honesty of these men, and they are as respectable and trustworthy as anybody in the State. People of learning and intelligence come here from all parts of the country, and if they stay more than one séance are sure to be convinced, whether they will own it or not. There is only one possible explanation of the phenomena: "The veil of the temple is rent in twain, and life and immortality are brought to light."

## ANOTHER MATERIALIZING MEDIUM.

To the Editor of the Banner of Light:

While the excitement concerning a revival in the old dogmas and creeds is being aroused to action by the church members, the spirit-world has without doubt been as diligently at work in getting up a revival in the spirit manifestations; at least it seems so by the agitation of thought and interchange of opinions concerning the different phases, their origin and reliability, by all classes of individuals, including the full believers in Spiritualism.

Last week I attended an evening séance for materializations at a private house at the south part of this city, and for the benefit of your readers I will narrate what I saw and heard.

The medium has never been publicly spoken of in your paper, and but few of her friends know that she possesses spiritual gifts. She is in the meridian of life, and cares not for publicity or renown, but feels that she should not altogether hide her gift under a bushel. I am not, however, at liberty to give her address, as she has all the visitors she desires. I never met her until last week, when I called to engage a séance for some friends. She has the appearance of being honest and truthful, and would not stoop to practice deception or fraud.

At the séance I attended were ten persons, including herself and husband. All the visitors were strangers to the medium. We examined the room used as a "cabinet," sealing the window blinds and doors in a manner that would prevent confederates entering while the séance was being held. The front room, which we occupied, has folding doors leading into the one occupied by the medium; one of the doors was closed and a curtain tacked up in place of the other. The light from one window on the street furnished us all we had; it was not sufficient to show the features of the company or of the spirits that appeared, but only their forms, size and color of dress, as they passed in front of the white walls and the closed door, could be distinguished. The first spirit that came, claimed to be an aunt of the medium, who had been an inhabitant of spirit-life for half a century. She resembled the medium in size, and to those who do not recognize spirit materialization, it would be hard for them to accept the spirit figure as being any one but the medium herself; but as the medium was suffering from a severe cold, and the spirit displayed much power and talent as a singer, beating time, &c., it convinced those who exercised their reason that it *was not the medium that displayed such musical talent*. This spirit then passed around among the audience, placing her hands upon the hands or heads of all present, mentioning several things in regard to spirit-friends, which proved to be good tests.

We were consulted as to whether we would have the full forms materialized, or simply the face. If the form is materialized the room has to be darker than when simply the face is shown. We preferred the full form should walk out in our midst. Next came what purported to be the spirit Indian, "Honto," one of the spirits seen at the Eddys'; her size, dress and action resembled her very much. Afterwards came an English girl who claimed to have been a resident of spirit-life for many years. She danced and moved about as naturally and gracefully as did Honto, thus convincing me that it was not the medium, as *she* weighs two hundred pounds, while the spirits, with the exception of Mary, would not weigh more than two-thirds as much, to all appearances. The next spirit that came was an Indian, small in stature, but energetic. He exhibited a large quantity of what appeared to be coarse lace or some kind of white thin fabric, which he spread out before the whole length of the circle, so all could take hold of it. After a song the séance closed.

The medium informed me that the spirit "Mary" took the scissors and cut a piece from her dress, and it proved to be nothing but cheap lawn, and she was satisfied that all the clothes worn by the spirits, including the lace, were such as can be obtained at the dry-goods stores. She does not know how they get them into the house or where they disappear to when the séance is over, and is just as much mystified concerning it as those who witness the manifestations.

It does not affect her to cut the lace or clothes, but when the spirit is grasped, which has been done by the skeptic, it appears to affect her vital forces and causes sickness the next day. A person at one of her séances cut a lock of hair from the head of the purported spirit-friend, which compared exactly with one he had at his home, which was cut from the person's head while in the material form. The medium's hair is light and sprinkled with gray, but that which was cut off was dark.

I can hardly realize the reality of the manifestations, and at the same time cannot doubt but what the medium is honest, and that it is not a psychological illusion or delusion, but done by a law that we cannot as yet fully understand. Are the materializations handed down to us in the past to be believed in, and those of the present day to be ignored? Are the persons living in this age not as capable of judging and speaking the truth as they were in the past?

Let us not be afraid of knowing too much concerning the laws that govern us here and in the future life, with their connecting links.

*Boston, Oct. 25th*, 1875. A. S. HAYWARD.

## New Hampshire Items.

To the Editor of the Banner of Light:

Having a few spare moments this morning, I do not know how I can better occupy the time than by writing for the Banner an account of my sojourn in New Hampshire. September 12th and 19th I spoke in Washington. Good audiences greeted me both Sundays. Here on the high hills of the western part of the State a great deal of interest is manifested in the cause of Spiritualism. Dr. Sylvester Wood, the celebrated cancer doctor and healing medium, resides here. He has been settled as a regular physician in Washington for sixteen years. I might mention many cases of white swelling, softening of the brain, neuralgia, fits, &c., which the Doctor has cured under spirit direction. His practice gives a practical answer to the opposers of Spiritualism, when they cry out in their ignorance, "What good has Spiritualism done?"

Sept. 24th, 25th and 26th I attended the annual Convention of the State Association, which was held at Stoddard, situated about seven miles to the south of Washington. The attendance was large, and the people seemed ready to hear radical ideas uttered. As a report of this Convention has been published in the Banner I will not weary your readers with a needless repetition.

Oct. 3d I again lectured in Washington, afternoon and evening. Oct. 10th, aided by Dr. Thomas C. Constantine, of Thornton, formerly a Baptist clergyman, having preached Christianity for twelve years, and Brother Tobyne, of Thornton, I held three meetings in Mt. Belknap Hall, Lake Village. In the morning Dr. Constantine spoke upon the "Infidelity of the Churches," which was a very able discourse. Brother H. H. Tobyne followed with very interesting remarks, and I lectured on "Christianity and Spiritualism Compared." At 1:30 P. M. Brother Tobyne delivered a rather lengthy discourse on "The Nature of Spiritualism." I followed with a continuation of morning lecture. In the evening, at 7, I spoke upon the "Evidences of Immortality," followed by Brother Tobyne. Dr. Constantine delivered a logical discourse, showing that our modern spiritual manifestations were identical with the miracles and wonders said to have been performed in Bible-times. The Spiritualists of the country ought to keep Dr. Constantine at work. He is a deep thinker, an able debater and a good healing medium. His address is Thornton, N. H. Our meetings at Lake Village were a great success.

While sojourning here I received a dispatch from Washington stating that Miss Nellie M. Newman was dead, and that my services were desired. So I hastened to Washington, and Friday, Oct. 15th, the funeral rites were performed in Union Hall, where the Spiritualists hold their meetings. After the choir had sung "Nearer, my God, to Thee," I read Whittier's poem entitled "Gone," and delivered an invocation. The choir sang "There is no death." I followed with appropriate selections from the inspired writings of the past and present. Then, under spirit-influence, I delivered the address. The services were completed by singing "Sweet Bye-and-Bye." The hall was well filled, many church members were present; prominent among them might be mentioned the Orthodox minister, Rev. Mr. Colburn, and one of the deacons. Oct. 17th I again lectured, by special request, in Union Hall, afternoon and evening. The largest audiences I have had this season in this place greeted me on this occasion.

Oct. 24th I lectured at two o'clock in the Unitarian Church at Laconia. This is a costly and beautiful edifice. I attended the services in the morning, and listened with great interest to the sermon delivered by Rev. Mr. Collins, on the text "Ye cannot serve God and mammon." He spoke of the wrongs inflicted upon the laboring classes, showing that the man who does the most for humanity serves God the best. When I looked over the large church and saw only forty-three persons present, I felt sorry to think that there were no more to hear the discourse. In the afternoon there was quite an audience present, although, on account of the slight rain, a great many did not attend the meeting who, if it had been pleasant, would have been present. I spoke upon the "Dual Entity of Man; or, Man in this World and Man in the Next." The choir rendered beautiful and appropriate selections during the services, which added greatly to the interest of the meeting.

In conclusion, with your kind permission, I would beg leave to give a brief account of some wonderful physical manifestations which I witnessed at Laconia, in the presence of Mr. Carter Foss, of Thornton, N. H., an old gentleman seventy-six years of age—a man whom every one respects. The circle was held at the residence of Mr. George Cook. We all joined hands; the bells, five in number, having been placed upon a table back of Brother Foss, a tambourine and two drumsticks were placed beside the bells. A large table was placed in the centre of the circle. I held Brother Foss by his right hand and another member of the circle had hold of his left. The lights were put out. In a few moments the five bells were ringing in the air, and the tambourine was played upon, and all in perfect time. These bells were moved rapidly through the air over our heads, went whirling around the room, and finally rested upon the table. Spirit hands were felt. One hand was placed upon mine with the second finger missing. It was also placed upon the hand of Mrs. Cook, and was recognized by Mr. Cook as that of his cousin, Henry Cook. These manifestations continued for over two hours. All who were present—sixteen in number—were convinced that the manifestations were produced by other than mundane agencies. Quite an interest has been created here. The demand is for tests—conclusive tests. A good test medium would do well either at Lake Village or Laconia. Further information could be ascertained by addressing Mr. J. M. Cook, Lake Village, N. H., or Brother A. G. Hull, Laconia, N. H.

During my sojourn in New Hampshire I have met with good success. In many places I find the people wide awake and ready to listen to the truth. Everywhere the people are in search of tangible proof of man's immortality, and this can be found only in Spiritualism.

During the month of November I shall be at my home, Sherborn, Mass., where all parties desiring my services as a lecturer can address me. I remain, in the cause of truth, Yours truly,

GEO. A. FULLER.

*Lake Village, N. H., Oct. 25th*, 1875.

## PRACTICAL DISCOURSE.

Text—"Fret not thyself."—*Prov.*

Why should we fret and worry, and meet half-way all trouble? Thus we each evil hurry, and thus we make it double. Pleasure and pain, sunshine and rain, and joy and sorrow come each in turn; say one to-day, its opposite to-morrow. Then why not learn "Amen" to say? May I expect to see constant prosperity? Must I not eat bitter with sweet while others meet with sore mishaps? I know not any reason why, in my season, I should not fare like other chaps. Then will I trust to fate without anxiety, and patiently await, with due propriety, my destiny, whate'er it be, or blessing or calamity; and idle curiosity shall never get rank hold of me, to make me suffer needlessly. Wise men do say, "Sufficient is the evil for the day."

OLD COLONY BARD.

Written for the Banner of Light.

## THE WORLD'S CHARITY.

BY WILLIAM BRUNTON.

They tell me I must turn aside,
  And cease to speak to you;
Your robes, they say, are crimson dyed,
  And mine are washed in dew.
Your life grates ill on their fine ears,
  But mine is like sweet song;
Your days should yield but grief and tears,
  While joys my being throng.
And so they bid me turn aside,
And keep the law of carping pride.

'T is ill to tell them love regards
  Attractions they ne'er see;
'T is ill to say that love rewards
  With God's most gracious fee,
'T is ill to say the years give scorn
  To him and her who fail—
Who fail in faith to those forlorn,
  And send nor help nor hail,
They cannot know, they turn aside,
And bid me ape their empty pride!

And may I tell them of the Christ,
  And what the lawyer learnt—
How his kind heart was never iced
  To those who cursings earnt?
Are all the laws of love in vain,
  The ages preach so well?
Or must we learn first truths again,
  And simplest duties tell?
Oh, shame to those who say in pride:
From want and woe we turn aside!

Yes, cruel are the ways of men,
  And low the seeming high,
When they refuse pure love again,
  And pass the erring by!
So prisons rise, so crimes abound,
  So false religions shine;
But heaven in sympathy is found,
  And love abides divine;
And I will walk where I can be
A help to those in need of me!

# Banner Correspondence.

### Michigan.

DETROIT.—T. P. writes as follows: Will you kindly permit me to ask you a few questions in regard to this rapidly growing wonder of Spiritualism, and before doing so I will say that I am not a believer, though I have seen many wonders done, and honestly done, under that name.

A party of six met in Cleveland, Ohio, the evening of the 12th August, consisting of Mr. W. and wife, New Churchmen; Mr. C., New Churchman; Mrs. B., Methodist, and myself, liberal, and E. W., medium, Baptist, *all members of the same family*, excepting Mr. C., who is an intimate family friend. My younger brother, the medium, has our full confidence, though we insisted upon the test conditions—as mentioned below. Those in whose presence the following manifestations took place, for very good reasons, prefer that their names be not used for the present. Let it be remembered that this evening was the fourth sitting held by the medium, and also that he *never* saw any form of spiritual manifestation before his first sitting, some two weeks ago.

The hour appointed having arrived, we seated ourselves at a heavy black walnut table, dimensions twenty-six inches high by fifty-eight long and fifty-four wide, for the purpose of testing thoroughly the mediumistic power of our brother, who is twenty-two years of age. At the third sitting, August 10th, my brother the elder Mr. W. tells me, the manifestations were very strong and startling. I will not now, however, give any account excepting to say that the spirit—"Belle," she gives her name—promised that on Thursday evening still more powerful manifestations would take place, when I should be there. The medium sat at the side of the table, Mrs. W. on his left, Mrs. B. on his right, Mr. C. opposite, my elder brother at the end of the table on his left, I at the end on his right. The light (oil lamp) was turned low, and was placed on a stand near our table. In about fifteen minutes the table made a slight movement, the medium was almost from the first very much affected, breathed hard, etc. Finally he requested us to keep still, and he then asked, "Are we to have any manifestations this evening?" He was answered by three *distinct* raps on the floor, and with that the table made a quick move. From this time we had a succession of startling manifestations. "Belle's" raps were perfectly distinct, though not very loud. Belle soon announced the presence of a strong spirit, who would rap for us as loudly as we wished, which proved to be true, his rap being so strong as to actually shake the floor. This spirit gave us the name of "Merritt," which is the name of a spirit controlling a medium not far from Boston, and whose merry fun I have listened to myself. During our light séance we had messages by raps with the alphabet, but more were by writing—Belle controlling the medium always when writing. The raps at about half-past ten o'clock became so loud and frequent that I decided something was wanted. Finally, after some mistakes were made by us in trying to find out what was wanted, I asked, "Do you want the light turned out?" In answer came raps loud and strong; they finally ceased, and we turned the light out. This was objected to by some; however, consent was finally given. Belle now announced, by writing, that they were going to astonish us by *putting the medium on the table!* This was also objected to, until I quieted all fears, and Belle also said that no one should be hurt. Belle's instructions were for him to slowly push his chair back from the table until she rapped him to stop. The sitters let go his hands and he commenced to push his chair back until his courage failed him, when he said fretfully, "I am back far enough;" and with that we were all astonished to hear a loud though sweet whisper, "Of course you are." The spirit Belle actually spoke those words in his ear, her lips, as he said, positively touching his ear. Here orthodoxy wanted the lights turned up, but raps said NO. Finally Belle whispered, "Are you ready?" The medium, whose courage was very low, answered "yes," and immediately called out, "Look out!" He came down right in the centre of the table on his hands and knees. He sat seven feet from the edge of the table, and was raised straight up into the air about three feet, then by some unfelt force was shot forward, alighting as above stated. Mrs. W. now insisted upon having the lamp lighted, but Belle whispered "no, no," that she "wanted to put the medium on the table gently. This was done, the medium being near the wall, seven feet away, and was lifted as before and dropped in the middle of the table so softly that we scarcely knew when he alighted. At one time his chair, before which he stood, was lifted up behind him, carried over his head, and dropped on its feet in front of him.

From this time Belle gave her commands in whispers to our brother, though too low for us to hear distinctly. The table was once tipped several inches from the floor. Belle then requested Mr. C. and myself to stand on the table, and we at once climbed upon it. The table then slid over the floor a few inches, and one side was lifted several (five or six) inches from the floor with our combined weight (Mr. C. 155, myself 145 pounds). During this test the medium's hands were held and his feet were at the side of his chair under the ladies' feet, my sister Mrs. B. using one of her hands to make sure that his knees did not touch the table.

I will just say here that though we all had confidence in our brother, yet we insisted on these test conditions.

We had raps on the table, chairs, cupboard, etc. Belle requested us to join our hands again and she would try to touch us. She failed, however, with all but the medium and myself. She clasped my ankle, touched my knee and grasped my left wrist; the medium was kissed and his hair was stroked. Belle now announced that she was alone, and would write us a "good-night." We lit the lamp and she wrote us a beautiful "good-night."

The séance lasted over three hours. The spirit Belle told us that our brother was a *very* powerful medium, and that she would in a short time materialize herself in our presence.

This was my experience, to which I am willing to make oath, and though it may be poorly told it is *truthfully* given.

During our three hours' sitting we had much more interesting manifestations than are here related, but I have just given the above account as a sample of our séance.

### Kansas.

READ'S PLACE, MORRIS CO.—Again we have to ask you for space to tender our sincere thanks to kind philanthropists who have sent us books, pamphlets and papers, for free perusal by all the people in this region who desire to do so. Since our last acknowledgment we have been placed under obligations to several such. A lady in Massachusetts sent us several pamphlets, and "J. W.," San Francisco, Cal, the Religio-Philosophical Journal and Little Bouquet (for one year) and one dollar. An "unknown" benefactor ordered and paid for a full set of the works of A. J. Davis (except one volume not on hand) and had them sent to us, for which we wish to express our heartfelt gratitude. We have earnestly wished for the privilege of perusing these valuable books, but had not dared to hope to be able to do so until some future day. Three years of famine and destitution in this newly-settled region, with much sickness and heavy losses, have deferred hope until the heart was sick. But now we are more highly favored than we ever deemed probable. Our reading community rejoice with us. We love the dear old Banner, and look for its weekly visits with great interest. We hope its message department will be resumed at an early day. This wish may arise *perhaps* because we lack intelligence, or because we are not "*scientific*" enough to comprehend more scientific matters! Must we and thousands of others like us, both in this and the next state or stage of being, be deprived of receiving and giving messages for lack of learning or "scientific attainments"? The *poor* have the gospel preached to them. Behold, he eateth with publicans and sinners. Not many rich, not many noble, and *perhaps* not many "scientific" are called. We sometimes think that preachers, doctors, lawyers, and perhaps publishers, get too high up for the masses to be benefited by them.

