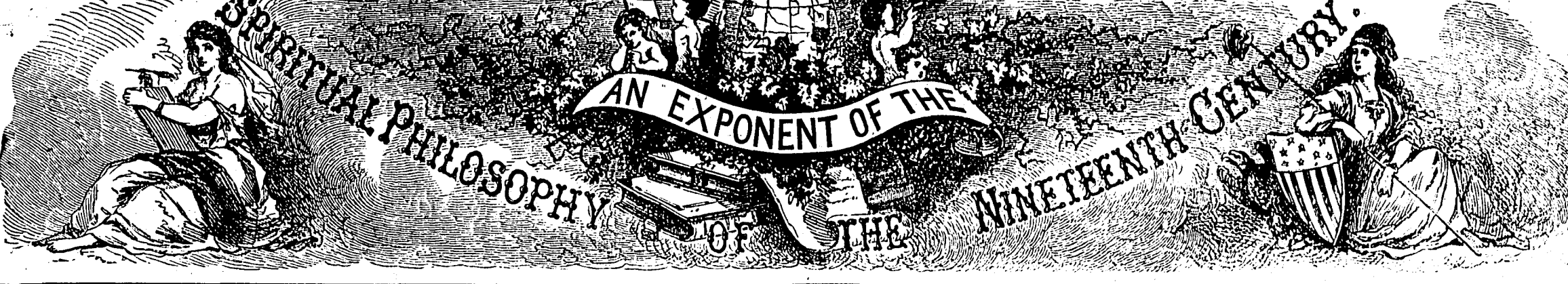


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The Rostrum.

The History of Occultism, and its Relation to Spiritualism.

A Discourse Delivered in the Hall of the Spiritual Lecture Association, at Chicago, Ill., Sunday Evening, April 24, 1876, by Mrs. Cora L. V. Tappan.

(Reported specially for the Banner of Light.)

The word Occultism is one that we do not remember as having had a history except of a few months duration. It is a coinage of modern language, adapted, no doubt, to a certain class of phenomena that existed in ancient, as well as more recent days; but it is a term that is now used as a supposed synonym of Spiritualism, it having originated with Col. Olcott in his investigations connecting Spiritualism with ancient sorcery, magic and various other sciences heretofore supposed to be buried in obscurity. The word is, in itself, sufficiently apparent as to its meaning. In its application, however, and relation to Spiritualism, it only hinges upon one mind; and we do not suppose, as Occultism has as yet made few, if any, absolute converts or advocates, and has no basis or claim of existence in the world of science, that it can, as yet, in the world of absolute investigation, have a special relation to Spiritualism. We will state, however, what we know concerning it, and perhaps thereby we may relieve the anxiety of many minds who are fearful that the discovery of any new idea, or perhaps the announcement of any new theory, may overthrow what they suppose to be true. Truth itself has never been thus overthrown. We have never known of an instance of *bona fide* inspiration having been overthrown by a discovery of science or the announcement of a theory.

That there is relation between the ancient practices of magic, sorcery, witchcraft, and the various other secret sciences and Spiritualism, is just as apparent as that there is relation between every form of religion and all other forms of religion. That the announcement of a new discovery, or the revelation of new facts, in any direction, can never affect the positive existence of a truth, is also as evident as that the announcement of the discovery of a new world does not affect the theory of the planetary system in any degree whatever.

Within the few months past no little agitation has existed in spiritualistic circles, because of statements, more or less vague, to the effect that a class of people, small in number, but thinking or believing themselves to be possessed of certain secrets in relation to ancient sorcery and occultism, were in danger of overthrowing somewhat of the principles of Spiritualism. The favorite idea that has gone abroad is, that Occultism is but another mode to explain away the manifestations heretofore considered by believers as belonging to Spiritualism. We consider that it does so in no sense whatever; and indeed we do not think that the statement of it is intended for that purpose.