D. R. AND MARY E. READ.

### Ohio.

NEVADA.—Albert W. Kelley writes: The facilities for meeting and communing with those "dear ones who have passed to spirit-life" are accumulating and becoming far more satisfactory to those who are believers in the truths of spirit communion, and also more convincing to the skeptic who is investigating Spiritualism. Honest skeptics ask for the proof of spirit power; and I think there is no demonstration of it equal to the physical manifestations for convincing them of the truth, for they will trust to their own physical senses in preference to anything else, and can be brought to a knowledge of the truth in *this* way when all other methods fail to convince them. This is an age of progress. The great truths of Spiritualism are working wonders among us; and we are tearing loose from those dark and gloomy conditions which have heretofore shrouded us in mental darkness. The angel-world can now draw near and lend a helping hand to those of us who are willing to receive aid and advice from spirits.

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From the Harbinger of Light, Melbourne, Australia.

## SPIRITUAL STANDARD-BEARERS.—MR. J. M. PEEBLES.*

Mr. Peebles is an earnest man, with a great mission; which is, to stimulate the spiritual element in human nature. In the highly original and interesting work before us, he subordinates his observations and reflections to this, the purposes of his life. He says:

> "The Angel of Spiritualism has sounded the resurrection trumpet of a future existence in every land under heaven." p. 315.
>
> "The universe is God's house; this earth one of the smaller apartments." p. 4.
>
> "In no residence, priestly presence or princely palace, during these round the world wanderings, have I evaded or hidden my belief in Spiritualism." p. 218.

Mr. Peebles quotes with approval (p. 121) the profound remark of the great German philosopher, Emanuel Kant:

> "The day will come when it will be proved that the human soul is already, during its life on earth, in a close and indissoluble connection with a world of spirits; *that their world influences ours, and impresses it profoundly*; and that we often remain unconscious of this as long as everything goes right with us."
>
> "Spiritualism is a living gospel power, and the English are making rapid strides in the dissemination of its heavenly principles." p. 400.
>
> "Progress is the keyword of all nationalities, and Spiritualism God's witness of a future existence." p. 400.
>
> "The first cycle is ending; the winnowing angels are *already in the heavens*." p. 365.

The books are open, the voices are crying, "This is the day of judgment."

> "The genius of this intellectual age requires the gradual yet *complete reconstruction of government, jurisprudence, theology*." p. 23.
>
> "Looking with thoughtful cosmopolitan eye at the state of society in different countries; considering the poverty of Pekin, the beggars in Constantinople, the infanticide in Paris, the political corruption in New York, the 50,000 thieves, the 100,000 prostitutes, and 165,000 paupers of London—is it strange that noble souls in all lands yearn for social reconstruction. Are not present political and social systems falling to pieces." p. 113.

Why, it has been asked, do sectarian Christians not only detest free thinkers, but cordially despise each other? Why do they refuse to worship in the temples of each other? Why do they care so little for the damnation of men, and so much for the baptism of infants? Why will they adorn their churches with the money of thieves, and flatter vice for the sake of subscriptions? Why do they torture the words of the great into an acknowledgment of the truth of false traditions?

> "Because the foundation of their temple is crumbling; because its walls are cracked, the pillars leaning, the great dome swaying to its fall, and because the giant Science, groping, Samson-like, for the pillars of authority, has written over the high altar the old words, MENE, MENE, TEKEL, UPHARSIN."

It has been the stock retort of the orthodox, that those desiring to reform the religious ideas of the people had nothing to offer as a solace for the dying, and a comfort for the distressed. But this objection holds good no longer.

The religion of the future will be founded on the proved probabilities of human development; *based on the open recognition of the fact that we live forever*; that communion with those who have gone before is not only feasible, but proper; that under suitable conditions, it can be and has always been practiced, in all ages, and among all the peoples whom God hath made of one flesh to inhabit the face of the whole earth; and Mr. Peebles has made the promulgation of this sublime and magnificent truth the chief purpose of his noble life.

It is the bedrock on which all the reflections in his book of travels is firmly based; reflections upon:

The mock civilization of Christian nations.

The immorality and selfishness of the upper classes.

The jealousy and discord among reformers.

The Characteristics of Mediumship, ancient and modern.

The dangers incident to all good things.

The leading features of Buddhism, of Chinese and Hindoo literature.

Original and striking conversations with the spirits of men of pre-historic times.

Séances on the Ocean.

On the summit of the Great Pyramid.

In the "sacred" places of the "Holy Land."

Among the Maories in New Zealand.

Reflections on the characteristics of the youth of Australia.

On the educational and literary advantages offered to the people of Victoria.

On the Australian Press, and the scant courtesy he received at their hands.

On the scenery and people of New Zealand.

On the clergy of Dunedin, and their cowardly refusal to discuss, in public, these two propositions:—

> 1. "That Spiritualism is true; and that King James's Version supports it."
>
> 2. "That the system of faith denominated "evangelical theology" is true; and that King James's Version supports it."

Mr. Peebles gives quotations from orthodox pamphlets on doctrinal subjects sufficiently horrible to damn any system of theology except that "of the shambles," founded on "Lamb's blood" and "cannibal suppers."

The chapters on China and Chinese literature; Hindostan and Indian civilization; Egypt and the Pyramids; Palestine and the Holy Land; could only have been written by a scholar and a student—an antiquarian and an ethnologist.

Mr. Peebles divides *the human race*, with a subtle and discriminating justice, into three classes:

1. Religious Animals, including the very lowest type.
2. Spiritual Beings.
3. Angels incarnate, Aboriginals of Heaven, including the very highest type.

Of these, the first want intelligence, the second moral courage, and the third opportunity; and the lack of these pre-requisites among the three divisions of humanity, is now, and has always been, the chief obstacle to the rapid spread of the principles of true spirituality among the nations of the earth.

"Around the World," like every production from the hand of man, is not without faults. * * * In summing up his experiences, p. 143, he declares he met with no serious disaster by land or sea;

> "And, further, if we except custom house annoyances, and the begging proclivities of pariahs, and other lower classes in the East, all the races and tribes with whom we had to do, treated us with considerations of kindness and goodwill." p. 401.

We take our leave of him with the same feelings. We respect the nobility, independence and moral heroism of his nature; and we cheerfully recognize his suitability for the work that has been given him to do, to preach and spread, in this age of doubt and confusion, the true and beautiful gospel of everlasting life; an age when faith and devotion like his to principle are more than ever needed to grapple with the complex problems of a world shaking off the placenta of old views and opinions prior to its birth into a higher life.

An age when the hirelings are fleeing, because they are hirelings, whose own the sheep are not; and when faithful pilots are more than ever needed, to steer the ark of humanity through the spiritual difficulties and moral dangers obstructing the deep and stormy seas that lie between the old kingdom of violence and degrading superstition, and the New Atlantis of Spiritual Science and Eternal Light.

> "What voice shall bid the progress stay
>   Of Truth's victorious car?
> What arm arrest the growing day,
>   Or quench the solar star?
> What reckless soul, though stout and strong,
>   Shall dare bring back the ancient wrong—
> Oppression's guilty night prolong,
>   And Freedom's morning bar?
>
> "The hour of triumph comes apace—
>   The long expected hour,
> When Earth upon a ransomed race
>   Her bounteous gifts shall shower.
> Ring, Liberty, thy glorious bell!
>   Bid high thy sacred banners swell!
> Let trump on trump the triumph tell
>   Of heaven's redeeming power!"

*AROUND THE WORLD; or, Travels in Polynesia, China, India, Arabia, Egypt, Syria, and other "Heathen" countries. By J. M. Peebles. Colby & Rich, Boston, 1875.

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## Notes by Ed. S. Wheeler.

Those who in days past have been wont to listen with pleasure to the remarks of this talented lecturer, or to peruse such articles as he from time to time has given forth to the public as a correspondent to these columns, or as an editor of other journals, and who have sympathized with him in his enforced retirement from the field of active labor by reason of severe and long-continued bodily infirmities, will be happy to learn—as we are—that he is convalescing, and is feeling within him the prophecy of more labor to come for the cause of that truth toward whose advancement the best years of his life have been consecrated.

We not long since received from him some jottings of his experiences last summer, from which, as we cannot print the whole, we make the following extracts concerning Science and Spiritualism, and the "Sea Grove Evangelical Congress:"

In relation to Spiritualism, there is an ever-increasing interest here, [Philadelphia] and a growing disposition among investigators to demand satisfactory conditions themselves and provide the same for media. Here, as everywhere, the matter is better understood, and scientific persons and educated people essay to comprehend and elucidate Spiritualism as they would another fact. Much of this is done very quietly, and yet I am informed that even where satisfaction is not obtained 't is only because the view widens as the explorer advances. There are, however, everywhere, so-called scientists, whose minds and dispositions are not of true scientific temper, who are always enraged by whatever puzzles them. Such intellects hate to confess ignorance, and yet lack patience and application sufficient to make any but accidental discoveries. Such minds are prone to assumption, and often intimate that *they* are somehow gifted with the supernatural power of discerning what will and what will not do in all cases. Such subjects as Spiritualism, which totally overwhelms their methods, are considered an insult, because they confuse merely mechanical thinkers, and humble the conceit of would-be law-givers and masters. Whatever really forces a new idea into the minds of such routine plodders disturbs and distresses them; and whatever affronts their conceit maddens their whole nature, because egotism and vanity constitute the greatest part of their conscious being. Hence much of abuse toward modest Spiritualists and media, as formerly toward every step of progress, and those who bravely took it.

There can be no doubt that SCIENCE must at last settle and define the subjects we debate. *Science* must settle and define all, but aside from Spiritualism there are many problems not solved, and the nature of them requires a larger, freer method, than so-called investigators have been willing to use! All over the field of knowledge, facts unexplained stand out like the geological indications of mineral riches. We are confronted everywhere by what we are content to denominate paradox, and so pass by, out of respect to our own ignorance and imbecility. This is because many men mistake themselves for learned persons, and imagine the little corner of the universe within the horizon of their vision to be the phenomenal basis of ultimate synthesis, the all-in all of Facts, Science, Philosophy, Morals and Life!

SCIENCE is our Saviour, our Redeemer, our High Priest, but it is the totality of science which is to be all-sufficient. "A little learning is a dangerous thing." To the new facts must come fresh observation and original *adapted* method. See how the brutal, bungling, barbarous, unsatisfactory rope-tying of media in the last decade gives way to the thorough and proper method a Hare began, and a Crookes and his co-workers perfected. Dealing with spiritual forces, with occult potentialities, in all of which mind, will, magnetism, are factors, there is need of more than blowpipe and crucible, more than scalpel and microscope! The old paraphernalia won't serve the purpose. The old method is not comprehensive enough. The old conclusions we have called knowledge are annulled, and even the spirit in which we have been taught to conduct research, is somewhat out of place! This is what angers the "squatters" on the domain of science, for they see they are being ousted by broader, deeper minds, who have *preëmpted* the domain of nature in the name of the spirit.

The change going on in the public mind in relation to Spiritualists has been marked of late. The Philadelphia Times, recently, and *apropos* to the Vineland Convention, gave a history of Spiritualism, which I wish to reproduce in part, in contrast with things which were common enough some time ago, and which some editors think needed now. The Philadelphia Times is the ablest paper here, the critic of corruption, and independent always. To quote:

> "In Philadelphia, private 'circles' were regularly held in several places in the year 1849. In 1850, so extensive had become the interest in this phenomenon, that Franklin Hall was rented for the purposes of *spiritual meetings*, and professed spiritual lecturers were engaged to officiate on the Sabbath. The devotees to the new doctrine had welded it into the Christian religion. By citizens of undoubted worldly repute, the belief was sustained, just as it is now. At the present moment the believers in Spiritualism have a very pretty church in Thompson, below Front street, and lease, also, at the corner of Broad street and Fairmount avenue, *Lincoln Hall*. *In each they hold regular services*, and have their own manuals of devotion.
>
> The respectability, in a social as well as literary and scholastic point of view, of the originators of Spiritualism in Philadelphia, is beyond all question. It has included in its list of adherents such men as Judge Edmonds, of New York, Robert Dale Owen, Dr. G. T. Dexter, Charles Linton, U. S. Senator Talmadge (Governor of Wisconsin), *Dr. Robert Hare, E. W. Capron, of Boston*; Senator Wilson, and many others have given to it an enduring literature and footing of respectability. In the walks of science, literature and statesmanship, its converts have been many. It is believed that there are in America fully 2,000,000 professed Spiritualists, and that of those not openly espousing, but believing the doctrine, there are 4,000,000 more."

The Times Reporter visits a Spiritualist to inquire about things, and closes his interview as follows:

> "'And you really believe that the spirits of those whose bodies are dead, revisit the earth and communicate with the living?' 'Believe it? Why, *there is n't a day that* I don't see and converse with a wife that I buried twelve years ago. [Tears sprang to the eyes of the old gentleman as he said this, and they did n't seem like tears of sorrow either.] Why, I sometimes see her before me, and it 's always after I have done something for others, involving self-denial or privation to myself. You 've got a great deal to learn about the moral force of Spiritualism, young man, and you just *tell the readers of The Times, for it 's the only* paper except our own Banner of Light that I have time to read, that there are thousands of people in this city alone who belong to Orthodox churches that in their hearts are Spiritualists and Universalists.' "

Speaking of the sessions of the "Sea Grove Evangelical Congress," begun at Sea Grove, N. J., Aug. 25th, whereat all branches of the various Protestant churches and all sections of the country were well represented by both clerical and lay members, Mr. Wheeler says, concerning himself and his impressions while a spectator of the same:

"I am glad I attended. Years of association with those of our own habit of thought, can be profitably supplemented by a few weeks' seclusion among those who *in toto* differ from us. The lesson I learn is that of a broader tolerance, a more thorough charity for those who disagree with me, a truer sympathy with all souls and better views of my kind. These are things which become us if we aspire to be the philosophers we assume we are; so I am satisfied.

Of the resolves passed by this representative Protestant body he says as one instance:

"The God-in-the-Constitution party received in these resolves a decided admonition in a pledge given to preserve the disjointed existence of Church and State; 'the freedom of conscience and the right of self-government' is avowed, and 'every true friend of our country' is earnestly solicited to use all lawful methods to prevent any change in the present system of public school education, and 'to prevent State and municipal appropriations for sectarian purposes.' I think that counts us in; and had the brethren gone a step beyond, and advocated the impartial taxation of all church property, they would have ended the series of resolves with a fine paragraph we could also applaud and appreciate."

Summing up the results of this assembly he thus concludes his letter:

"Moreover, love and good-will have been increased in and among these people, in all of which we are interested, because we are broad and deep enough to be concerned in all that indicates progress or marks the improvement of our kind; if not as Christians, then as men and women of the common humanity."

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## CAN WE HAVE CASTS OF SPIRIT-HEADS?

To the Editor of the Banner of Light:

I was much interested in reading Prof. Denton's account of "Casts of Spirit-Hands" in the Banner of the 16th Oct. I regard the experiments as the most satisfactory of anything that I have seen or heard of by way of confirmation of the claims of spirit-materialization.

It is just such scientific appliances that are needed by way of placing the materialization question beyond the possibility of a reasonable doubt; and I am glad that Prof. Denton has turned his attention to the matter in the way set forth in the articles above referred to. Allow me to repeat the substance of the test experiments as I understand them.

The mediums were Mrs. Weston and Mr. Allen, not acting, however, in conjunction. Molds were obtained of spirit-hands by the use of paraffine, from which plaster casts were made. Speaking of the experiments made, Mr. Denton says: "Mr. Allen's hands, being firmly bound and held during the whole time that the molds were being made, he (Mr. A) could not possibly have made them; the heat of the paraffine and the impossibility of extricating his hands from the brittle molds render this certain."

Again, in speaking of the experiment with Mrs. Weston, Mr. Denton further says, "No one in the body made the mold, for half-an-hour after it was formed the paraffine was so hot that I could not bear to dip my hand in it and allow the material to remain upon it. Had it been cool enough, no corporeal hand could have been withdrawn from the mold without shattering it to pieces." This was done in a room well lighted. This, it would seem, settles very satisfactorily that a hand can be materialized and de-materialized by the same intelligent force. Now, sir, let the same experiment be tried as soon as the arrangements can possibly be made, and have molds made of materialized heads as well as hands, and we shall have this vexed question settled in a way that there can be no longer room for doubt.

Take, for illustration, the materializations at the Eddy Brothers'; they are quite far from being settled to the satisfaction of many who have witnessed them, to say nothing of the incredulous public at large. Let a mold be made of the entire head and part of the neck of some one of the many "familiar spirits" which are seen at "Spirit Vale," and as we should have an impossibility to get over in accounting for the same under the law of mechanical science, one test of this sort would be worth more than any one thing that Col. Olcott has given us in his book. From this mold let a plaster cast be made, and then we should have something tangible to discuss; and after we had settled the question affirmatively—that it was the head of a spirit—we should have further a scientific basis to determine another question now mooted by certain scientific pretenders relative to "elementary spirits," and that would be by a phrenological and physiognomical examination of the cast by experts in those sciences. This would be of more value, by way of determining the intellectual and moral status of the spirit, than all the historic lore pertaining to magic that the learned "theosophical society" could accumulate in a quarter of a century. Good spirits, aid somebody, and hasten the experiment.

A. S. DAVIS.

*222 W. 37th street, New York, Oct. 18th, 1875.*

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Wealth is like the glance of the eye—it is a most unstable friend.

## SPIRITUALIST MEETINGS.

CHELSEA, MASS.—The *Bible Christian Spiritualists* hold meetings every Sunday in Hawthorn street Chapel, near Bellingham street, at 3 and 7 P. M. Mrs. M. A. Ricker, regular speaker. Seats free. D. J. Ricker, Sup't.

HARWICH PORT, MASS.—The Children's Progressive Lyceum meets at Social Hall every *Sunday at 12½ P. M.* G. D. Smalley, Conductor; T. B. Baker, Assistant Conductor; Mrs. A. Jenkins, Guardian; W. B. Kelley, Musical Director; S. Turner, Librarian; Mrs. A. Robbins, Secretary.

SALEM, MASS.—The Spiritual Progressive Lyceum holds its sessions every Sunday, at 1 *o'clock*; also its conference meetings every Wednesday at 7½ o'clock, at Hardy Hall, No. 13 Washington street. Conductor, Mr. John Handel; Assistant do., Edward Hall; Guardian, Mrs. Alice S. Waterhouse; Assistant do., Frank Pearl; Librarian, Mrs. Cecelia Pearl; Assistant do., Mr. S. G. Hooper; Secretary, Mr. S. G. Hooper; Musical Director, Mrs. Anna Hall; Assistant do., Miss Amanda Bailey; Treasurer, Mr. William Mead. *For the present, in connection with the Lyceum*, lectures will be delivered at 3 and 7½ o'clock Sundays at the same hall. All are cordially invited. Admittance to lectures, 10 cents.

SPRINGFIELD, MASS.—Spiritualist and Liberalist Society *meets at Liberty Hall* Sundays at 2½ and 7½ P. M. Mary A. Dickinson, Corresponding Secretary. Speaker engaged: N. Frank White during November.