Psychic force, as employed by Sergeant Cox, was supposed, by many minds, to account for spiritual manifestations in a manner at variance with the spiritualistic theory. On the contrary, it was a convenient place of anchorage for Sergeant Cox, who did not wish to announce his full belief in spiritual communion, but preferred to stop at the entrance of the harbor and leave Mr. Crookes, his fellow-investigator, to go in and see what there really was inside of Spiritualism. So every attempt at explanation with reference to an occult force has proven of the same nature, since no force yet discovered in nature has been found adequate to account for individual intelligence; and until a force is discovered that accounts for individual intelligence, science, of course, cannot claim to have placed a finality in her decisions upon Spiritualism.

The theory, however, that pertains directly to Spiritualism in connection with Occultism, is that there are elementary or fragmentary souls, not yet human, that partake somewhat of the nature of human beings, possessing perhaps mischievous, evil or undeveloped qualities, who can, at the command of human beings, be made to resemble spirits, disembodied friends, ghosts of

the departed, and thus create great injury and confusion in the human mind as to a direct communion with spiritual beings.

It will be remembered that the ancient word witchcraft, or the exercise of it, was forbidden among the Hebrews. The translation is that no witch should be allowed to live. That has been supposed to be the literal interpretation; and acting upon that, your very pious and devout ancestors put to death, without adequate testimony, numbers of very intelligent, wise and sincere persons under the condemnation of witchcraft. It has now turned out that the interpretation or translation should be, that no witches should be allowed to obtain a living by the practice of their art. That is, it should not be made a profession. This lack of understanding of the literal rendition, has caused the confusion that has crept into minds concerning witchcraft. Of course there are many other indications of the same kind, and witchcraft itself was undoubtedly a separate order of practice from genuine inspiration or spiritual gifts; and whatever else it might have meant, it means the exercise of some power or quality prejudicial to the real religious interests of the people, and destructive somewhat of the genuine spiritual gifts. To such class undoubtedly belonged much of the sorcery, the magic and various practices in the East, and to such class undoubtedly much that is called spiritual manifestation must be attributed. But it is easy to draw the line of distinction, and we think it will be found that this is fairly and adequately done by Col. Olcott, between the genuine spiritual manifestation and the practice of a semblance of it under the name formerly of sorcery and witchcraft. Nor do we think that in any degree militates against the genuineness of spiritual manifestation or the absolute inspiration that comes from disembodied intelligence.

In the first place, the term "elementary spirits" is not adequate to express what is meant. There can be no such an order as elementary spirits. Either that which expresses itself is an intelligence or it is not. If it is an intelligence, and manifests the attributes and qualities of humanity, then it must be human intelligence; and if any power manifests itself having human intelligence, that is not embodied, it must be disembodied human intelligence. But there are many manifestations passing under the name of spiritual that do not give evidence of individual disembodied human intelligence, but are on the other hand the result sometimes of clairvoyance, which is a branch of human science, and capable of human culture; sometimes of psychometry, which is a gift of the human mind, stimulated by subtle spiritual influence, but also capable of being exercised without any apparently direct individual control. Sometimes the gifts might be those of actual magic, and such as are performed in the East under a special endowment of organization, and without being dictated or directed by any individual disembodied soul. To account for these, which are really not spiritual, and yet do away with the supposition that they are fraud or imposition, would in reality be a great discovery for science, and if established would place many sincere minds on a better pathway of investigation than that they have been pursuing.

The fact is, that no truth ever suffers from the addition or augmentation of the avenues of approach to it. If there be a city with one or two gates, the number of people that may enter that city must be limited; but if there be a thousand gates leading to the same city, of course many thousands more people can enter. Now, spiritual truth is compared to a city. By whatever avenue you approach the outskirts, enter the gateways or the vestibule, it does not matter. Every science that treats of the human mind in any of its stages or relations, is a valuable auxiliary to the investigation of Spiritualism. Everything that opens a new avenue of investigation of a subject that heretofore has been profoundly sealed, must be hailed with delight by every candid mind. Everything which gives any new light to the ancient oracles, the secrets of the Mithraic caves, the orders of the Magi, and various other secret and occult societies in ancient times, must also be hailed with delight. Whatever will reveal the subtle relation existing between embodied minds as to their action upon one another, and their capabilities of controlling elements, will also be a stepping-stone to reveal the possibilities of the powers of disembodied spirits.

It is unquestionably and undoubtedly true that the effect of human magnetism, the power of the individual mind and the individual spirit, are entirely ignored by the vast majority of people; and if a disembodied spirit possesses certain relations to elementary substances whereby they can be controlled and governed, you also possess in a degree the same powers in embryo, and if an embodied soul possesses the same powers in embryo, and can exercise those powers, then it proves that there are souls embodied that possess more influence over occult elements than many souls who are disembodied. Take, for instance, the science of Mesmerism, or Psychological Magnetism, which is one of the occult sciences. Here an embodied mind controls an embodied mind, in personal presence, at a distance of several hundred yards, finally at a distance of one or three thousand miles, with the subtle power of the individual embodied will. But that does not do away with Spiritualism, it is only one of the stepping-stones to it. It proves that the human mind even here possesses the attributes undeveloped which belong to disembodied spirits. Another form of manifestation or fact is, that the human spirit, while maintaining a vital connection with the body, may be seen to be absent from the body at another place thousands of miles away, and this may be done while

the person is seemingly active in the ordinary duties of life, or while the body is folded in slumber. This feature of apparition or "double" is known to have existed in all ages, and has been testified to among the schools of science in the Old World, and frequently proven by our own medium and others. Now, what does it prove? It goes very far to establish the fact that the spirit has an individuality independent of its physical body, and if it can exist separated from its physical body while that body is in sound health, apparently, it surely would be perfectly justified in doing so when the body ceases to be in sound health, and is really dead.

All these are portions of the so-called science of Occultism, and in no way subvert, supervene or take the place of the science explaining the condition of the human soul after death. They are portions of a legitimate branch of human inquiry, and relate to the various capabilities and powers that the soul possesses while still incorporated in the human frame.

The theory of fragmentary souls, half-formed souls, or beings that have no existence as human beings, but are half fish and fowl and half human, is in itself untenable. There is nothing in nature to show that any such hybrids exist naturally. Wherever they are forced they do not perpetuate, and Nature preserves her types most tenaciously, and will not allow encroachments of one upon another. It cannot be supposed that in her spiritual realm she is less tenacious of types than in the material realm. It cannot be supposed that there is any border-land wherein intelligence is jumbled up in various forms and organizations that have no resemblance to beast or bird or man. But it must be supposed that human intelligence itself takes very grotesque forms at times, and that that intelligence, when not qualified in high moral regions, may well manifest itself in all varieties of shapes. You must bear in mind that the region of occult science is a region of elements, much finer and much less subject to organic laws than your own; that these grotesque figures and forms, wraiths, ghosts, hobgoblins, fairies, gnomes and various other impersonations, are symbols to express conditions or qualities that the human mind itself must pass through. When the drunkard sees fiends, serpents and hideous forms around him, and tries to throw them off, it is not wholly imaginary. It is not simply the result of a fevered and overwrought brain, but he has himself attracted elements of impurity that must take some shape and form about him, for in the law of mind there must also be shape and form to whatever is attracted to the individual. Hence these serpents, these imps and various things that torture him, are the subjective creation of his own condition of life, and he has conjured them (attracted and created) from the atmosphere and impurity of his own existence. That these can be elementary spirits is impossible. They are conditions of his own mind, the lack of growth and culture, which will produce just such forms until his mind shall overcome them by the clearness of his judgment, volition, and the purity of his thoughts.

The fact that in spirit every thought acts upon substance in an objective manner, will account for the manifold shapes and visions of the manic, imbricate, and the various images that flow through the distorted imagination of a diseased mind. The moment you traverse or cross the line between what is known as organized and external substance into the region of spiritual substances, you reverse the action of Nature. Instead of yourselves and your thoughts being subservient to matter, and only being able to move it by acknowledged external processes, you become the controllers of matter, and are able to shape it into any form adapted to your condition; and in this way Occultism, if it be genuinely applied, will explain every vague form or phantasm of seership, witchcraft, sorcery, or any kind of magic that has been produced in resemblance of genuine spiritual control, but the knowledge adduced therefrom, and the individuality revealed, will in no wise resemble that of genuine human intelligence. The proof of genuine manifestations is in the individuality and personality of the spirits manifesting, and all other proofs are as nothing; for if manifestations come *without* intelligence they are governed by the law of occult forces acted upon by the conditions of magnetic and electric life surrounding the individuals. But wherever an intelligent response comes resembling your own thought, yet not born of it, it can no more have its origin beneath human intelligence than can the brute that borrows its intelligence from your guidance act independently of your control (except of course in those matters pertaining to its own organic existence). Whenever the intelligence reflected in dog or horse, in elephant or other animal, shall transcend your instruction or the opportunity of instruction, then you may begin to consider that there is a separate order of intelligence of which the human being has no knowledge. We refer here to the portion of intelligence resembling human thought and governed by its methods. And whenever wraith or witch, double or ghost that has no name shall be found floating around, manifesting qualities and properties of your departed friends, you may be just as sure that these cannot emanate from other sources than disembodied spirits, as that light can only be the result of a certain combination of atoms under vibration, and of no other cause whatever.