MARLBORO', MASS.—Meetings are held every Sunday in Temperance Hall by the Spiritualists and Liberalists. Sidney Howe, Secretary.

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

ROCKLAND, MASS.—The Children's Progressive Lyceum meets at 1½ P. M. in Phenix Hall. F. J. Gurney, Conductor; Maria Bennett, Guardian; Henry Chase, Secretary.

WEST GROTON, MASS.—The Liberal Association hold meetings every Sunday in Wildwood Hall. Lectures at 2 and 7 P. M. M. E. French, President; H. M. MacIntire, Secretary. Mary L. French regular speaker.

ANDOVER, O.—Children's Progressive Lyceum meets at Morley's Hall every Sunday at 11½ A. M. J. S. Morley, Conductor; Mrs. T. A. Knapp, Guardian; Mrs. E. T. Coleman, Assistant Guardian; Harriet Dayton, Secretary.

APPLETON, WIS.—Meetings are held at Connell Hall each Sunday at 2 P. M.

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

BROOKLYN, N. Y.—Society of Spiritualists meet at Gallatin Hall, 422 Fulton street, at 3 P. M. and 7½ P. M. Emma Hardinge Britten, present speaker; Dr. A. B. Smith, President; H. P. Bostwick, Vice President; George W. *Young*, *Secretary*. Address 112 North Portland ave.

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

BATTLE CREEK, MICH.—The First Society of Spiritualists hold meetings at Stuart's Hall every Sunday, at 10½ A. M. and 7½ P. M. A. H. Averill, President; J. V. Spencer, Secretary; William Merritt, Treasurer.

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

BALTIMORE, MD.—*Lyric Hall.* The "First Spiritualist Congregation of Baltimore." Lectures every Sunday by Wash. A. Danskin, and circles for spirit communications every Friday evening.

*Lyceum Hall, No. 92 W. Baltimore street.* Children's Progressive Lyceum, No. 1, meets in this hall every Sunday morning, at 10 o'clock, and every Thursday evening. Levi Weaver, *Conductor*; Miss Lizzie Wernix, Guardian; Miss Kate Powell, Librarian; George Broom, Musical Director and Secretary.

BRADLEY, ME.—Meetings will be held at Union Hall during the current year, Mrs. Priscilla D. Bradbury speaking every fourth Sunday at 10 A. M. The Children's Progressive Lyceum meets in same Hall each Sunday afternoon, at 1½ o'clock. James J. Norris, Conductor; John Lynn, Corresponding *Secretary, to whom all communications* should be addressed.

CLEVELAND, O.—Lyceum meets every Sunday at Temperance Hall, 184 Superior street, at 11 A. M. Conductor, F. C. Rich; Guardian, Miss C. Thompson; Treasurer, George G. Wilsey; *Secretary, A. Dunlap, 53 Whitman street.*

*Temperance Hall, 184 Superior street.* The First Religious Society of Progressive Spiritualists meets every Sunday at 1 and 7½ P. M. D. S. Critchley, President; L. W. Gleason, Secretary, 20 Case avenue.

*Carlton Block, 22 Woodland avenue.*—"The Liberal Association" meets the first and third Sunday in each month at 3 P. M. E. D. Stark, President; Thomas Lees, Secretary.

CHICAGO, ILL.—The First Society of Spiritualists meets in Grow's Opera Hall, 517 West Madison street, every Sunday, at 10½ A. M. and 7½ P. M. A. H. Williams, President; W. T. Jones, Vice President; S. J. Avery, M. D., J. L. Hunt, A. H. Williams, W. T. Jones, Collins Eaton, Trustees; E. F. Slocum, Secretary; Dr. Ambrose Davis, Treasurer. Present speaker, Samuel Maxwell, M. D.

*Good Templar's Hall.* *The Progressive Lyceum holds* its sessions in Good Templar's Hall, corner of Washington and Desplaines streets, every Sunday at 12½ P. M. All are invited. Mrs. C. A. Dye, Conductor; A. Dinsmore, Corresponding Secretary.

CHATTANOOGA, TENN.—*Regular meetings are held by* the "Chattanooga Spiritualists' Union." P. R. Albert, President; Col. S. J. Boyce, Vice President; Dr. D. S. Curtis, Treasurer; J. R. Harris, J. P., Secretary.

CLYDE, O.—Progressive Association hold meetings every Sunday in Willis Hall. *Children's Progressive Lyceum* meets in Kline's New Hall at 11 A. M. S. M. Terry, Conductor; S. Dewy, Guardian.

EUREKA, CAL.—Meetings are held on Sunday of each week at the Spiritualist Hall. Children's Lyceum meets *at the same place each Sabbath* at 2½ o'clock P. M. Address W. J. Sweasey.

HAMMONTON, N. J.—Meetings held every Sunday at 10½ A. M., at the Spiritualist Hall on Third street. Mr. W. D. Wharton, President; G. Valentine, Secretary. Lyceum *at 11½ A. M.* James O. Ransom, Conductor; Miss E. Brown, Guardian.

KIRKSVILLE, MO.—The Society of Spiritualists and Liberalists meets every Sunday at 3 P. M. E. B. Brewington, President; Robert Harrison, Vice President; E. M. Gill, *Secretary*; John L. Porter, Treasurer.

MOBILE, ALA.—Spiritual Association: Prof. H. A. Tatum, President; S. Moore, M. D., 1st Vice President; Capt. P. U. Murphy, 2d do.; C. Barnes, Secretary and Treasurer; Oliver S. Beers, Corresponding Secretary. Regular meetings at 11 A. M. Sundays, and séances Sunday and Tuesday evenings, at 7½ o'clock.

MILWAUKEE, WIS.—The First Spiritualists' Society hold meetings every Sunday at 2½ P. M., in *Field's Hall*, 119 Wisconsin street. George Godfrey, President; Mrs. L. A. Skinner, Secretary.

MILAN, O.—Society of Spiritualists and Liberalists and Children's Progressive Lyceum meets at 11 A. M. Hudson Tuttle, Conductor; Emma Tuttle, Guardian.

NEW YORK CITY.—The Society of Progressive Spiritualists hold meetings every Sunday in Republican Hall, No. 55 W. 33d street, near Broadway, at 10½ A. M. and 7½ P. M. J. A. Cozino, Secretary, 312 West 32d street. Children's *Progressive Lyceum meets* at 2 P. M. J. A. Cozino, Conductor; H. Dickinson, Assistant Conductor; Mrs. H. J. Cozino, Guardian; Mrs. M. A. Newton, Assistant Guardian; G. W. Hayes, Secretary; J. B. Sammis, Treasurer.

NEW HAVEN, CONN.—*The "Free Lecture Association"* meets at Loomis Temple of Music, corner Orange and Center streets. E. R. Whiting, Treasurer, 95 Dixwell ave. Services each Sunday at 2½ and 7½ P. M.

NEWPORT, KY.—Lyceum meets every Sunday at 2½ P. M. at *Robbes Hall, No. 51 York street. John Johnson*, Conductor; Miss Mary Marsh and George Morrow, Guardians; Chas. Donahower, Musical Director; Willie Johnston, Guard. Lecture every Sunday evening at the above hall at 7½ o'clock.

PHILADELPHIA, PA.—The First Association of Spiritualists hold regular meetings on Sundays at 10½ A. M. and 7½ P. M., also on Thursday evenings, at Lincoln Hall, corner of Broad and Coates streets. *Prof. Isaac Rehn*, President, 1321 North 7th street; E. Addie Engle, Secretary, 955 North 6th street. Speakers engaged: J. M. Peebles for November, Mrs. Hyzer for December, Nellie Brigham for April, 1876. Lyceum No. 2 meets at Thompson-street *Church, Thompson street*, below Front, Sundays, at 10½ A. M. Geo. Jackson, Conductor; Mrs. Hartley, Guardian.

*Spiritual Circle* every evening at Circle Hall, 463 Vine street, with change of mediums. *Free Conference Meeting* every Sunday, at 2½ o'clock.

PORTLAND, ME.—*Arcana Hall, Congress street.*—Spiritual Fraternity meets every Sunday, at 3 P. M. James Furbish, Esq., President; William Williams, Vice President; *George C. French, Secretary*; *William Thayer*, Treasurer.

*Sons of Temperance Hall, 351½ Congress street.*—The Spiritual Association meets regularly every Sunday. Abner Shaw, Esq., President; George H. Barr, Secretary.

SAN FRANCISCO, CAL.—Under the patronage of the San Francisco Spiritualists' Union, a Children's Progressive Lyceum is held at 10½ A. M., and a Conference at 2 P. M.; also regular Sunday evening lectures are given at the New Hall, 911 Market street.

*The San Francisco Spiritualist Society* meet every Sunday at Charter Oak Hall, Market street, near Fourth, Progressive Lyceum at 10½ A. M., Mediums' Conference at *2 o'clock* P. M., Lecture at 7½ P. M. Mrs. Ada Foye, President.

ST. LOUIS, MO.—"The Scientific and Philosophical Religious Society" meet at Avenue Hall, Ninth and Washington avenue, on Sunday evenings at 7½ o'clock. Seats *free. A collection taken up to defray expenses.*

STOCKTON, CAL.—Meetings are held at Hickman's Hall, on Hunter street, each Sunday evening, by the Spiritualist Society, of which Dr. Hudson is President; Mr. A. M. Strong, Vice President, and Messrs. Manchester and *Sturgeon, Secretary and Treasurer.*

TROY, N. Y.—The Progressive Spiritualists' Society meets every Sunday in Lyceum Hall, Nos. 12 and 14 Third street. Lectures at 10½ A. M. and 7½ P. M. The Children's Progressive Lyceum meets in same hall at 2 P. M. *Speakers engaged*: November, December and January, Nellie J. T. Brigham; February and March, 1876, N. Frank White.

VINELAND, N. J.—The Society of the Friends of Progress meet at Cosmopolitan Hall, Plum street, every Sunday, at 10½ A. M. and 7 P. M., for lectures, conference or free discussion. Louis Bristol, President; C. B. Campbell, Lucinda D. Ladd, Vice Presidents; Nelson E. Shedd, *Treasurer and Agent of hall*; Dr. David W. Allen and Sylvia Sylvester, Corresponding Secretaries. The Children's Progressive Lyceum meets at 12½ P. M. Dr. David W. Allen, Conductor; Mrs. H. R. Ingalls, Guardian; Lucius Wood, Musical Director; Miss Phebe Wilbur, Librarian; Elvira L. Hull, Corresponding Secretary. Speakers wishing engagements will address the Corresponding Secretary.

VINCENNES, IND.—Free lectures at Noble's Hall each Sunday evening at 7½ *o'clock, before the First Spiritual Association*. C. W. Stewart, Lecturer. S. S. Burnett, President; M. P. Ghee, Vice President; D. B. Hamaker, Secretary.

WILLIAMSBURGH, N. Y.—The Spiritual Progressive Association of *Williamsburgh meets every Sunday*, at 3 o'clock P. M., in Latham's Hall, Ninth street, near Hope. Those who desire the promotion of all that is good, true and pure, in reference to things both spiritual and temporal, are cordially invited to meet with us. J. H. Kollock, Secretary, 46 Union avenue.

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

WASHINGTON, D. C.—The First Society of Progressive Spiritualists hold their *meetings* every Sunday at 11 A. M. and 7½ P. M. at Lyceum Hall, No. 1108 E street, northwest. Col. J. C. Smith, President; Prof. Brainerd, Vice President; O. R. Whiting, Secretary; M. McEwen, Treasurer.

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


# Banner of Light.

BOSTON, SATURDAY, NOVEMBER 6, 1875.

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

AGENTS FOR THE BANNER IN NEW YORK.
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LUTHER COLBY.....EDITOR.
ISAAC B. RICH.....BUSINESS MANAGER.

☞ Letters and communications appertaining to the Editorial Department of this paper should be addressed to LUTHER COLBY; and all BUSINESS LETTERS to ISAAC B. RICH, BANNER OF LIGHT PUBLISHING HOUSE, BOSTON, MASS.


## The Spirits' Book.

COLBY & RICH, No. 9 MONTGOMERY PLACE, BOSTON, have just put forth an American edition (from English plates) of this fine work by Allan Kardec, which has been translated in a superior manner from the original French by Anna Blackwell, and is adorned with an excellent steel-plate portrait of the author.

Some idea of the important character of the new volume, and the popular interest which it has aroused in France, may be gathered from the fact that its circulation in that country had reached the extraordinary figure of 120,000 copies up to the date of its translation into English by Miss Blackwell.

This new book, to readers on this side of the Atlantic (as will be seen by reference to the announcement on our eighth page), treats of almost every conceivable question of interest to the human mind concerning death and the after-life, and is not the result of mere speculation, but is announced as being the product of the teachings of spirits of high degree, as transmitted through various mediums and collated by Kardec. It certainly deserves an extended reading by the American public.

## The Red-Cloud Report.

It has already been noted that the Report of the Investigating Commission on the charges of Prof. Marsh in relation to the Red Cloud Agency, has fallen flat upon public attention—a fact that would indeed seem extremely singular if the reason of it were not in such close companionship with it. The reason is this: Before the Commission even began its investigation, the knowledge on the part of the public that it was appointed by Mr. Delano himself at once took away all further interest in the proceedings. *How could it possibly be otherwise, when the party accused was asked to name his own judge and jury?* A farce of that sort was too broad to hold the attention of the American people.

Not that the Report itself does not greatly illuminate much that has been heretofore kept in the dark concerning the Government dealings with the Indians. For what it thus brings more distinctly to the light all men are grateful. But it was as an investigation a transparent sham. As the New York Nation properly characterizes it, "there was only on the side of the Indians and the people of the United States a College Professor, doing work to which he had never been trained, and incited only by the desire to do his duty, and having against him the united force of all the corruption, all the ignorance and all the prejudice of the 'practical men' of the Plains." And much has come of it. The Secretary of the Interior has been driven into retirement in advance of the appearance of the Report, the head of the Indian Office is sure to go soon, and some half dozen officials have been dismissed.

All this shows that there was fire under the smoke raised by Prof. Marsh's charges. It certainly shows that the men who are essential to the operation, if not the existence of the Indian Ring, and to whom the Government has clung with peculiar tenacity, have had to be sacrificed to the ascertained truth of the accusations brought by Prof. Marsh. It shows that there is a regular system in this business of defrauding and maddening the Indians, and that it will never be broken up save by some such vigorous action as this of an individual citizen. Either what he charged has been confirmed by the Commission, or it has been so dealt with by it as to appear substantially true. It is extremely rare that any sort of prosecutions result so successfully at every point as this has done.

The thing to be remarked, because it is a confession of guilt, is that the Commission which was to try, was appointed by the accused party. Prof. Marsh brought his allegations originally to the personal attention of the President. The latter proceeded to turn it over to Secretary Delano. He was the very one whose conduct was the object of complaint. It was he, therefore, who appointed the court, administered the oath, and propounded the rules of evidence. The court thus formed was without the power to compel the attendance of a single witness. There were army officers who could readily tell all that would have substantiated Prof. Marsh's charges, but they were not called. The contractors themselves and the agents were of course interested in establishing a general denial of those charges. Indeed, Prof. Marsh himself seemed rather to have been on trial than Secretary Delano and his subordinates. But in spite of all, the result is proof of what has steadily been alleged, namely, the existence of as corrupt a system as ever robbed and goaded a helpless people.

☞ *The official report of the Convention of the Vermont State Spiritual Association at Glover is received, and will be printed next week.*

## We Want More Subscribers.

The work in which we are engaged is an onerous one at best, for many reasons, and therefore we should be fully sustained in a *material* point of view especially, to enable us to become powerful in a *spiritual* direction. We say our labors are onerous, because the elimination of any new truth inevitably brings the teacher face to face with antagonistic elements. It has been so from time immemorial, and always will be, we suppose. We are perfectly willing to be *hurt* for Truth's sake; but it grieves us to know that *Selfishness* is the greatest obstacle we have to contend with. Where one copy of the Banner is circulated to-day, ten copies should be. We can say the same with regard to other papers devoted to Spiritualism.

Why this apathy among Spiritualists? Scarcely a single Spiritual paper is taken in Baltimore, and yet two Spiritualist societies exist in that city. Such is the case in many other places. Why cannot exertions be made among the friends, north and south, east and west, to extend the circulation of this paper, which is admitted on all hands to be a worthy exponent of the Spiritual Philosophy of the nineteenth century—a philosophy that is destined to permeate every nook and corner of the civilized earth?

A thoughtful correspondent makes the following timely suggestions:

May I say a few words to Spiritualists in regard to your paper, as they were suggested to me by its non arrival on Saturday, caused by my failing to renew my subscription, I suppose? Let all feel it a *duty* to see that it is made a success. That it will be there is no doubt, yet it is not right that its editor and spirit friends should bear all the burden. Let every Spiritualist, even those who think they have passed beyond it, feel it a duty to subscribe for one number each year, and he will surely find enough in it during the year to more than repay him, even though he should read but *one copy*. Then he should send it to some neighbor, or mail it to a distant friend, never allowing a *single copy* to be destroyed or lie idle in his household. Spiritualists must not be selfish in their faith, or forget that "faith without works is dead."

They should also extend to their media words of encouragement and cheer. As a class their life at best is a sacrifice, and now while it is the "unpopular religion" it is not an easy thing for media to come out and do their work amidst the scorn perhaps of relatives and friends, without even the encouragement of those who believe with them. Let them at least be charitable to the faults of their media, remembering that a sensitive medium going upon the platform as an orator or holding private sittings with nerves and spirits depressed, cannot but fail to do credit to the control to some extent. Kindness is the mainspring of spiritual power.

## The Testimonial to Mr. W. H. Harrison.

A committee, composed of some of the leading Spiritualists of England, have issued a circular calling attention to the fund they are raising as a testimonial to Mr. Harrison, of the London Spiritualist, and which, it is hoped, may to some extent relieve him from the heavy sacrifices which he has made in money, time, and work in the interests of Spiritualism. We refer our readers to the circular which we publish in full for particulars, which will show how important have been the services which Mr. Harrison has rendered, and how large have been the sacrifices he has made. We can bear testimony to the multiplicity of his labors, and to the good sense, fidelity, and devotion to truth which he has manifested both in his investigations and in his accounts of the same. In his management of the "Spiritualist" he has always subordinated personal interests, piques, and animosities to the good of Spiritualism. He has done this either by keeping them altogether from the notice of his readers, or by referring to them in such terms as to show that in the service of the truth he can forget himself and think singly of what befits the dignity of the great cause he has so worthily and ably advocated. We truly hope that the testimonial to Mr. Harrison will be a success, and that American subscribers to it will not be few. All persons desiring to contribute should send in their names, addresses, and the amount, to Martin R. Smith, Esq., care of Miss Kislingbury, 38 Great Russell street, London, W. C.