The cause of every result may be judged of and measured by the nature of the result itself, and the nature of that result is just as clear an indication of the cause as is the hand, the face, the form, the voice, evidence of a human being. Whatever manifests the intelligence, exhibits the

form and voice, and expresses the thought, the affection and feeling of your loved one, is your loved one. You might plant a stone and expect wheat; you might plant a thistle and expect a rose, but these things never take place. Intelligence only emanates from intelligent beings; personal intelligence only from intelligent personal beings; and whatsoever is vague and uncertain occupies that border-land and is affected and governed variously by the ignorance of this life and the inability of the spirit-world to probe this dense earthly atmosphere.

If we were to imagine, or conceive, of the existence of a vast medley of half formed spirits or souls that have but little relationship to men, and yet sufficient to torture them, it would make of the human spirit itself such a combination, that its immortality, or evidence of it, would be entirely out of the question. "If we discover the existence of such a region we shall straightway know that these fragmentary souls are not separate existences in themselves, but that they are rather the fragmentary thoughts and actions of souls that have not yet fully understood the laws of their own life and identity, just as you, perhaps, if you were to take a retrospect of your own lives, would discover that your actions, if shaped into actual forms, would make very fragmentary appearances, and if each of these fragments were adjudged separately, instead of in reference to your individuality, or whole life, they would make certainly a very grotesque appearance. If you were to personify your thoughts—have them actually assume the shape which they may assume on the occult substances around you, are quite well aware that such shape and form would be exceedingly various, and that the grotesqueness of the manifold thoughts which you have had in your lives would make the world as picturesquely as anything that Col. Olcott or his friends could possibly imagine; and that if a spirit, entering your atmosphere, in taking a record of your life or in measuring the condition of your mind, were to judge of the state of mind by the forms around you, it would present an appearance quite as singular as the scene of the witches in Macbeth, and sometimes quite as tragic.

The truth, however, lies still deeper than this. The methods which men apply to spiritual things and subjects are the same methods that they apply to external things, whereas, although the same reasoning is to be employed upon all subjects, the method must vary according to the thing to be measured. Of course you do not take a telescope to study a small insect with, nor do you expect to see the stars through a microscope; but human beings do expect to study spiritual elements and things by the same methods that they apply to organic substances, and if they will not be analyzed chemically and classified according to organic sciences, then the subject is left open to the wildest speculations, and it is considered that there is no science in connection with spiritual things. On the contrary, the spirit itself must be taken as the centre. The action of the spirit upon all surrounding substances depends upon the familiarity of the spirit with those substances, and the sound, vibration, intellectual manifestation, speech and action, depend as much upon the facility of operation and knowledge that the spirit has in contact with matter, as the performance of a child upon a musical instrument depends upon its knowledge of the manipulations. The first efforts of the child are bungling, and the sounds produced have no resemblance to music, but are harsh and dissonant, and if photographed, or typified in the atmosphere, would present very singular and jagged shapes of sound. You must bear in mind that every thought of the human mind is in itself photographed upon the atmosphere around you; that every condition of the human mind produces some effect upon the substances that surround it, and that these all have a typical shape and form of arrangement that belongs to an order of existence in spiritual things; and that, therefore, if a seer or medium sees a dove or a hawk, a serpent or a lily, near you, it is just likely to be a typical expression of your state of mind; and if you have attracted such elements in the atmosphere as to produce the spiritual resemblance of a serpent, that serpent is there in reality just as much as if it were crawling upon the ground at your feet—more real, because it has its origin in the most enduring traits and qualities of Nature, namely, the spiritual, and is formed from these substances attracted to yourself. If a medium sees a dove, which was used in ancient symbolism as the expression of the Holy Spirit, it is evident that your atmosphere is one of peace and inspiration, and that the dove is as much a reality as though one were to alight upon your window-sill and feed from your hand. One is the result of organized life through an external process, the other is the result of subjective life through a spiritual process, which is just as real, and constitutes a part of the spiritual existence.

When you understand this you will also understand the meanings of the various symbols employed by spirits in endeavoring to make themselves understood by you. You will also understand mentally, though you may not physically, the nature of spiritual existence and the substance of spiritual life. You will further understand that the various forms supposed to exist as separate orders of beings in an elementary state of spiritual life, are in reality the various stages through which the human mind has passed, which have been imperfectly represented or called out by the sorcerer, the magician, the witch, or by others whose processes are unknown to humanity.

The distinct science of sorcery is that of con-

juring up or creating out of the atmosphere the images of things that have been in your own mind or represent your own life, or other lives; but that these can ever manifest a separate intelligence, or that they in any way interfere with the actual intelligence of disembodied spirits, is as impossible as that a semblance of the moon reflected upon a lake, or the magic lantern, can eclipse the light of that luminary forever; or that Prof. Proctor's symbols used for illustration in this city a few evenings since, can blot out the sun and all the solar system. These are but representations. The conjurer has the gift of presenting such images to your mind, and he employs the same force to do so that the spirit employs to represent himself or herself to your intelligence. The power of the spirit is behind all things. These productions of the magician are simply *imitations*, and as such were forbidden in ancient days, for so closely did they resemble and counterfeit the genuine spiritual manifestation that they were obliged to forbid their practice in order not to encourage the counterfeit instead of the genuine.

And this is the line running through all history between genuine gifts of the spirit and the counterfeit. This is the difference between the genuine inspired medium or seer and he who exercises the gift by power of magic. This is the difference between the genuine prophet or seer of olden time, and the sorcerer or witch. It was in Egypt, and in some portions of Persia, that these gifts or powers were possessed in their greatest degree, and deceived even many of the believers in spiritual gifts, by their close resemblance to the genuine forms of manifestation.

Parallel with spiritual manifestations to-day are very clever and ingenious imitations of them. The various sorcerers or magicians who perform magic or prestidigitation imitate so closely the genuine spiritual manifestation as to deceive many persons, and there are in England and America many who believe that Herman and the various sorcerers announcing themselves as genuine magicians, are genuine mediums. Such is not the case. Their power is the result of sleight-of-hand. They are perfectly skilled in their tricks, understand the methods, and can impart them to others. This is magic: the other phase extant is spiritual manifestation. Now, this sphere of magic may also be included in this occult science. The mesmerizer may be a magician; he may cause his subject to see various forms, but he cannot transcend his own knowledge. Whenever the subject goes beyond that knowledge, it is not his mind controlling. The mesmerizer can cause his subject to see any departed friend whom he has personally known; he can impress that upon the vision of the mesmerized subject, but when the medium or subject independent of his will proceeds to describe somebody that he does not know, that is not magic but spiritual science. The difference is very plain. Here is the exercise of will power, the mesmerist or magician acting upon his subject; playing tricks with the brain. On the other hand, there is the genuine spiritual gift transcending his power. You may say, "But may not a disembodied spirit play these tricks?" Certainly, a disembodied spirit may impress upon the mind of the medium certain images or forms, but it must always be of some person or thing that that disembodied spirit has known; if the form of a person, it may or may not be that of one who has or has not departed from earthly life, and when called upon to speak for themselves you can easily discover whether this disembodied spirit be really there, or whether it be only a conjuration of the brain acted upon by a mesmerist either in this life or in the spirit-life.