## Spiritualism in Baltimore, Md.

We have in our issues for several weeks past had occasion to refer to the work accomplished at Lyceum Hall, Baltimore, by Dr. T. B. Taylor, lecturer, and Frank T. Ripley, test medium of Boston.

It gives us pleasure also to state that success attends the meetings of the congregation at Lyric Hall, over which our friend Wash. A. Danskin presides. The meetings of this Society have been continued uninterruptedly during the entirety of the past year, and much interest has been evolved thereby, even during the warm weather. The following lines were given impromptu by Bro. Danskin at the close of one of his lectures, the subject of his discourse having been "The Divinity of Christ as taught by Philosophy:"

The tiniest flower upspringing from the sod
Breathes the sweet fragrance of the living God;
The babbling brook that bounds toward the river,
Sings as it flows of the Eternal Giver;
The fluttering warbler of the early morn
Tells of the Source divine whence he was born;
The towering oak that crowns the loftiest mount
Is but a spray from life's eternal fount;
The glittering orbs that splendorize the night,
Are radiant with the glow of God's own light;
The cherub, seraph, of the highest heaven
Throb with the life which God to all has given.
There 's but one life—that life is all divine,
'T was Christ's, 't was Aaron's—it is thine and mine.

## Letter from Prof. Crookes.

The following autograph letter from this distinguished English scientist sets at rest a certain report concerning Mrs. Mary M. Hardy's course while in that country, and will prove pleasant reading to her friends:

20 MORNINGTON ROAD, LONDON, N. W., *Oct. 12th, 1875.*

*To John Hardy, Esq., 4 Concord Square, Boston, Mass., U. S. A.:*

DEAR SIR—I beg to acknowledge the receipt of your letter of Sept. 10th, drawing my attention to a paragraph in the Spiritual Scientist of Sept. 9th. As this paragraph is calculated to convey a wrong impression, and thereby do Mrs. Hardy much injustice, I beg to state that during Mrs. Hardy's visit to London no proposal whatever was made that I should try any tests with her, nor was the subject ever alluded to on the single occasion on which I had the pleasure of meeting that lady and yourself. I remain truly yours,

WILLIAM CROOKES.

☞ We have received and shall print in our next issue the regular review of our foreign exchanges, which Dr. G. L. Ditson, of Albany, furnishes to these columns, to the satisfaction of so many readers.

☞ Miss Lottie Fowler has had excellent success in London since her return from the continent.

## Sittings with Mrs. Markee: The Montour House: A Welcome to Glen Eden; Experiences at Dr. Slade's.

Having heard in the past many reports concerning the strange and startling manifestations on the plane of materialization or *de*-materialization occurring in presence of Mrs. Compton—now Mrs. Markee—at Havana, N. Y., I decided to improve the fine autumn weather which characterized the middle of last month, by making a journey to that place for the purpose of personally witnessing something of the kind. In pursuance of this object myself and wife left Boston at 3 P. M. of Monday, October 11th, and arrived at Geneva, N. Y., on Tuesday morning, the 12th, where we were met by Dr. F. L. H. Willis (so well known to the readers of the Banner of Light both in America and Europe), Mrs. Love M. Willis, and their daughter. The next link in the journey was a fine trip by steamer nearly the entire length of Seneca Lake to Glenora, which we reached about noon, and were at once escorted to the Doctor's pleasant country residence. Here we passed a highly-enjoyable afternoon, and early in the evening took the cars, in company with Dr. Willis, for Havana, to attend our initial séance with Mrs. Markee.

Our first stopping place on the way was at the Montour House, Havana, which is presided over by that prince of landlords and good fellows, Gordon N. Squires, whose hospitable abode should be remembered and patronized by all persons visiting this town. Here we remained till about 8 o'clock P. M., when we repaired, in company with Dr. Willis, to the home of Mr. and Mrs. Markee. The circle which we were to attend was to be a public one, and we found present on our arrival the following ladies and gentlemen, bent, like ourselves, on witnessing the mysterious phenomena: J. H. Hardy, Elmira, N. Y.; Mrs. J. H. Hardy, Elmira, N. Y.; A. Miller, Auburn, N. Y.; Eugene Atwood, Willimantic, Ct.; J. L. Simons, Potsdam, N. Y.; E. E. Lewis, Lawrence, Kan.; H. B. Jenks, Worcester, Mass.; Judge George Freer and Wife, Watkins, N. Y.; Miss C. E. Carpenter, Elmira, N. Y.; Mrs. M. A. Gridley, Willimantic, Ct.; H. S. Hendricks, Bennittsburg, N. Y.; Miss Ludlow, Trumansburgh, N. Y.; Gardner Hibbard, Watkins, N. Y.; Katie Veshie, Watkins, N. Y.; Mrs. Jane Carpenter, Watkins, N. Y.; Emma Soules, Havana, N. Y.; these, with the medium, Mrs. E. M. Markee, formerly Compton, her husband, who had charge of the details of the séance, Dr. Willis, myself and wife, making the number of twenty-two.

Mr. and Mrs. Markee at once took up their positions beside a common table in the circle room, and an intelligence claiming the name of Robert Merritt, proceeded by raps to give directions for seating the company, each individual being placed as he indicated; this accomplished the people joined hands, as is usual in what are known as dark séances. The light being extinguished the medium described spirit friends present, and gave several names and communications purporting to come from these unseen entities. In this part of the exercises Mrs. Markee assured us that she was neither in a trance nor any other abnormal condition—that is as far as her sensations furnished any criterion for judgment—but that she seemed by a gift of natural clairvoyance to see before her what she discoursed about. This dark séance continued for about three quarters of an hour, after which the apartment was re-illuminated, and the usual preparations for the materializing circle were instituted—Mr. Markee taking up his position at that part of the room which was behind the company assembled, and furthest from the cabinet, and a common kerosene lamp being placed beside him on a table.

Previous to the commencement of this second sitting several of the party—myself included—examined the room and cabinet thoroughly, and were satisfied of the absence of all appliances for the mechanical or illusory production of the expected phenomena. The cabinet was found to be only an alcove room, lathed and plastered, and having no windows, and no means of exit except through one door, which opened directly into said cabinet and was exactly in front of the people composing the circle; this was of the class denominated "batten-door," and closed up when shut about three-quarters of the doorway, the remaining open space above it being temporarily curtained by some dark material, which was divided in the centre so that it could be pushed aside in order to give spectators a view of such faces, hands or arms as might appear. The only article of any kind in the cabinet was the chair in which Mrs. Markee sat during the course of the séance.

Mrs. Markee went into the cabinet and the door was closed, the people occupying the same order as to seats as in the first instance. The light was turned down very low, and the attention of all became fixedly centred upon the curtained aperture above the door. Shortly there appeared (moving the divided curtain aside) hands and arms; then a spirit calling himself "Webster," who claims to control the materializing séances on the invisible side, made a brief speech to the assembly, in a somewhat gruff voice; at the close of his remarks making the usual request for singing, to which expressed desire the parties attending did their best to accede.

Some fifteen minutes had elapsed, after the entrance of the medium into the cabinet, when the door partly opened, and standing upon the threshold was a white form, claimed to be the materialized spirit of "Katie Brink." She continued for a few moments to open the door, show herself, and then close it; after which, seeming to gain in power, she at last came out among the company, and walked around the circle. In the course of her journey she stopped for an instant and seated herself in my lap, and also kissed Mrs. Rich. The form was well defined, but the face could not be seen, appearing as if trebly veiled in some white material, through which it was impossible to more than barely trace the most shadowy outline of the features.

Katie, having concluded her pilgrimage, retreated from view, and was succeeded by a lady, who brought with her to the partially open door of the cabinet—although she did not come out into the room—two children, one resting on her arm and the other clasping her hand and standing by her side. This lady claimed that she was the spirit-wife and that these were the spirit-children of Mr. Eugene Atwood, of Williamantic, Conn., then present in the circle; the light being reduced to so low a point, recognition was impossible; the child in her arms was not seen distinctly, but the one by her side was quite plainly visible as to form, though the features could not be discerned.

In response to a desire expressed by some member of the circle, that the form before us would cause the child in her arms to cry, quite an easily-recognizable wail of infantile disgust was raised by the little one, and the shape soon retreated with both children, closing the cabinet door after her, and for a brief time seemed to endeavor to soothe the babe and quiet its impromptu music, much as a mother in the flesh would do, the sounds of the child's voice being plainly heard, both while in presence of the company and subsequently in the cabinet when the door was closed.

Just before the appearance of this spirit, voices had conversed with the audience—one purporting to be that of the mother of Mrs. Rich, and after it ceased other voices filled the interval of time which elapsed before the Indian Seneca—whose manners, costume and general appearance have been so frequently described in the columns of this paper—after several premonitory advances and retreats, stalked into the room; I use this word because it is most expressive of the fact of his peculiar method of locomotion, and I noticed a further singular circumstance which accompanied his presence—that of a peculiar odor which attaches itself to those of a nomadic life, and which, in his case, bordered on the disagreeable. No such odor had been met with during the séance, up to his appearance, neither could it be detected after he disappeared, and this, to my mind, was a most satisfactory proof of the truthfulness of his claims as a *bona fide* Indian. His voice was loud and confident in tone, and the widest remove from that of the medium or any spirit who had previously spoken, and his form was large and muscular. He walked around the circle, laid his hand upon my head, also upon that of my wife, and then retreated again to the cabinet. He several times showed his arm while standing in the doorway, striking the large and powerful limb against the side of the cabinet with a force that caused an appreciable jar. He also gave vent to a series of yells—the war-whoop, etc.—which were so shrill and defiant, and full of angry life, as to produce a striking effect upon the hearer. The séance closed at last at quarter past one o'clock on the morning of Wednesday, 13th, when the company dispersed, and our party returned to the Montour House.

Desirous of having more experience in the premises, I called on Mr. and Mrs. Markee on Wednesday forenoon, and made a request for a test séance; the desire was granted by them, and Thursday evening, 14th, was named. At eight o'clock, as before, we repaired to the dwelling of the medium, and the circle was organized as at the previous meeting, there being present beside myself and wife Dr. Willis and Mrs. Willis, Mr. and Mrs. A. M. Gardner, Miss Ellen Powers, of Glenora, Mr. M. Guston (of Troy, Pa.), Gordon N. Squires, of Havana, Eugene Atwood, of Willimantic, Ct., the daughter of Mrs. Markee, the medium, and her husband. Mrs. Markee was, however, suffering from extreme physical prostration, and announced that she was really unfit to sit, but was willing and anxious to make the trial. Her bodily ailment, however, so seriously militated against success that but little was accomplished at the séance, although the holding of it, under the circumstances, showed a laudable desire on her part to give visiting investigators every opportunity for inquiry.

Parting with Mr. Squires, concerning whose hospitable abode, the Montour House, and its excellent appointments, no words of mine can do justice—and who, to my mind, proved himself to be the most obliging and gentlemanly landlord I have ever met with in New York (in which State my experiences in this regard have in the past been otherwise than agreeable)—we took cars for Glenora and returned to "Glen Eden," the truly Eden-like home of Dr. F. L. H. Willis and Love. There, with most inspiring appetite, we partook of the rich products of the Doctor's grapery and fruit orchard, and under the guidance of himself and wife explored the mysteries of Watkins and Havana Glens, having a fine time generally, the memory of which will long be treasured.

Bidding a heart-felt "good-by" to the Doctor and his happy household, myself and wife took the cars for New York on Saturday morning, 16th, arriving there at nightfall. In this city I met with Mr. Luther Colby, my partner, editor of the Banner of Light, who was also seeking a brief respite from business cares. Mr. Colby and George A. Bacon subsequently accompanied Mrs. Rich and myself to the residence of Dr. Slade for a sitting. The peculiarity of Dr. Slade's development prevents the assembling of large circles before him, and as the best results are obtained by the smallest numbers, but two of our party at a time had a sitting with him—myself and wife being granted the first. The experiences which I fully detailed in an article published in the Banner of Light for April 24th, 1875, were repeated, with the exception of the materializations of forms or busts. It may be well, however, to mention that while we were seated at the heavy table generally used at his séances—Dr. Slade occupying a position sidewise to it, so that his feet and hands were at all times visible to us, and the space beneath the table being open to our inspection at will, by a downward glance—the slate, passed beneath said table, was strongly grasped by spirit hands, and passed about to those present; a slate put upon my head had a message written while resting there, the noise of the pencil being heard by us; the hand of "Owasso," the Indian familiar at the Doctor's séances, came out from beneath the table, and grasped the lappel of my coat; while Mrs. Rich held one end of the accordion, Owasso grasped the keyboard and played recognizable music, his hand the while being distinctly visible to me, as our circle was convened in the daytime, and the broad sunlight streamed uninterruptedly into the room. Suffice it to say that both Mrs. Rich and myself left the séance chamber more than ever convinced of the remarkable powers and entire honesty of Dr. Henry Slade, which opinion was shared by Messrs. Colby and Bacon, who had the next sitting following ours.

ISAAC B. RICH.

*Boston, Nov. 3d, 1875.*

## People's Sunday Lectures.

William Denton will commence a course of eight lectures at Paine Hall, which is situated in the Paine Memorial Building, Appleton street, Boston, on Sunday afternoon, Nov. 7th, upon which occasion he will consider the subject of "Rational Religion;" he will also speak there in the evening of the same day, concerning "The Sun and the Interior Planets," and will continue the course at 2½ and 7½ o'clock P. M. on each Sunday of November. Should the attendance warrant, these meetings will be maintained in some form at this hall during the winter.

☞ Mrs. Louie M. Kerns is doing good work at Doughty Hall, London, Eng.

## Casts of Spirit-Forms.

On Friday afternoon, Oct. 29th, a company of friends assembled at the home of Mrs. Mary M. Hardy, to hold a séance for the manifestation of this new order of the spiritual phenomena. The usual preparations as to table, paraffine, etc., which have been already described in these columns by William Denton and others, were gone through with, and, the company being seated, the gas was turned partly down, though not so low as to prevent seeing all the objects in the room. Hands appeared at the aperture in the table, bells passed down through said opening were dipped in the paraffine, or rung vigorously by the unseen operators beneath the table, the handkerchief test of the strength of the invisibles was thoroughly tried, and, at the conclusion of these occurrences, raps signified that the light might be turned on to the full, and that the company could look under the table to see the results of the sitting. The room was brightly illuminated, the carpet-curtain around the pail was raised, and those assembled were rewarded for their patience in waiting by the sight of the delicate white casts of two spirit-hands and *one foot!* One of the hands was wanting in a finger, and may have been another cast of the same hand mentioned by us last week; the other hand was shapely, and the digits were bent as if in the act of snapping the thumb and forefinger together. The foot was the thickest and most substantial of the casts, and reached, as to height, almost to the ankle joint, showing a firm instep, and apparently well-defined toes. The party dispersed soon after, well pleased with their experiences in this regard, and satisfied that no known human agency could have created these molds.

Mrs. Hardy, in consequence of urgent calls from friends at a distance, will make a few engagements to visit some of the towns within one or two hundred miles of Boston, to enable them to witness these remarkable manifestations. For terms, &c., apply personally or by letter to No. 4 Concord Square, Boston.

## Mrs. Cora L. V. Tappan

Will speak in Rochester, N. Y., Sunday, Nov. 7th; in Chicago, Nov. 14th; remains there until the last of the month; from thence she will proceed to San Francisco, perhaps stopping briefly at St. Louis. Since she landed in America she has spoken three times in Brooklyn, twice in New York, twice in Philadelphia, once in Washington and twice in Boston, with the best results. We trust her journey to the Golden State may fully restore the health which much overwork has enfeebled.

SEWING CIRCLE.—The Ladies' Home Circle, connected with the Children's Mission to the Children of the Destitute, met at the Mission Building, No. 277 Tremont street, Boston, Nov. 2d for the first time this season. The ladies interested in the Mission have maintained this organization for many years, and have accomplished much good in providing garments for the destitute. Mrs. Benjamin Gilbert is President, and Mrs. Joseph E. Barry, Vice President. On Wednesday afternoon, 3d, the sewing school for poor girls, in charge of Miss Frances A. Ewer, who has been connected with the Mission for twenty years, opened for the season.

☞ It is now denied that Gerald Massey is insane, a member of his family just over from England being the authority. Mr. Massey is announced as engaged on his most important prose work, a "History of the Myths," and as soon as he can get this in a condition to send to the printer, purposes making another lecture tour through the United States.

☞ Mr. Charles H. Foster, now in Baltimore, who is the finest test medium in the world, contemplates visiting St. Louis and other western cities soon, prior to his sojourn in San Francisco, Cal., for a time. Those in the West who want his *first* services should write to him at once to the Eutaw House, Baltimore, Md.

☞ A Congress of Spiritualists took place at Brussels on the 25th of September, continuing three days. Twenty provincial societies were represented, and a national organization was formed, to be known as the *Federation Belge Spirite et Magnetique.*

☞ Mrs. Jennie Lord Webb, the well known physical medium, has arrived in Boston and located at 88 Westminster street, (leading from Columbus avenue,) where she will resume her public séances, as per advertisement in another column.

☞ A fine essay on "Spiritualism as the basis of a World-Religion," contributed to the Banner of Light by a talented writer in Washington, D. C.—will appear in our number for next week.

☞ There is trouble in the Eddy camp, therefore intended visitors had better stay at home.

## Movements of Lecturers and Mediums.

Mr. Robert Cooper will be happy to give lectures near Boston, on week nights, on Spiritualism and on social and scientific subjects. Expenses only required. Address No. 487 Tremont street, Boston.

The Spiritual Society in Baltimore, Md., to which Dr. T. B. Taylor has been ministering for the last month or two with such marked success, has secured his services for a year. Frank T. Ripley, test medium, has also been engaged there for a like period.

J. M. Peebles speaks in Philadelphia, Pa., during this month. Address him care of P. C. Tomson, 511 North 7th street. Mr. Peebles lectured with excellent success before the Washington (D. C.) Spiritualists Sunday, Oct. 31st, morning and evening. At the close of his remarks on each occasion Frank T. Ripley gave a test séance.

Ralph E. Hoyt, Esq., of the Chicago press, is again in the lecture field. Two of his lectures are entitled "Reformers and Reforms," and "Punkin Pize." Wit, wisdom, liberality and eloquence are qualities which particularly fit him for the rostrum.

W. L. Jack, M. D., the noted clairvoyant of Haverhill, on account of over-work, is resting for a few weeks, but will in due time resume his practice at his Haverhill office.