Many of the images pictured upon the brains of mediums by their spirit-guides are professedly psychological. Most visions seen are professedly the work of impressions by spirit-guides for the purpose of instruction. Probably not more than one-tenth are actual visions of spiritual life, while the rest are impressed by a spirit, as symbolic or illustrative, as nearly as possible, of spiritual life. This is a process of conjuring, but it is exercised by disembodied spirits as well as by those in the flesh. Many spirits cause their mediums to perform what are supposed to be deceptions upon the part of the medium; nevertheless they are moved to do so by the spirits controlling, who are not of a high conscientious order.

The visitation of Swedenborg through various stages of spiritual existence was not wholly that of the actual seer. Sometimes it descended to the region of psychologic control by a certain class of spirits who impressed upon him the intensity of their state of unhappiness or misery, and he supposed he had seen hell. This nevertheless did not do away with the fact that it was a genuine spiritual manifestation, but it does away with the actual authority, as a permanent place, of that which is seen and revealed.

There can be no distinct authority or standard beyond the well-attested ground of general spiritual truth. All specialties or details must, for the present, remain the subject of just as much doubt as any science in its infancy always possesses, and that doubt is concerning the identity of the spirits that purport to communicate through mediums, and the location of spirit spheres. The manifestation may be genuine. The demonstration may give to a certain point evidence of identity, but if it do not bear the probing test beyond that point, if it do not answer something beside generalities, if it is not something different from what a clear-sighted spirit could read from your own mind, distrust it; because every medium is accompanied by a spirit who is anxious to excel in his or her individual department. They will do all they can, and if not very truthful, will endeavor to simulate your friends. But

* Subject chosen by the audience.

If they manifest an intelligence that appeals to you as from the individual, giving knowledge which you yourself do not know, and also giving knowledge which you and your friend only know, then be assured that friend is speaking. It is no wise to assert the fact of spiritual communication because the communication does not come from the person you may suppose. It in no wise changes the philosophy of spirit-control because in some instances undeveloped spirits do manifest under the name of your disembodied friends. But there can be no continuous and perpetual deception surrounding the friendship and relationship of two nearly allied spirits. There can be no doubt. The communion itself reveals the personality and individuality. Two persons here, having been friends in youth, after long years of separation meet. There are no points of resemblance, perhaps, to the youthful appearance, but by conversation and rehearsing the experiences of those youthful days, by comparing that long line of intercourse that made their friendship delightful, they in reality are revealed to one another. This is what Spiritualism does by the genuine communication between a disembodied friend and yourself. Of course there may be a vast number of messages that do not relate to you personally, and do not come from your personal friends, but they come from somewhere, and they belong to that class of auxiliary evidence, which proves the existence of intelligence, even though it be not the intelligence that you are seeking, and in this way it overthrows the idea of elementary spirits.

We have endeavored briefly to scan the relationship, as we understand it, between these two branches of spiritual science. Of course there cannot be sufficient time to glance over the entire claims of this "new departure," as it is termed, in relation to Spiritualism, in one lecture. It can be said that the fundamental basis of Occultism, in the abstract, is quite correct; that it is correct in the fact of opening to the comprehension and mind of man the existence of a world of magic, of spiritual powers and gifts, of an underlying spiritual science which belongs to human life, exists in connection with embodied human spirits, and occupies a great portion of the lives of humanity, even though they are unaware of it. But this branch of spiritual science can no more be discovered from Spiritualism proper than you can separate the atmosphere of this room from the outside atmosphere and expect to continue to breathe.

You cannot enclose in Occultism, or any other branch of science, the entire spiritual atmosphere and expect it to sustain itself upon that basis. You may make it a part and portion of spiritual science. There are parts and portions to every science, and it has become more and more the province of the thinkers of the nineteenth century to take sciences not as a whole, in the way Humboldt did, but by piecemeal, making a specialty of each portion. Men sometimes eclipse the larger science with the smaller one that is close at hand. So that you do not do this, there is no danger in investigating any subject; so that the time do not eclipse in vision the larger splendor of the golden coin beyond; so that you do not make the drop that is just before your eyes count for the whole starry firmament; so that you do not misjudge the atom, thinking it to be a world or sun. Each part and atom is valuable in its place, and each science is a portion of the great general science that in itself can no more be destroyed nor taken away than the sun can be plucked from its place or the starry firmament destroyed by the analysis of a drop of the sea or a grain of sand.