Dr. E. H. Green is for the present located in Cincinnati, O. He has given several lectures there recently. At the close of each discourse Mrs. Green held a séance, and gave some very satisfactory tests. They will respond to calls from elsewhere.

J. William Fletcher addressed the Spiritualists at Conway, Mass., three Sundays in October, and will officiate for them again in December.

Moses Hull and Dr. Moran commence a debate on Spiritualism in Rochester Hall, in this city, on Monday evening next, Nov. 8th, and continue every evening of the week except Tuesday. A spicy time is anticipated.

Mrs. Sarah A. Byrnes will lecture in Putnam, Conn., during November. She would like to make further engagements. Address, Box 87, Wollaston Heights, Mass.

W. F. Jamieson is delivering lectures in Kansas and Missouri almost every evening, and every Sunday to overflowing houses. Address at Kirksville, Mo.

## To Correspondents.

☞ No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return communications not used.

C. A. W., CASCADE, N. Y.—Your private note received; is misunderstood. Do you wish a *business* announcement?

## IS IT "A NEW VIEW OF SPIRITUAL PHENOMENA"?

BY ALLEN PUTNAM.

To the Editor of the Banner of Light:

From the able communication of J. M. Roberts, in your issue of October 16, we learn that the New York Tribune has given an article headed, "The Immortal Life—A New View of Spiritual Phenomena." Your columns of late have been presenting the apprehension of certain writers that some phenomena resembling those called *spiritual*, were ages ago, and are now, produced by classes of beings inferior to any spirits who have ever made exit from the physical forms of mankind. Such statements may present "a new view" of the conditions and powers of some disembodied beings lower than man; but do not present any view at all of such *spiritual* phenomena as you, Mr. Editor, and I, and millions of our fellow-men, have been witnessing and studying for more than twenty years. The doings and sayings of departed *human* beings constitute our Spiritualism.

How can such Spiritualism suffer or be much modified by discovery and proof that certain beings belonging to lower grades than man volunteer to come, or are forced by human wills to come up "from the vasty deep," show themselves, and put forth most marvelous powers upon the stage of our palpable and visible world? Not *unfavorably* by any means. Proving that either lower orders of being, or that embryonic future men, perform certain acts requiring mentality for their guidance and control, will strengthen the probability that their superiors—spirits—also can manifest the like, and it will give credibility to the words of spirits when they affirm that they are operating in our midst. The fact that lower beings perform mysterious works, if established, will be no proof, nor even indication, that their superiors never do the like; on the contrary, it will be solid basis for a fair analogical argument that they can, if so disposed.

Any minds which may take pleasure in efforts to ascertain the existence, powers and subjectabilities of conscious occult beings whose grade is below emancipated human spirits, we have no purpose to divert from their course—have no words of censure for them. Their labors and conclusions can have but slight connection with Spiritualism, and cannot in the least invalidate its claims; though possibly they may slightly tend to confirm them. If there exist *little men, hobgoblins, little hammerers, fairies, kobolds*, and the like, who rank below spirits, and who, either of their own accord or by compulsion, work perceptible marvels, the fact indicates that nature should enfold means by which disembodied ones of a higher grade—that is, spirits, can do likewise. We see no power in Occultism or art magic to undermine Spiritualism proper; and since spirits "can assume any form which the occasion requires," it is possible that deluding diakka may present all observed *appearances* of any mysterious beings who seemingly are below any graduates from human bodies.

Spiritualism is as distinct from Occultism as a future life for man is from a like life for animals of lower grades. Men may be destined to life after the present, while brutes may not. Also it seems possible that brutes may survive and man perish; also that both may either survive or both sink into unconscious existence. Notwithstanding the similarity of some of their manifestations, Occultism and Spiritualism are so distinct, that no occasion exists for Spiritualists to be disturbed in the least by any revelations which Occultism may make; for the latter is a cause with which their faith has no necessary connection. The two isms are so far distinct that we see no reason why spiritualistic editors need allow much space in their columns to be filled with accounts of supposed lower beings than spirits, and of the doings of these lesser agents or instruments.

As a distinct study for ascertaining whether brutes survive their bodies, and can, either of their own volition, or by the aid and command of mortals, become visible actors in man's presence; and also for ascertaining whether pre-natal men can "cast their" forces "before," Occultism may be well enough for those who relish its pursuit—but such study may be devoid any connection whatsoever with Spiritualism—its devotees may be or may not be Spiritualists. And we anticipate, whatever may be their discoveries, that logical students of Occultism will not let go any hold they have upon Spiritualism, while the erratic ones will break loose from all moorings and drift at random on the sea of fancy.

### Testimonial to Mr. W. H. Harrison.

Committee—Martin R. Smith, Esq.; Charles Blackburn, Esq.; Sir Charles Isham, Bart.; Mrs. Makdougall Gregory; H. D. Jencken, Esq., M. R. I.; D. Fitz-Gerald, Esq., M. S. Tel. E.; N. F. Dawe, Esq.; Prince Emile Sayn-Wittgenstein; Mrs. Honywood; Alexander Calder, Esq.; Alexander Tod, Esq.; Cromwell F. Varley, Esq., F. R. S.; James Wason, Esq. Secretary and Treasurer, Martin R. Smith, Esq., 38 Great Russell street, London, W. C.

Since the year 1869 Spiritualists have been indebted to Mr. William H. Harrison for the excellent journal of which he is the editor. This journal has been a credit and strength to the movement in every respect. It has been printed in clear type and on good paper, and has been conducted with ability, caution, courage, and public spirit. It is hardly necessary to say that up to the present time the paper has been by no means self-supporting; indeed, during the first three years of its existence it entailed upon Mr. Harrison a very heavy loss, which he bore single-handed. This loss was aggravated by the fact that, in order the more completely to devote his attention to the Spiritualist newspaper, Mr. Harrison voluntarily relinquished a considerable portion (estimated, upon reliable information, at an average of not less than £200 per annum) of the income which he was deriving from literary work on the Engineer newspaper and other journals. Mr. Harrison has indeed done more than this, for during the past eight years he has given up one or two evenings every week to a practical observation of spiritual phenomena at séances. By his unwearied and intelligent observation he has been enabled to collect a mass of reliable information as to the facts and principles of Spiritualism, which fits him in the highest degree to be the editor of a newspaper devoted to the religious and scientific aspects of the subject.

It is a matter of notoriety that the Medium newspaper, which was inaugurated the year after the appearance of the Spiritualist, has been annually subsidized by large subscriptions, which its editor, Mr. Burns, has always called for as justly due to his exertions. Whilst we fully acknowledge the services which have been thus rendered to Spiritualism, we would call attention to the fact that no appeal to the public for help has ever, except upon one occasion and that for a special purpose, appeared in the pages of the Spiritualist for six years. The work was done, and the whole expense borne for three of those years by Mr. Harrison alone; during the last three years an annual sum of about two hundred pounds has been privately subscribed by a few friends, which has, doubtless, greatly relieved the burden upon the shoulders of Mr. Harrison; but this in no way touches the fact that Mr. Harrison has for years cheerfully submitted to a heavy pecuniary loss in order to supply to the movement a paper in many, if not in all, respects worthy of it.

The undersigned ladies and gentlemen are of opinion that it is not to the credit of the movement that this pecuniary loss should be borne alone by Mr. Harrison.

Had he appealed to the public for subscriptions, they would doubtless have been forthcoming, as they have been for some years past in answer to the appeals of the Medium ever since its establishment—but he has not done so.

It is proposed, therefore, that a Subscription, in addition to the existing Guarantee Fund, shall be opened, which shall take the form of a Testimonial to Mr. Harrison, and which, it is hoped, may to some extent relieve him from the heavy sacrifices which he has made in money, time, and work in the interests of Spiritualism.

All Subscriptions to this Fund will be payable on the 1st January, 1876. Friends desiring to contribute are requested to forward their names, addresses, and the amount to Martin R. Smith, Esq., 38 Great Russell street, London, W. C.

*First List of Subscriptions*—Martin R. Smith, £50; Charles Blackburn, £50; J. N. T. Martheze, £50; Alexander Calder, £20; A Friend, £20; Alexander Tod, £20; N. F. Dawe, £15; Sir Charles Isham, £10; Prince Emile Sayn-Wittgenstein, £6; C. F. Varley, £5; Mrs. Louisa Lowe, £5; Charles Massey, £5; Mrs. Honywood, £2 2s; Mrs. Makdougall Gregory, £2; B. W. Pycock £1 1s.

**Seventeen persons lost their lives during a gale and snow storm at St. Famille, Isle of Orleans, Canada, on Sunday, Oct. 31st.**

## BRIEF PARAGRAPHS.

SHORT SERMON.—As the wise afflicteth not himself because a thorn teareth his garment, so the patient grieveth not his soul because that which covereth it is injured.

The Hon. Amasa Walker died in North Brookfield, Mass., Oct. 29th.

It is stated that Spain is getting ready for the West India service the ironclads Zaragoza, Arapiles, Tetuan, Victoria and Numancia, and several wooden vessels.

*Why is a compositor like a cripple?* Because he cannot get along without his stick.

The Spiritualist, London, does not reach our sanctum in exchange. What 's the matter?

It is reported that Gen. Ceballos will succeed Count Valmaseda as Captain-General of Cuba, the latter refusing to remain.

A gentleman named Small, residing in Portland, Me., while riding in a wagon on Commercial street, near Railroad Wharf, that city, Oct. 29th, saw two children playing on the track, and a train backing down on them. He sprang from his wagon to rescue the children, and succeeded in doing so, but was himself run over by the train and killed.

A "smarty" in New York wrote 2570 words on a postal card and dropped it into the post-office without remembering to put on the address of the person for whom it was intended.

The consular commission for the settlement of the troubles in Herzegovina are unanimous in the opinion that the Porte is incapable of pacifying the country. Foreign intervention in some form is believed to be indispensable. The Turkish forces were defeated recently while attacking the insurgent position at Zabel, losing 150 men.

Two rival brass bands gave a competitive exhibition at Port Hope, Ont., the other day, and the people there say that, rather than have the thing repeated, they 'd welcome another Fenian invasion.

The Duke of Argyll has seen the blackcap (*Sylvia atricapilla*) fall to the ground from a bush as if wounded, in order to distract attention from its nest.

The Egyptian army has tried its hand at the subduing of Abyssinia, and the natives of *that country are offering no* resistance thereto—so says the telegraph.

England has been punishing the piratical Africans on the Congo River, for murdering her sailors. The entire *squadron on the west coast of Africa were engaged, and* sent boats up the river. Many villages were destroyed, and a large number of natives killed. The British lost one man killed and six wounded.

A Marlborough man has just received from a gentleman in Silver City, New Mexico, a box containing an alligator *and a horned toad, which was transported in the mail bags* at a cost of only five cents in postage, which fact leads the editor of the Journal, the enterprising local paper of the village, to remark that "Senator Hamlin should have the price on toads and alligators raised at the opening of Congress."

THE POET.

Amid the factions of the field of life
The poet held his little neutral ground,
*And they who mixed the deepest in the strife*
Their evening way to his seclusion found.
There, meeting oft th' antagonists of the day,
*Who, near, in mute defiance seemed to stand,*
He said what neither would be first to say,
And, having spoken, left them hand in hand.

The Eastern Railroad Company was mulcted in $714 damages at Portland Monday, Nov. 1st, for refusing to receive tickets issued for passage in the opposite direction from that in which the passenger was travelling. It seems as though some "orthodox devil" was running the machine.

*The Russian government is engaged in a fresh and vigorous* raid against the socialist agitators.

Massachusetts declared itself Republican by about 5000 majority, on Tuesday, Nov. 2d.

Gov. Shunk, of Pennsylvania, vetoed the first bill that came before him for the incorporation of a telegraph company, on the ground that "it would interfere with the business of the United States mails!"

The President has appointed the 25th of November to be observed as a day of National Thanksgiving.

The Liberian forces have been defeated on the west coast of Africa in an attack on the native villages, losing twenty-four men killed and wounded, and all their artillery. It is *said the disturbances resulted from* the Liberian law prohibiting direct trade between the natives and foreigners.

Sherman, Texas, was devastated by a severe conflagration on the night of Nov. 1st.

READ THIS. If you are collecting autumn leaves do not press them with a hot iron. A lady took that method recently, and very soon after her hands and wrists broke out with an eruption of a scalding humor, such as is witnessed in those cases of erysipelas known as St. Anthony's fire, and she is likely to be laid up for some time, if no worse results ensue. The leaves were of the maple species, and the theory is that a volatile oil of a poisonous nature was evolved by the application of heat and obtained access to the circulation through some abrasion of the skin.

*Jennie Collins* believes the problem of "Our Working Girls" to be the most important that now demands the attention of society. She elaborated her views on the subject in a lecture at Boffin's Bower, Boston, on Sunday night Oct. 31st.

### Casts of Spirit Forms.

To the Editor of the Banner of Light:

The ingenious and conclusive experiment of taking casts of materialized spirit forms is not altogether new. The same kind of thing was done in England about two years ago. Sir Charles Isham, to prove that the spirit form that appeared in the presence of Miss Showers was not personated by the medium, provided some plastic substance, and got the spirit to impress her foot on it. She did so, and revealed the curious fact that the foot was not divided into toes in the usual manner, but had only the "big toe," the remainder being undivided. The experiment was made more than once, and Sir Charles published an account at the time in the "Medium and Daybreak."

ROBERT COOPER.

### Spiritualist Lectures and Lyceums.

MEETINGS IN BOSTON.

*John A. Andrew Hall.*—The meetings at this hall, No. 114 Chauncy street, are free to the public. Mrs. S. A. Floyd, trance speaker, will lecture and answer questions from any persons in the audience at 2¾ and 7¾. Quartette singing.

*Rochester Hall, 730 Washington street.*—The Children's Progressive Lyceum, No. 1, which formerly met in John A. Andrew Hall, will hold its sessions at this place every Sunday, at 10½ o'clock. Geo. H. Lincoln, Sec'y. Lecturers on the subject of Spiritualism or Liberalism are notified that this hall is open for engagements during the week, or on Sunday afternoons and evenings. Parties wishing to secure it should correspond with Alonzo Danforth, addressing him at the hall.

*The Ladies' Aid Society* will until further notice hold its meetings at Rochester Hall, on Tuesday afternoon and evening of each week. Mrs. C. C. Hayward, President; Miss M. L. Barrett, Secretary.

*Lurline Hall, No. 3 Winter street.*—*Free* Public Circles are held at this place every Sunday at 10½ A. M. and 2½ P. M. by many of the best test mediums and speakers in the city. Good music provided. All are invited to attend.

*The People's Spiritual Meetings* every Sunday at 7½ P. M., at New Era Hall, 176 Tremont street. Good speakers always in attendance.

BOSTON.—*John A. Andrew Hall.*—Mrs. Sarah A. Floyd, on Sunday, Oct. 31st, gave, in an entranced state, two fine practical lectures on the financial condition of this city. Not only would the sensible business men have agreed with her, but societies who are *building their costly* churches, into which "God's poor" will never enter, would have heard truths in regard to them they cannot deny. Let the skeptic attend these lectures, ask questions in good faith, willing to investigate this Spiritualism, and by his own reason and judgment decide if it be true or false. The signs and mysteries of to day are worthy of man's notice, and he whose religion is based upon a sure foundation will dare to look into them. E. R. H.

*Rochester Hall* will be open every Sunday afternoon. Mediums and radical speakers are invited to be present. Until speakers are engaged the *meetings* will be in the form of discussions on any subject pertaining to Spiritualism. On Sunday evenings Prof. A. E. Carpenter will lecture and give experiments on Mesmerism, commencing at 8 o'clock. An admission fee will be charged.

A full attendance at the Lyceum Sunday morning, Oct. 31st. It is earnestly hoped that all parents will send their children to this Lyceum, thereby giving them a liberal education and encouraging the officers who have the school in charge. ALONZO DANFORTH, *Conductor.*

*Lurline Hall.*—Robert Cooper, of England, will lecture in Lurline Hall Winter street, this city, next Sunday. His afternoon subject is "Design Evidenced in Creation," and in the evening, "The Objective Proof of a Spiritual World."

*New Era Hall.*—By request, Horace Seaver, Esq., editor of the Investigator, will repeat the admirable address which he delivered in Investigator Hall a few weeks since, on Education and the Bible in the Public Schools, in this hall, 176 Tremont street, Sunday evening, Nov. 7th, at half past 7 o'clock.

*Charlestown.—Waverley Hall Spiritualist Meetings.*—Prof. A. E. Carpenter gave a lecture and séance in this hall Sunday evening, Oct. 31st, on the subject of "Mesmerism," *giving some very* fine experiments. The large audience was so highly pleased with the entertainment that *many* expressed a desire that the Professor should repeat his lecture. He has therefore consented to gratify them next Sunday afternoon at 2¾; and in the evening at 7½ o'clock Moses Hull will also speak in this hall. Subject, "Bible Spiritualism."—*C. B. M.*

### Literary Exchange.

ALL TRANSACTIONS STRICTLY CONFIDENTIAL.

Many persons without experience in professional life have worthy aspirations for wider scope and a sphere of greater usefulness. To all such people, whether Ladies or *Gentlemen, I offer my* services as a writer of scientific, philosophical, psychological and popular Lectures; Orations on the rights of the citizen and the prerogatives of the government; the political corruption of the times and the general prostitution of the press; uncovering of the gigantic Evils that menace the Republic; Speeches on the great questions of national policy, adapted to the public rostrum and the Senate Chamber; Biographical and Historical Sketches; Letters on all controverted questions, whether of a private nature or involving the common welfare; liberal Sermons, literary Essays and critical Commentaries; original Disquisitions on numerous themes, and Addresses suited to the purposes of select assemblies and all public occasions.

The writer will also represent the claims of important Books and superior Works of Art; introduce useful Inventions, valuable discoveries, new forms of Merchandise, and all legitimate Business to the public, in an original and attractive manner, through the editorial columns of numerous daily and weekly journals, in different parts of the country.

My preparation for this work is a practical experience in Authorship, in the publication of Books and in preparing the works of others for the press; a constant discipline of more than thirty years in the various departments of Journalism; *writing freely and with equal facility on the laws* of Life and Health; Physical Science and Metaphysical Philosophy; the Practical and the Elegant arts; the dignity of Labor and its relations to Capital; Human Rights and the leading questions of Municipal Government and National Policy; Political Economy and Criminal Jurisprudence; the subtile Forces of Nature and their application to Men and things; Public Morals, Popular Reforms, Natural Theology and Religion.

*The best references in this country and Europe furnished* when required.

Address, S. B. BRITTAN, M. D., New York, Post Office Box 3806; or at Residence, 88 Pennsylvania Avenue, Newark, N. J.

### Mass Meeting.

The Spiritualists and Liberals of Minnesota will hold a Mass Meeting in the city of Minneapolis, at Harrison Hall, commencing Nov. 12th, and holding three days. Good test mediums are secured, and prominent speakers from abroad will be in attendance. We expect a grand and good time. All are invited. By order of the Committee,

MRS. F. C. SHEPHERD, *Secretary.*
*Minneapolis, Minn., Oct. 21, 1875.*

## RATES OF ADVERTISING.

**Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion.**

**SPECIAL NOTICES.—Forty cents per line, Minion, each insertion.**

**BUSINESS CARDS.—Thirty cents per line, Agate, each insertion.**

**Payments in all cases in advance.**

☞ **For all Advertisements printed on the 5th page, 20 cents per line for each insertion.**

☞ **Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Monday.**

## SPECIAL NOTICES.

**THE WONDERFUL HEALER AND CLAIRVOYANT!**—MRS. C. M. MORRISON, *No. 102 Westminster street.* Magnetic treatments given. Diagnosticating disease by lock of hair, $1,00. Give age and sex. Remedies sent by mail.

In the past two years Mrs. Morrison's Control has given *two thousand and seventy six diagnoses*, by lock of hair; and in the past year *over one thousand patients* suffering from chronic and complicated diseases have been cured with her magnetized vegetable remedies.

☞ Specific for Epilepsy and Neuralgia.

Address MRS. C. M. MORRISON, *Boston, Mass., Box 2519.* 13w*—Au.14.

**A Favorable Notoriety.**—The good reputation of *"Brown's Bronchial Troches"* for the relief of Coughs, Colds, and Throat Diseases, has given them a favorable notoriety.

A GOOD TIME COMING.

Though many of the times complain,
And think their lot is very hard,
These "*clouds*" not always shall remain,
If they this simple Rule regard:
To every one around be "*true,*"
And strive the friend of all to be,
"As you 'd have others be to you,"
And better days ere long you 'll see;
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Oct. 30.—2wis

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**Oct. 16.—12wis**

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Nov. 6.—4teow

# Message Department.

For the Banner of Light.

### Inspirational Messages,

WRITTEN IN THE PRESENCE OF THOMAS R. HAZARD, THROUGH THE MEDIUMSHIP OF MRS. J. STAATS.

MY DEAR HUSBAND—I was with you in the writing you were lately engaged in, and was particularly interested in your expressing yourself so truthfully on all points that pertain to and add weight to the testimony which is everywhere going forth in the world. We see the truth now, and have to live it and act in it, as the atmosphere about us requires each and every spirit to come under the absolute control of the laws of its own structure and quality. And as I go forward in the development of the spirit life, I find that the most perfect progress is in individualization. That your life on earth, and in the body is moving along in comparative ratio with our own, we realize more fully, so much so indeed that I do not consider myself separated from you. I know that you ask through your own thoughts many questions relative to our united lives. You wonder if the requirements of the body and material demands separate you in any way from me. Your spirit, my dear one, is developing through all, and while your body was the machinery through which your spirit manifested to my material senses I became more attached to you. Understanding that the spiritual was an impossibility without the manifestations and experiences which we had as mortals, I knew you better and loved you more as I became better acquainted with you in our lives together, and as that ripened we became so permanently united that my spirit could not be apart from your own. Hence our progress together spiritually has made for us both a deeper and more abiding love. I am better pleased with our union now, from the fact that we live and love to be in one circle. I am most happy to tell you this, for I do assure you that since I had that remarkable experience at Moravia I have grown so strong that I can feel my individual life and your own as one harmonious union, both acting a life of truth and glory. I see many things of the material life, but you know, my dear husband, they do not appear to me as they did in earth-life. Dear B.! I love to come into his spirit and life, and I cannot fully realize that he is growing to manhood. On the contrary, I enter into his life with the same feeling of affection and fondness that I did when he was a child. He has a sweet spirit, and will be a good man, watched and guarded by the angels. I shall help them all, not dictating positively, but guarding them with a spirit-mother's love. You know that we have a large circle here. Our beautiful family gathers about me, and each one has some special department to attend to in the earth-life. My brother Rowland has been here with me several times, but whenever he has given his name the medium has thought it must be your living brother, and hence it has been difficult for him to speak to you. We do not leave you to-day beneath or out of our influence, but we do come nearer at all times when the spirit attracts and requires that guidance which only love and truth can bring. Be sure of this, and be strong, doing good, with the love of your own devoted FANNY.

DEAR FATHER—I must follow to-day, for the circle of home is full of strength and light, shed out on every side to make more perfect their work through you. I trust that you are aware that any mention made of a spirit, publicly attracting attention to said spirit, draws them nearer to the earth-life. Uncle Rowland M. just begins to find his way here. He has been at other places, and now seems ready to take the pencil, and we will help to make up the more perfect influence for writing. I want you to accept all that your own spirit feels is truth, and we regard you in no danger as long as you work with the one blessed motive—namely, spreading the truth. I will help dear G., whom we all feel needs the most harmonious influences. There is a beautiful life all about you here to-day. All come with fresh garlands to bless your life with a portion of their own. Fear not, dear father; the knowledge which must cover the earth is that which comes in divine wisdom and love.

Your own happy, ANNA, MARY and all.

Here we are face to face with those who love and bless you with more real fervor than all others left on earth. We do not worship afar off; we come right into your life, and speak to you with our hearts beating so close to your own that you do not longer ask if we are with you, for you know we are. I have grown stronger and stronger. As your faith has increased you see us in all that pertains to your own progress, and you realize how perfectly interested we are in the loved ones who have been spared to make your life gladsome. I shall be nearer to you each day, and you will not regret the time you have spent in the search for truth. I see the way is not so long now. You will come to my home some day, and the door will be opened to you long before your spirit realizes the fact that it has left the body. I am sure of your coming to me a glad, free, pure spirit. This is enough for me to know, and I don't want you to think that your life-discipline is going to separate us. I see the children at home. Your presence will be welcomed, yet the kindly spirits who have promised to take care of the dear ones have been faithful, and will ever be the same loving ones. I shall see you safe to your home, and we will sit down together to worship and gain more of the life and beauty of our home eternal. The children are with me waiting to tell their care and love.

With affection, your wife, FANNY.

DEAR FATHER—We have looked in upon you in your journeying, and seen how gladly you accepted all the evidences of our kindly care. We have spoken to you through thought, and tried to manifest at every place where a welcome was extended to us. Do not think you have had a single unprofitable moment. The way has been brightened by the presence of friends in and out of the body. You carry us with you wherever you go. I want you to remain as ever strong as the champion of those through whom the Great Father sends truth. I shall be with you at home, and bring them all to welcome you. Many come to you whom you do not know. You have welcomed them in your own way, and bade them go forth on their missions of peace and good will to man. This makes you a medium of one kind, namely, to circulate the truth. I did so want to come and show myself, but I could not do so. You know that I am with you, and yet a little stronger evidence is always acceptable. You realize that the light of our home is the greatest attraction for us; and we join you there with the same unweaned love and tender care. With love enough for all, I am your own loving daughters, ANNA and MARY.

MY DEAR LOVING FATHER—The tie which binds us to you cannot be severed. It matters not where you journey, there we find ourselves able to join you. I have long desired to speak to my dear brother at home, and have impressed him in my own way to know that I can guard and would protect him all through life, making his pathway peaceful and pleasant. I don't want him to go out from home. I would keep him there ever and always. The dear old home is so precious to me that I want to see you always there in sweet council together. I perhaps would do him injustice and mar his progress, but I cannot endure the contact of mixed magnetism, and I am anxious to keep him from it. I see that his mind is to some extent unsettled. This is not to be wondered at when the outside world makes such a pressure upon him. I will be with him smoothing his pathway, and helping to make his life glad and beautiful. You, my dear father, have nothing to fear. The battle of life is well-nigh ended, and death can bring no terrors to you. F., G. and E. will be a comfort while you stay, and when we open wide the door to this life, where all the glories so long promised you meet your gaze, you will walk forward with that renewed strength and vigor which will make your spirit to rejoice in the full tide of praise and harmony. I sometimes grow impatient for the time to come; and yet I know we have no right to hasten the hours or wish them one less.

I shall be at home with you when you return. You will know me by your side with sisters and dear mother, beautiful and bright in the love which has never known a change. I am going now to see them at home. With love, your own ANNA.

### SPIRIT-LIFE OF CHARLES SAWYER,

*Whose Earth Career was terminated by his own hands in a Wood near Northboro', Mass., in the winter of 1874.*

To the Editor of the Banner of Light:

The following narrative was given in substance through my wife, C. G. John; I have arranged it in its present form for the perusal of the public, and especially for the benefit of the friends in Northboro'. JOSEPH JOHN.

*No. 22 Chestnut street, Philadelphia, Pa.*

The day was dreary. The sky was shrouded in the cold gray gloom of midwinter when I found myself upon the slippery highway. Ice covered all the ground. The sleet had bound trees and shrubs in one monotonous coat of frigid mail, and my way was indeed dreary, cold and forbidding. I slipped backward at almost every step. Others that were traveling the same way did also. I grew weary with so much labor and slow progress. The roughness with which I was shod had been worn smooth, and I could scarcely do more than keep my feet, indeed I often fell. At length I came to a shop that stood close beside our way, where I could have my shoes roughened. This I considered a Godsend that the pilgrim might not sink by the way. I entered, and by the kindness of the workman was rough-shod. This made my steps firmer, *slipping no longer backward*. My path was passed over more rapidly. I called to others who were behind me to do as I had done; some took my warning, others did not. I plied my feet with energy, for night was approaching; no house was in sight; the bleak barren waste that lay all around me, the long and slippery road before me, the cold winds that chilled my form, together with hunger which was now pressing me, made me almost faint by the way. I strained my eyes to catch a glimpse of some cot for shelter—for some one who would give me a morsel to eat, for I was weak and worn with my wearisome journey. I longed to see the smoke from some chimney curling upward to heaven above the ice-bound trees. Nothing met my gaze but the bleak sky and the wide expanse of ice below.

I now began to wonder if I would ever find myself again, if this long dreary way might not be my last; could I survive this night of cold without a shelter, or sustain my famished form, already prostrated by exertion, without some food? Night was lowering upon me fast, dark forebodings flitted through my mind, stealing away what little energy remained. No living thing was in sight; those that were on the road with me at the start were away back too far for me to return to meet, and I was too far advanced for them to reach. I pushed forward the best I could, however, under this weight of depression, straining every nerve to feel or catch a glimpse of some star of hope—a light from some window—some auspicious gleam to cheer me. At last it came. My eyes were gladdened with a ray of light from the window of a house in the distance beside the road. I saw the smoke curling above the chimney against the leaden sky. Hope revived my fainting spirits, and I hurried along. As I drew near to the house doubts and fears arose in my mind—possibly the inmates, if there are any, will not let me remain with them to-night. I will however see. I came close to the door, could see no longer any light, nor hear any voice. I determined to knock, for there must be some one here. No one answered my first summons. I repeated the knocking, when a man came and opened the door the length of its chain-bolt.

I stated to him that I had traveled all day on this icy road, was faint and famished; would he not let me come in and rest for the night (for I would go on my way to-morrow), and give me a little off his table to eat, even if nothing more than a crust of bread?

"How did you get along over this road of ice?" he asked.

"It was very hard work indeed," I replied, "but after a while on my way I found what proved to be a Godsend, a shop, into which I turned and had my shoes roughened" (turning them up to show him).

"Then," said he, "you have come with a determined purpose; come in."

He opened the door and I stepped into the house. How strange! Within it was luminous with sunlight, while it was night without. Here the sun shone as in mid-day, and seemed as summer. The apartments were beautiful; they were tastefully decorated with objects which cultivation would naturally select; an air of harmony and chasteness inspired me with the feelings of rest and peace. Gratitude for the time being occupied my mind, that this delightful "*Haven of Rest*" was established by God to give rest to the weary upon their slippery path. Presently the man of the house, without saying a word, showed me into a room where was spread for me upon a table things delightful to eat. Not the cold crust for which I entreated at the door, but a steaming hot and delicious repast; this in my excessive hunger I enjoyed. The man had spoken not a word to me since I entered the door, but seemed to be entertained by his own thoughts, and I was left to enjoy what was placed before me. When my meal was finished a young damsel, with an unlighted lamp in one hand, opened the door adjoining a large hall and beckoned me to follow her, as she would show me into the apartment where I might rest for the night. I passed after her through the hall, along the corridor that led to the chamber door, which she opened and pointed to the room, handing me the lamp, which she had just lighted.

I took the light, entered the room and closed the door after me, and prepared to retire. I had not been there long before my ears caught the strains of most melodious music, which I thought proceeded from some part of this house. The exquisite harmony stirred all my soul, and I longed to be in its midst and for such companionship. But how could I attain it? there were none that I could see, I knew not where to go to find it nor the source from which it proceeded. I grew restless under the restraint. I would have ventured beyond my legitimate bounds—that with which I had been entrusted by the kind guardian of the house and the gentle damsel who left me here; but while I was pondering this in my mind I heard a voice from out the air speak: "Be contented and rest, for to-morrow you must proceed on your way."

In the morning the same young maid led me to the guardian of the house, who, on seeing me, opened the outer door and bid me go on my journey. I stepped out into the road. The night had made no change for the better. The same dreary waste met my gaze. All around nothing but ice could be seen. I looked upward to the sky; the aspect seemed so threatening that I hesitated to proceed. I revolved in my mind the justice of the act in dismissing me from the house in the face of an impending storm; the more I thought upon it the more indignant I became. "This is inhuman!" I exclaimed; "I shall go straight back and demand admittance and shelter; nay, if he won't let me in I'll storm the house!"

I returned and knocked for admittance; no one appeared to answer. I thundered at the door with a determination to be heard, but yet all was still, and no answer came. I turned to consider, when a voice whispered to me; I know not from whence it came, but it seemed an immediate presence. My mind before had been turbulent with fancied wrongs committed upon me, but this voice arrested attention and changed the current of my thoughts by the very character of its presence, and I gave immediate audience. It said, "Be contented and labor with what you have. Last night you asked the man of this house only shelter—simply to rest your weary form. He gave more than you asked—a beautiful and well-furnished chamber. You asked only for a crust to appease your hunger; he set you down to a bounteous table. You feasted your famished soul in the melody that was wafted to your chamber; you rested your weary head on pillows of down, and the house was filled with sunshine for you. Ask not now to be admitted. This inclemency, this threatening storm that is so terrifying, you can brave if you will. Stimulate your energies for a final trial! shake off fears and discontent! rise in your might, and go forth with a resolute mind! Will, but to do, and we shall help you to success. Your feet are well shod for the journey, and before another night shall settle its gloom around, the end will be anticipated by a clear sky."

I heeded the voice, which reflected to me my true condition, left the house and turned into the road. Disappointment and terror so oppressed me that my soul for very anguish cried out. I could do no other way than proceed. As I revolved in my mind what was said by the voice my courage increased; the burdened sky broke away somewhat, and my fears proportionately diminished.

I bent all my energies to the accomplishment of my journey; every step made me bolder, and discontent, loosing its grip upon me, was dispelled by the force of resolution. I found my ice-bound path to recede behind my quickened steps, and although its barrenness still made me shudder, the compensating courage nerved me to the fulfillment of my purpose.

The road was passed; the end and purpose attained. The threatening clouds that hung so heavily upon me gradually melted away, and in place of the cold, leaden sky came the clear, blue firmament. I was returning in the same path. The ice was gone; neither upon the ground lay the frozen sleet, nor hung the ice upon the trees. The sun had looked upon it, and 't was gone. My temperament softened; I drank in the liquid flow, and while it percolated my being and nourished the tender seed which my past experience had just sown, it flowed out in springs a more contented life.

The sun shone now where all was dreariness before. The birds chirped and flitted now among the trees by the roadside and in the fields where before was only a barren waste, and, as I thought then, a God-forsaken road. I could now see the wisdom in the law of growth and development. Discontent spread my mental sky with gloom, and congealed the avenues of nutrition and growth, making for me a slippery path through a deserted wilderness. I saw I was unable to appreciate the beauty, harmony and pleasure of those in the house I was forced to leave. Music, then, was wafted to me from heaven, to give me a foretaste of what might be attained to stimulate my energies to seek the hidden cause why I was excluded from such harmonious companionship. While I could hear from afar, my nature reared a barrier between them and me, and I still found myself alone. It was necessary I should tread the icy path alone, which the selfish idiosyncrasy of my nature prevented the invigorating sun from cheering, and its warm ray from dissolving the frigid bonds.

How terribly portentous are the threatening elements to a mind that lacks resolution! I only found when I could not be admitted to the house and necessity determined immediate action, that I had a will equal to the emergency; and as one trial effort succeeded another on my way, so my will and energy increased in strength to the final and present result.

While yet meditating and moving forward in my retrospective path, I came again to the house in which I had rested and from which I was impelled to go forward. The sun still shone in it as at mid-day, and all its apartments were filled with light. As I approached, and without waiting for my knock, the guardian of the house swung wide open the door and invited me in. The salutation and welcome made me rejoice. That same sweet music and harmony which enchanted me before, I heard again, but it now seemed to be through all the house. I paced the many corridors, roamed through many and various apartments at will, yet this exquisite melody seemed to be all around me. I could see beings indistinctly pass to and fro, above and below, and as my vision plainer grew could discern the purpose that possessed their minds and furnished occupation. The more I looked the more the house expanded in extent, in beauty and in character. Departments upon departments of thought and life flowed into my conception. I began to doubt my senses. Where was I? What place is this that so fills up the void of this long aching soul and overruns in melody and beauty? I glanced at my form, felt my arms and hands, my head, body, legs and feet; it could be no mistake. It was a substantial form. I was an entity, and this was no dream. What, can this be my spirit? Is this the spirit-world? this house the house of God? all these departments of thought, of life and of pleasure, "the mansions" within our Father's kingdom? It must be so; for here, with outstretched arms, come my kindred (who had long ago passed over before me) to greet and welcome me to their home in the spirit realm as one of them.

How sweet is the embrace of affection! Oh, how rapturous is the welcome home after a dangerous and weary passage, where the soul shrinks in dismay and the heart knows naught but gloom!

But how can you receive me in the way of my coming? did I not take my life into my own hands, and sever its relations with earth? did I not murmur at my lot, and nurture my discontent till it possessed the balance of power and made reason to fall me in its discrimination? did I not feed the consuming fires of my pride to the very point where self grew reckless and "will" courageous? Yes, the hands which were given to maintain life, did they not snatch the fatal instrument, and with deliberate predetermination plunge the fatal ball home to death? Then can God and you receive me? "Yes, yes! because you have repented. Because you have retraced your steps and walked the slippery path alone. Because you have labored in sorrow and persevered to the end. Where once was pride, you have enthroned reason. Where once murmuring and discontent led, faith, trust and love now shine in the van. These are the merits that crown your life and wipe away the taint of misdeeds. Enter into these joys with us."

Harmonies filled the vaulted spaces, and as they were echoed along the everlasting hills my bowed soul, enchanted, caught up the symphonies and purposes of life, and I am happy! happy! happy!

Written for the Banner of Light.

### IN MEMORIAM.

BY A. N. MERRILL.

Oh, sad the dark and dismal day
When on my ear the tidings fell
That she I loved so long, so well,
From earthly cares had passed away.

Within that cheerful, sunny room
Where she was wont to welcome me,
No more her pleasant face I see,
And all is silent as the tomb.

I gaze within the open door—
There stands the chair her dear form pressed;
Here lie the books her hand caressed;
I long to hear her step once more.

But through death's veiling mist I see—
Though that dear face will smile no more,
Look where I may this wide world o'er—
Her arms outstretched to welcome me!

*Portland, Me.*

### WHO IS WHO, AND WHAT IS WHAT?

To the Editor of the Banner of Light:

For some time I have been tempted to write a few lines to your readers, but have refrained from doing so, while waiting for developments. But on reading in a recent issue of your paper an article from the able pen of Dr. G. Bloede, I felt to say that he had there uttered my sentiments exactly. It is amazing—I may say surpassingly strange, that Spiritualists do not see clearer the actual state of things going on about them. The evil designs laid by the enemy a long time ago are just beginning to bear fruit. One of these designs seems to be to confound the Spiritualists with a multitude of theories, "occult" assertions, and so on—in fact to throw them from the track, so they may not know "who is who, or what is what." The opponents of our philosophy seem to think if they can distract us, they will strengthen their own position; but I can assure them if they wish to see materialism increase they will accomplish it surely enough by attempting or carrying out their evil designs. There is no such thing as ever bringing the world back into the old religious ruts; and the sooner we all come to this conclusion the better it will be for us.

Of course, the Spiritualists are strong enough to maintain their own position if they choose to. If we are ever weakened it will be our own fault. In the name of humanity, and our blessed faith, I, for one, solemnly warn our teachers in the cause to stand their ground and not flinch. The enemy thinks he has already got his claws fastened upon our throats, and no doubt is secretly "laughing in his sleeve," and congratulating himself upon his cunning devices.

Now man is man, nothing more, nothing less. He was conceived as such, and he will always be such. I might just as well speak plainly as to think so. A pole-cat was never made for a woodchuck, nor a dove for a buzzard; man was never, and never will be, a kobold, or imp, or anything but man. I believe in "elementary spirits," because I believe we all are such to-day, and always will be while sojourners in this life. In fact, we can be nothing else. I do not doubt but there are yet millions of unsolved mysteries in existence, but we shall all find, some time, as these mysteries one by one come to light, that man will remain as man, however ignorant or humble he may be. Like many others, I was surprised at the notice of Mrs. Britten in the Banner on "Art Magic." There was something intensely queer about it, and unsatisfactory. I fear that our talented sister has been, for this once, hoodwinked. I fear the enemy is abroad seeking whom he may devour—taking the best first. My idea has been that anything which is honorable and truthful ought not in any way to be covered up or made a mystery of. If the "book" is good for five hundred to read, it is good for five millions as well. For one I have no faith in the design, or the designer, to bring good to the spiritualistic public.

There is one thing that we Spiritualists must do, and we might as well begin now as any time, and that is, let us keep our balance; let us stand squarely upon our own feet, managing our own business, and protecting our own faith from assaults made both from without and within our own camp. F. V. POWERS.

*St. Johnsbury, Vt., Oct. 18, 1875.*

### Passed to Spirit-Life:

From her home in Providence, R. I., our dear, sweet daughter, Aggie, having lived with us thirteen summers.

Notwithstanding our beautiful faith that she goes to the morning land of love and bloom, none but parents who have passed through the same experience may know of the sorrow in witnessing suffering which they cannot alleviate and the broken casket that enshrined their child. We were told again and again that one from our home was to be taken, and only three weeks before our eldest daughter saw a female form pointing to Aggie and saying that she would come next. My own dear brother had just gone. This brother came to my child just before she crossed the river. She said, "Uncle Charles is here. I told you Uncle Charles would come, and he has brought me some flowers." On Saturday we celebrated her birth to the new life, it being the birthday of her mother. Rev. Mr. Cushman, of the Universalist Church, and Bro. J. H. W. Toohey, from Chelsea, spoke kind words of hope and promise; the choir sang "Nearer, my God, to thee," and "The Sweet By-and-Bye." Many Spiritualists and other friends favored us with their kindly presence, and we carried the precious form to "Swan Point," where we left it covered with flowers while our speakers gave invocation and assurance that the larger congregation were from the inner life. The choir chanted, "It is well! it is well!" Now the form lies near the grave of Henry C. Wright, who loved her as his own child, and our Aggie is an angel.

*Providence, R. I.* LEVI K. JOSLIN.

From Claremont, N. H., suddenly, Oct. 11th, Mrs. Martha W. King, aged 76 years.

She leaves a husband and a large circle of friends who will mourn her loss deeply. Mrs. King has lived an active, useful life. She was an obliging neighbor, a kind, cheerful friend. She was formerly a Methodist, but for many years has rejoiced in the truth of our glorious philosophy, and fearlessly advocated the same. The funeral services were conducted by the pastor of the Universalist church, Rev. Edward Smiley, and Mrs. S. H. Matthews. Dear Mrs. King—we shall miss her manifestations through the mortal, but her energetic soul will still be a worker among us. She will often visit her friends, and lend an influence to cheer them through the earthly vale. S. H. M.

# Advertisements.

## CARPETS!!

**Paper Hangings!**

**Window Shades, &c.!**

## G. ABBOTT & CO.

**Invite attention to their Large Stock, which they OFFER at PRICES worthy the attention of all Buyers:**

A Good CARPET for 36 cents per yard.

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EXTRA SUPER " "$1,00

TAPESTRY much below market rates.

OIL CLOTHS, all widths, low prices.

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A FULL STOCK OF WINDOW SHADES, LACE CURTAINS, UPHOLSTERY GOODS, CURTAIN FIXTURES, PICTURE CORD, PICTURE MOULDING, ETC.

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**(Near Hanover st., Boston.)**

Sept. 18.—10w

**The Scientific Wonder!**

## THE PLANCHETTE.

SCIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at *some* of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends.

The Planchette is made of black walnut, with metallic pentagraph wheels, and is furnished complete in a handsome box, with pencils and directions, by which any one can easily understand how to use it.

Black walnut, pentagraph wheels.....$1.00.
Cherry, on rollers.....75 cents.

Postage free.

For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

## Dr. Garvin's Catarrh Powder.

A SAFE and reliable remedy for the cure of Catarrh in the Head. DR. LEAVIT, a celebrated Physician of this city, says: "I would not take five thousand dollars for an ounce of the Powder in case I could not procure any more. I was reduced very low with Catarrh, and it cured me."

**Mailed, Post-paid, {1 Package.....$1.00 / at these prices: {6 Packages.....5.00**

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THE leading **Independent Reform Weekly** political newspaper in the United States; the special advocate of the interests of Labor as against Combined Capital; Legal Tender Paper Money as against Bank Issues and the Gold Basis Fallacy, and the Interchangeable Currency Bond as against the High Gold Interest Bond.

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DR. J. R. NEWTON possesses the power of healing the sick at a distance in a degree never equaled. By means of magnetic letters, he performs cures as remarkable as any made by personal treatment. To do this, Dr. Newton occupies as much time and makes the same effort as though the patient were present. However great the distance, persons are invariably benefited—in most cases entirely cured. Children are more surely cured at a distance than by personal contact. In urgent cases, Dr. Newton will relieve pain instantly, and cure disease on receipt of a telegram. Persons desiring to avail themselves of this mode of cure, will address the Doctor in a short letter, giving age, sex, and a description of the case, enclosing a sum from three to ten dollars. P. O. address, care of H. Snow, Box 117, San Francisco, Cal. Oct. 2.

**MADAME BODINE'S**

## Cream of Lilies.

THERE is no article that will compare with it as a preservative of the skin. It *positively* removes Moth, Sunburn, and all cutaneous diseases, producing a soft, satin-like texture. In all cases of chapped or brittle skin, so common in our climate, it acts like magic. It is different from anything ever offered to the public, and is free from all poisonous substances. Many certificates have been received expressing unqualified satisfaction. Sold at 37 East Brookline street, Boston, Mass. Price $1,00. Sent by mail to any address. tf—Aug. 28.

## THE SPIRITUALIST NEWSPAPER.

A RECORD of the Progress of the Science and Ethics of Spiritualism. Established in 1869. The Spiritualist is the recognized weekly organ of the educated Spiritualists of Europe.

Annual subscription to residents in any part of the United States, three and a half dollars in gold, in advance, by Post Office Order, payable to E. W. ALLEN, 11 Ave Maria Lane, London, E. C. Oct. 10.

## B. C. HAZELTON, Specialty Photographer,

New number, 294 Washington street, formerly 140, opposite School street, Boston, Mass. May 22.

**Agents Wanted.** The **CENTENNIAL GAZETTEER** of the **UNITED STATES.** Shows the grand results of **100 years** of Freedom and Progress. New and complete. Over 1000 pages. Illustrated. Everybody buys it, and *agents make from $100 to $200 a month.*

Address J. C. McCURDY & CO., 26 So. 7th st., Philadelphia, Pa. 13w—Sept. 18.

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POWER has been given me to delineate character, to describe the mental and spiritual capacities of persons, and sometimes to indicate their future and their best locations for health, harmony and business. Persons desiring aid of this sort will please send me their handwriting, state age and sex, and if able, enclose $2,00.

JOHN M. SPEAR, 2210 Mt. Vernon st., Philadelphia. Jan. 17.—†

## Spiritualist Home,

46 BEACH STREET, BOSTON. Conducted on the European plan. S. P. MORSE, Proprietor. Nov. 6.

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FOR Agents to make a living that are not selling our goods. We have work and money for all men and women, whole or spare time, at home or traveling. The grandest chance ever offered. Samples 25 cents. For ILLUSTRATED Catalogue, send stamp. Address **IMPORTERS' UNION, 207 Purchase st., New Bedford, Mass.** 36w—Oct. 2.

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**DR. STORER** will personally attend patients, and whatever spiritual insight and practical judgment and experience can accomplish, will be employed as heretofore in curing the sick.

Patients in the country, and all persons ordering **DR. STORER'S NEW VITAL REMEDIES,** for Chronic and Nervous Diseases, will address

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PROF. D. N. BROWN, the great natural Seer, formerly of N. H., would respectfully announce to his friends and the public that he has taken rooms at the Spiritualist Home, 46 Beach street, Boston, Mass., where he will describe their spirit friends, also their living ones, and give general information on Business Matters. Please give him a call. Office hours from 9 A. M. to 9 P. M. Price $1,00. Satisfaction guaranteed. 1w*—Nov. 6.

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THOSE desiring a Medical Diagnosis of Disease, with directions for treatment, will please enclose $1,00, a lock of hair, a return postage stamp, and the address, and state sex and age. 13w*—Oct. 23.

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## MRS. JENNETT J. CLARK,

SPIRITUAL CLAIRVOYANT. Written Spirit Messages $2. Examinations $1, and Sittings $1; 10 A. M. to 5 P. M. 25 Warren ave., near Berkeley-st. Church, Boston. Oct. 30.—9w*

**J. WILLIAM AND SUSIE WILLIS**

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## Prof. George Plummer,

Psychometric Medium, 241 Shawmut ave., Boston. Oct. 30.—2w*

## Susie F. Nickerson,

TRANCE MEDIUM, 130 West Brookline street, St. Elmo, Suite 1, Boston. Hours 9 to 4. Nov. 6.

MRS. H. DEAN CHAPMAN, Psychopathic Physician and Business Medium, office 256 Tremont street, Boston, Mass. 4w*—Oct. 30.

MRS. JENNIE GOLDSMITH, Clairvoyant, Business and Magnetic Physician, 241 Shawmut avenue. Hours from 9 A. M. to 5 P. M. Nov. 6.

AUGUSTIA DWINELLS, Medical and Business Clairvoyant and Test Medium, 171½ Tremont st. Oct. 9.—13w*

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For one examination for disease and a prescription of remedies, or a healing treatment by letter, send $1,25, or for both, $2,25, with lock of the patient's hair, name, age, sex, some leading symptoms of the disorder, and post office address, all in the writing of the patient. For brief delineation of character, social or business readings, or for letters from spirit friends, observe the rules as much as possible, the same as for medical treatment, and send, for each subject to be treated, or letter desired, $1,25.

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# Banner of Light.

BOSTON, SATURDAY, NOVEMBER 6, 1875.


## Cora L. V. Tappan at Parker Memorial Hall: Materialization: The Substitution of the Organic for the Materializing Process the Cause of the "Fall of Man:" The Reception of Telular (Mrs. J. H. Conant) in Spirit-Life, etc.

Reported for the Banner of Light by John W. Day.

On Monday evening, Nov. 1st, Mrs. Tappan delivered her second discourse at Parker Memorial Hall, Boston, the controls being designated as Prof. Mapes and Adin Augustus Ballou. Her subject, which was chosen by the audience, was Materialization; but the intelligences controlling her announced that they had *themselves* chosen the subject of an inspirational poem which they proposed to deliver at the close of the evening's exercise. During the preliminary steps for the choice of the subject an amusing instance of the rapidity with which Mrs. Tappan's guides fathom the situation at any given point, was shown in the case where one gentleman, giving as a subject for the evening's lecture, What is the Cause of the Vice on Earth, and what is its Remedy? was answered that the spirit about to speak saw no reason for making that the theme for a whole discourse, in that the cause of crime was ignorance, and its only active remedy was knowledge. A brief introductory speech by E. G. Brown, editor of the Spiritual Scientist, who presided, and an invocation by Mrs. Tappan, prefaced the lecture.

The word materialization had a special signification at the present time in connection with Modern Spiritualism; of course the word did not apply to *any* particular form of materiality or organized matter, but in order to treat of the subject from a standpoint in accordance with the revelations of spiritual science she should ask the attention of the people to materialization as a principle. Earthly science, in harmony with the atomic theory, claimed that all things were but the result of aggregated particles assembled by a power which the scientist did not claim to understand, but to which he applied, as the safest for him to use, the name of Natural Law, safest because it relieved him of the necessity of accounting for anything behind that Law. This position on the part of science was well enough for her votaries, but when she declared that since she was unable to go behind this so called Natural Law, no one could, when she claimed for herself the right to set the limit of human ignorance, and pronounced her revealments to be the *ultima thule* of all human possibility of attainment, and denied that the field of spiritual research was open to mankind, she made a mistake, and went out of her way. The ground taken by Prof. Tyndall, Herbert Spencer, Prof. Huxley, and others was cited as an evidence that science, through her disciples, strove to limit human thought, to assume that what science could not solve was an impossibility to any one else; but the world would still go on to the attainment and possession of facts and principles which would leave science in the background. To reach and solve this Law which Science had not been able to fathom, was the mission of Spiritualism.

The fearless stand taken by Profs. Crookes, Wallace, Varley and others in their efforts to urge the claims of the spirit phenomena upon the attention of the people was warmly commended.

Spiritual science revealed the fact that the world of thinkers was in error in holding matter to be a finality; also that as no one had seen an atom the atomic theory was not a finality; that geology, chemistry, etc., were in their infancy, and could not safely declare themselves the all-in-all. As an instance of the proof of the fallibility of science as generally understood, the speaker cited the axiom that a body could not be raised above the earth's surface, except by the exertion of some appreciable force capable of overcoming the attraction of gravitation; but in our times such things take place without the action of any known force which the world of science can discover. Various had been the efforts of the scientists to account for these facts, but "hysteria," "psychic force," and kindred terms that wanted meaning, had each in turn had their day, and still the fact remained that these occurrences took place under the action of a law which science could not name. It was very provoking to the scientist, but still it was a fact.

Science had declared that two solid bodies could not occupy the same space in the same time; but spiritual science revealed the fact that there was no such thing as a solid body; all things were so but in seeming; in truth, viewed from the standpoint of real solidity, the elements composing the whole earth could be compressed almost into the space inclosed by the hall wherein the present lecture was being delivered. Spiritual science had revealed that since solidity was but a seeming, one solid body could pass through another without injury to either. The solution of these two problems would give human science plenty to do for the next century.

Science had further declared that all the elements within the universe existed in solution in the atmosphere, but that they could find expression and embodiment only through the regular process of organization. The revealment of the opposite of this position was now being made by Spiritual Science, proving that the slow process of the organic concretion of elements was capable of being outstripped by a direct withdrawal of said elements from the atmosphere, as witnessed at the séances for materializations at the present day. We could view the regular process of organic development in the case of the flowers of the field, taking for the purpose a whole season; but did not the flowers of the hot-house, wooed by the genial conditions by which they were surrounded, come first to maturity, and outstrip their sisters in the race? So was it also possible—if knowledge to do it were gained—to afford conditions under which the elements could be more quickly aggregated than under the slow process of organic life. In fact, the speaker thought the story of the creation in the opening chapters of Genesis, came nearer to being proved true than ever, for the last six thousand years, by this demonstration now given us of the power to call out forms from the surrounding air. The speaker would not say that account was correct, but still there was a nearer approximation to a proof of it, in this fact, than had ever before been attained to—the manifestation of materialization indicating what this original creation was, and that every form of matter, in the beginning, was a materialization, though afterward the organic functions were taken on to carry forward in the field of material life that which was at the outset the work of the spirit.

It was the opinion of the spirit controlling the medium that what were called the golden ages were distinguished by what is now known as materialization, when men were able to call forth a form for their present uses out of the air around; and the return of those ages to earth again was possible only by the substitution of materialization in place of organic generation, the same to be gained by an advance in human knowledge. The traditions of all nations, and the records of the Hebrews, filled with tales of apparitions among men, proved that this law had always been in existence. Such spiritual manifestations were found to occur at different periods of the world's history, and the recurrence of this form in our own day proved that it (materialization) was but one of the results of the present wave of spiritual thought in our midst. In this regard the only limit to human possibility was human ignorance. It would not do to peremptorily remand every problem which the spiritual philosophy and phenomena presented, to the limited avenues of the human senses, for spiritual science had demonstrated the existence of others, and had shown that the mere senses of the body were not necessary for the progress of the soul! The ordinary vision, for instance, could see the beauty of the flower, while the interior sense of sight could see within its delicate petals the life-currents going about their work of calling from the air the elements for its development; could not the human soul compass the understanding of the law and draw forth a form, as could the flower? but in the revealment of this knowledge mankind must meet the spirit teachers half way ere any results could be hoped for.

There was no law in matter alone which could produce one organized thing—all forms in nature were the result of the action of spiritual forces behind them; the speaker was of opinion that what is denominated "the fall of man" was but the result of the substitution of the organic process for the materializing.

If man was not fashioned in the image of his Creator then he was not fashioned at all; and if he was, then he was a creator, and the speaker indicated that it was in the power of the human soul, by added knowledge, to compass even the art by which worlds were builded. The results of human thought were themselves but materializations.

Materialization was a grand prophecy, not of going back to matter, but of bringing matter up to a higher level, where it would be better fitted to meet the wishes of the spirit acting upon it. If there had been a more pliable and obedient substance than marble, what would not Michael Angelo have given to possess it; if better conditions for expressing his grand ideals could have been afforded him, what would not Raphael have given for them? This knowledge would spread, this process of spiritualization of matter go on till human beings walking on earth would be able to clasp hands tangibly with the souls that are now invisible, and the world itself, by its genial influence, become transformed, materialized into a Garden of Eden, wherein the souls of men would walk, inhabiting bodies like the angels' in texture and in power. This was the meaning of materialization.

Questions from the audience being then announced as in order, the people present responded with an alacrity which materially lengthened the duration of the meeting, much additional interest being evolved in the process.

To the question—Does the intelligence speaking recognize a distinct line of demarcation between spirit and matter? an affirmative reply was returned, the speaker holding that spirit was not, as claimed by some, attenuated matter; such a view was declared to be erroneous, in that if spirit came from matter it would return to matter again.

Being asked as to what was the cause of the materializing process giving place (as spoken of in her discourse) to the organic process in human life, she replied (or the spirit through her) that she believed it was owing to the prevailing power of matter—that whenever the spirit comes in contact with matter, it is prone to follow the processes of matter, so that, in time, the material will supersede the spiritual process. We think it was necessary, and intended; we do not think God made a mistake in the matter, but we think that this substitution is what is really meant by the fall of man—that as man walked the earth (not this earth perhaps) like an angel, he fell through this substitution, and that when the process of materialization regains sway, he will again walk the earth an angel. Remember, also, that this conquest over matter is the victory that the human spirit must win. Once really gained, it will not need to be again accomplished.

Is it as easy to materialize metals as flowers? asked one present. Just as easy, was the reply, but perhaps it would not be best to do so, especially as this is a metallic age! [Laughter and applause.]

Being asked to explain what was meant in her lecture when it was said that if the real elements of the earth could be absolutely solidified into a mass, that mass could be contained within the limits of the present hall, she replied that the statement was true, and clear enough, though the questioner might not believe it. It was a fact that such things as weight, bulk, etc., were fictions in reality and that substances seemingly solid were only so to the human senses. This had been proved by the varying degrees of weight which the materialized spirit forms at different séances had shown themselves capable of displaying at will. Weight was thus, for one quality, shown to be a fiction, and if a sufficient force were applied to the actual atoms of which the world is composed, and they could be compressed together, so as to constitute a really solid substance, that substance could be contained within the dimensions of the room in which the people were then sitting.

A question concerning the action of the planetary system upon the earth and human affairs, particularly regarding spirit communion, was answered, in effect, that everything in the universe was acting and reacting on all other things therein, and the planets were no exception; a planet having a greater degree of spiritual power than the earth, acting upon our earth, would bring to it spirituality, provided there was in said earth the power of receptivity—not otherwise.

Is it possible for the human will to control matter? was asked. Yes, was the reply, certainly; if it were not so we could not be speaking here to night. [Applause.]

Much discussion here arose as to the method of materializing the spirit form, and of the reliability of it after it was materialized, as to its being the person whose name was claimed for it, during which the speaker gave forth in effect the following ideas: No materialization of a spirit form could take place without the presence or consent of the spirit whom it purported to be. There might be an artist or photographer to take your picture, but you must be there in order to render the act possible. The spirit chemist or artist might act to the making of robes for those who were alike ignorant of the process in spirit-life, but they were also active agents in the matter. Spirits could make different forms, such as that of the dove, but they did not inhabit those forms, neither were they allowed, by the law of necessity above stated, to make false human forms for purposes of deception. These materialized forms could not remain intact for all time, under the existing state of affairs, since during the whole of their continuance they were drawing from the organic forms around them, and would—were it possible to prolong their existence to a sufficient length—fatally deplete or kill those who furnished them with their supplies. The power to imbue with spirit the requisite atoms for the materializing process, is obtained from the medium and those present, and until, by added knowledge, elements could be taken on in sufficient degree for the purpose, spirit-materialization could not be a permanent state. But when all the atoms of the earth reach a degree of refinement equal to that of the atoms required for that state, then there will be permanently materialized forms.

The question from the audience as to why it was necessary to have a medium for the process, was answered by another, viz.: In music what is the necessity of a musician? What is the practical necessity of anything? The reason assigned was that a medium was a person who either possessed a certain kind of matter, or of spirit needed for the process, or else possessed the solvent whereby the needed supply could be assimilated from the people present. The spirit form was declared to be, at the decease of the body, much the same as here, except that it was more refined in appearance; as time passed over it, by taking on by aggregation and throwing off by segregation this spirit body gradually changed, assuming brighter and brighter radiance.

After some other questions had been propounded, this part of the service ended with a consideration of the following: Is there death in the spirit-land? does a spirit ever lose its identity? She replied: If you mean spiritual death I answer no, except in a similar sense in which we see spiritual death on earth. There are apparent states of spiritual death here, where people are not conscious that they have any spirit; but were it possible for one spirit to die, annihilation would be possible for all. Science tells you that should one atom be lost the whole starry firmament would fall; is it less true of a soul?

The speaker then announced that the exercises would terminate with an inspirational poem in honor of a medium who had recently departed from the field of her long-continued labors and sorrows on the physical plane of being, but whose life and the effects flowing therefrom had produced the widest results for the truth—Mrs. J. H. Conant, known to her spirit band as Telular. The subject of the poem she said would be:

THE RECEPTION OF TELULAR IN SPIRIT-LIFE,

*By Ouina, familiarly known as "Shanne."*

'T was on a day when the flowers were fading?—
Oh, why did the flowers then fade from the earth?—
That Telular came from her mortal dwelling,
Blossoming unto her higher birth.
—Methinks the flowers were fading so slowly
To fall on her grave so sweet and lowly;
And that their spirits went out to heaven
Just to meet her there; for it is given
That as flowers fade, and all things perish,
So must the mortals ye love and cherish.

And so she came, after long years of waiting,
Of pain and toil and of suffering here,
Of hopes that one by one were belating,
Because each was marred by many a tear.
But why were the hopes so long belated?
Methinks it was because when she came
That each one out blossomed above and had waited,
To make her an entrance of heavenly flame.

And out from the midst of the friends that had loved her
She was wafted away from the body of pain,
As though never a zephyr had breathed harsh above her,
As though never a sigh would awaken again,
And why did she come from those friends who had loved her,
Save only that larger ones passed on before
From their sphere had crowned her with life far above her,
And welcomed her home to the heavenly shore!

And this is the way that Telular came to us,
Fading out like the lilies that pale on the stem;
All around were the breaths of the zephyrs that woo us,
All around were the scintillant lights like a gem;
And then one by one with their own highest greeting,
Come the friends that had gathered around her on earth,
When above and beyond all that heavenly teaching
The soul at last ripened for its higher birth.

First the Indian heaven dawned on her glad spirit,
And wakened her form to new life with its breath;
She rose from the pains which the earth must inherit,
Recked not that the kiss on her brow was of death;
For beheld a bright sunset of gold and of crimson,
O'er which a pure archway of pearl had been made,
Opened quick to receive her, and there with rich singing
The hearts she had lightened their welcome displayed.

And Sagoyewatha stood there with his arrow,
His bow bent like sunshine o'er all the glad place,
And Omwah was there with his strong healing power,
Bringing back the health glow to her pain-wasted face;
And Vashti, the poor little Indian maiden
Who came to her mouth that she might learn your speech,
Brought all the love-tokens with which she was laden,
Every flower in heaven that her hands could reach;
And Minnie the bright, that went out from among you,
Was waiting there in that land to receive her,
And all the long line of the red men you slaughter
Who through her were each made a friend and believer.

And then all the Indian maidens came after
With shapes of rare beauty and colors of light,
And filled all the place with their music and laughter,
And arrayed her in red and in gold beads so bright.
Then they led her unto a sweet bower, full of roses
All fresh with bright dewdrops from tears that you shed,
And there for a season her spirit reposes,
That she a new life may have gained by their tread.
Then around and about her they weave such sweet garlands,
And they make of her tears and her sorrows a crown,
So that all that was mournful and sad and depressing
Was changed into brightness, all woes to renown.

Not long could she stay; though the spot was most beauteous,
And the offerings all that they brought to her feet
Were full of such love and such tokens most duteous
That her very life seemed merged there and complete.
But other ones came from the spheres near the earth-life;
The Irishman brought his own present to give,
And the forms of glad spirits that, freed from the earth-strife,
Had told through her lips that all spirits still live,
From out of each heaven came thronging great numbers,
Some adding a pearl and some adding a flower,
Until, when the spirit awoke from its slumbers,
To a palace had grown that fair roseate bower.

And then there came those who, with wisdom and patience,
Had led all the others through life's lonely way,
Whose words of bright truth had unfolded to blossom
In the harvests of beauty along earth's broad way.
The spiritual teachers from time who departed.
To glorify heaven as they glorified earth,
Came crowding around her, all full and true-hearted,
To welcome her into that still higher birth.
And Parker was there, with his sweet, humble blessing,
And Channing, with voice like a silvery dove,
And all whose sweet music made earth worth possessing
Came crowding around with their tokens of love.

And then there came out of the far-distant spaces
Twelve maidens, arrayed in robes snowy white,
And these, with the tender love-glow of their faces,
Wove around and above her a garland of light.
'T was fashioned of shape like the white, snowy lily,
Of substances fair that pure thought ever brings,
And there in the midst of that audience stilly
They greet her and hail her with glad murmurings.
And then on her head they placed a light coronet,
Formed of lilies and rosebuds in beauty combined—
The thoughts of her spirit pure, white and with dews wet—
Fit types of the treasures that filled her sweet mind.

And then she was led by the maidens afar off
Unto a pavilion draped white as the snow;
And here from among the sweet boughs and branches
She finds recompense for her earth-toil below,
And downward to-night as in many earth-places
She brings you a flower, the type of her love,
She bids you to see that all of these graces
Are fashioned by Him, the great giver above!

## Dr. Ditson's Reply to Dr. Bloede.

To the Editor of the Banner of Light:

SIR—Seldom, if ever, have I had the temerity to criticise adversely the productions of so able a writer as Dr. Bloede—a writer unquestionably commanding the respectful attention of all who have the good fortune to fall in with his essays; but his article in a recent number of the Banner contains so much that is calculated to mislead his readers, it seems of no little moment that another view of the subject should be presented.

I need not reproduce here from Dr. B.'s communication the several paragraphs which contain in substance this idea, viz.: Mrs. Britten, "to whom all respect is certainly due," he admits, is about to publish for a mysterious friend a work that is doubtless of the devil—the Jesuits—in order to subvert the faith of Spiritualists; and that Madam Blavatsky and Col. Olcott are engaged in a like daring, nefarious, underhand scheme.

That the aim of the Jesuits is just what Dr. Bloede supposes it to be, I do not question, and the mysterious book which Mrs. Britten proposes to have published may have a like diabolical intent; but as regards Madam Blavatsky, I know that she is as firm and true a Spiritualist as any one of us, and as to her being a tool of the Ultramontanists, the Catholics, or the Jesuits, she knows them too well not to detest (I think I may say) the whole brood. I speak somewhat positively, for the lady in question has read to me some of the manuscript of a profoundly interesting book, which she is preparing for the press, in which she has not disguised an iota of her unqualified hatred of every species of priestcraft and injustice. That she also pricks the puff-balls—our modern American scientists—and hurls huge boulders at the head of the pretentious Church, you may rest assured.

Col. Olcott Dr. Bloede equally misinterprets.* I have reasons for saying that Col. O. is an advocate of genuine Spiritualism—with its barnacles and borderings of charlatanism scraped off. If he believes there are semi-monkeyish, brasshead gnomes like those seen by Mrs. Britten in Dovedale Valley, or in squint-eyed little satans that sport with our too-credulous dispositions, he nevertheless is fully aware that the spirits of our departed friends can and do sometimes revisit us, if only in dreams; and if he has had proof palpable that certain spirits can be summoned at will, and the magi's twig in the "ark" can be made to bud anew through the power of particularly gifted or learned individuals, it may be his good or bad fortune, it certainly is not a fault.

And is not Dr. Bloede a little ungenerous in attacking as he does, by implication at least, the high spiritualistic stronghold which Mrs. Britten has occupied in this country for so many years; or by calling in question her integrity or lack of insight or of wisdom, which she must exhibit, if she could lend herself to the publication of a work that had such an infamous project in view as the subversion of ideas and of institutions most dear to us, Protestants, Spiritualists, Liberals, in these United States? Mrs. Britten's status among us is too well known, I think, to receive any taint from such insinuations as lie, not hidden, in the Doctor's article. And is there any harm in Mrs. Britten's saying that the work in question is "only calculated for advanced thinkers"? We have books in our schools for beginners, and others for more advanced minds. We have works on geology, mathematics, the different languages, that are thus classified: should they be tabooed on that account? If I am not sufficiently learned to be embraced in the catalogue of the "five hundred," this cabalistic work shall be an incentive to enlarge my understanding; while I have no fear, having had perfectly satisfactory evidence that my deceased friends and relatives have returned to me from beyond the tomb, that its teachings will undermine my Spiritualism.

When in Egypt and India I saw such feats performed by jugglers (so called), that trenched so largely upon the boundaries of the impossible—seemingly so to us—that I, for one, am anxious to look into any and every work, whatever title it may bear and under whatever mysterious aspect it may be put forth, in which there may possibly lie a clue to those unfathomed secrets (unfathomed in our day—exceptions allowed), that in ancient times, hidden under cabalistic signs and figures, master-spirits in the flesh knew how to utilize. To be sure the things here hinted at receive their share of ridicule, as does Spiritualism and mesmerism, and as the Copernican system did at a more remote period; but this, certainly, with intelligent Spiritualists should not have a feather's weight. If "poohpooh," and "nonsense," and "humbug," and "crazy fool," had been material substances, we should have had a wall built around us so high we never should have seen its capstone. Let us, then, beware how we use such terms concerning that of which we are ignorant, though in our conceit we may fancy that we have the key *rationale* to all that is worthy of a scientific investigation. We should at least remember Arago's caution in such matters.

Regarding "the European magician, who did not come to this country to impart his sublime knowledge to our spiritual *masses*," I wish to say a word or two. If this gentleman is possessed of the true secret of the Cabala; if he is a member of the Lodge of the Orient, which, I believe, has more true wisdom and valuable learning in it than is embraced in any other society or sect in the world; if he possesses, I say, the great "secret" of his order, I am quite sure he *dare not* reveal it. To be sure he can instruct us; he can tell us in what path to walk, what studies we should pursue, what virtues (if not all) practice, what abstinences adhere to, what sacrifices we must make to approach the mysterious gate, but he dare not tell us how many knocks are there to be given, and what we are to say to the Cerberus. And is it wise to reject even a *little* teaching? God crown with benedictions, not with thorns, the man who has the hardihood to advance anything new among a people so wise in their own conceit.

G. L. DITSON.

*Col. O.'s recent article in the Banner shows this better than I have. This was written before the Colonel's or Mrs. Britten's articles in reply to Dr. B. were published.

## Col. Olcott as a Spiritual Historian.

To the Editor of the Banner of Light:

I see that Col. Olcott is being severely criticised for the position he has taken on the subject of Spiritualism, and I think many of those criticisms are just and highly deserving. When any man takes the position which he has done in his letter to the New York World, it seems to me that he oversteps the bounds of both reason and common sense. In this letter he makes the following statement: "As I told my audience last Sunday evening, I left the sect in 1854, and when I returned to observe it in 1874, I found that *not one step of progress had been made.* The papers were filled with the same slop, the speakers talked the same nonsense, and no two spirits could be got to agree upon any one important particular as to the nature of their bodies, their employments, relations with this world, future destiny and premundane origin." Is not this statement not only absurd, but untruthful? Every Spiritualist knows that the whole phenomenon of materialization of full forms has been developed during that time. No period of the same duration has witnessed such grand discoveries in any new science or phenomenon, as the very one in which Col. Olcott's clear vision can observe nothing new. The subject has developed during this time from more or less imperfect and uncertain manifestations to the most positive and demonstrable exhibitions of the truth of the phenomena.

Col. Olcott has also placed himself in an unenviable position as a historian in his book entitled "People from the Other World." It is a fact that many of the important tests which he reports as being given by Horatio and William Eddy during the time they were traveling and giving exhibitions, were really given by Mary Eddy Huntoon, sister to the Eddy Brothers, and yet Col. Olcott never mentions the name of this lady in his book. Will he please explain why this is so? Any person wishing to ascertain the truth of this can do so by addressing Mrs. Mary Huntoon, Chittenden, Vt. Yours for truth,

E. P. MILLER.

*Bath Hotel, 39 and 41 W. 26th street, New York.*

## Passed to Spirit-Life:

From South Abington, Mass., Oct. 26th, James M. Poole, aged 54 years and 11 months.

Mr. Poole had long been an influential man in this vicinity, especially in political affairs, and was distinguished for a very clear and comprehensive intellect that rendered his conversation upon almost every topic of practical importance, interesting and instructive. For fourteen years employed in the Boston Custom House, his associates there had formed a high estimate of his ability and integrity, and representatives from their number united with the leading citizens of South Abington in paying the last tribute of respect to his memory. The bereaved widow, and five sons and daughters, who survive out of a family of nine children, are comforted in this season of grief by a practical knowledge of the truths of Spiritualism, which for many years has been a subject of profound interest to Mr. Poole and his family. Dr. Storer, of Boston, was called upon to conduct the funeral services, which consisted of a sympathetic and familiar presentation of the essential nature and office of death, as the beneficent method of transition from the lower to higher condition of being, and the reasons for rising out of the natural grief which attends the sense of loss, to a participation in the joy and freedom of the risen spirit.

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