Every branch of legitimate human inquiry—and this is one branch—is one that opens a new pathway to the central truth. That truth is so entire and perfect that mankind cannot receive it as a whole, but it must be broken to the understanding in fragments. Occultism is one of the fragments of spiritual truth. Those who are intent upon investigation have stumbled upon it in their researches, and supposed, as perhaps many do, that it contains the key to all things. Is it not true that every discoverer in science believes for the time being that his discovery eclipses all other things, and accounts for everything beneath the sun? And does it not eventually turn out that his was only a little fragment of the great light of truth that ever burns, and from which thousands of other people are chipping away, also, getting now and then fragments, and supposing that they have found the whole? Does it not also prove that the various rays of light that may be divided by the prism, at last all dissolve into the one pure beam of white light? So it is with this science: with somewhat of egotism and error, with considerable of the element of the past mythologies, it bears the same relation to spiritual science that any one of the different colors bears to the pure ray of light. It is a portion of the truth, a fragment of the rock, a grain of sand upon the seashore, a drop of water in the ocean, one of the satellites of the great heavenly constellations that move on; while angelic souls, sitting in their places, aware of their existence, conscious of their life, are not swayed nor moved nor in any way changed by those various mysteries that are revealed one after another to your understanding.

The Rosicrucians supposed they had discovered the secret of all life, and that by one drop of dew upon the grass they had seen the symbolism of the wonderful Universe and the process of the development of life. So all persons are Rosicrucians. The truth revealed for the first time to the human understanding, becomes to men the entire truth, and they forget that many another student and pilgrim has just before found the same drop, discovered the same reflection of the Universe, and passed on to his higher estate, leaving others to follow and pick up these gems as new discoveries, and lay them upon the altar of time as their offerings to the great knowledge of the world.

This, briefly, is our opinion of the new theory as lately introduced.

After questions by the audience relating to the subject of the lecture, the speaker pronounced the following improvisation, the subject being chosen by the audience:

CAPABILITIES OF THE HUMAN MIND.

In whatever realm of space,
Engulfed by whatever spheres,
The spirit has its bright place,
And moves through changeless years—
Limited to the perfect span
Which forms its portion of God's plan.
But mind has no extent, domain,
No height, nor breadth, limit or power;
Unseen, yet felt in joy or pain,
Limitless is its chosen dower.
Now mounting to the sunlit spheres,
Now veiling into earth below,
Moving by impulse of the years,
Now softer than the lightnings—slow
As the slow torture-path of pain,
Still boundless through its vast domain.

Circumscribed here by time and space.

Engulfed within the outward clay,
It still finds better recompense—
On many wings it soars away.

The light its pathway is to worlds
That lie beyond this speck of dust;
And air, its field, with wondrous wings
Lifting it from mould and rust.

Imagination is its steed
Wherever it mounts to unknown worlds
Beyond the sight, beyond the ken,
It flies to meet its endless need.

Freight with all suffering and pain,
Compensated in this form of clay
It still refuses to remain,
And on thought's pinions flies away.

Whether? Ah, space is limitless!
There still is something far beyond;
Whatever power you now possess,
The fond, expectant hope, still found,
Lures and allures to something more—
A newer world and brighter shore.

The mind thus tethered will not stay,
But links itself with endless day,
No atom small but what it sees
Can compass even its small doings.

No world so vast but what it sees
Still strives a higher height to gain;
From mountain peak to sunlit spires,
Ever new life it still explores.

Behold, how vast! here in this clod
It pulsates with a potent of clay!
There, freed, into herod, mounts to God,
Tackling in aneath day.

Electricity that hath no name,
No limit and no bounds of space,
Ratons shines in pure white flame,
And yet we trace in God's own place.

Forever and forevermore,
New worlds to conquer on its oar!

Free Thought.

THE NEW SPIRITUAL MOVEMENT.

To the Editor of the Banner of Light:

I have just finished reading the minutes of the National Conference of Spiritualists. Much of the platform adopted I can heartily subscribe to, but object to any society of Spiritualists being called Christian. Having received so much abuse and bitter persecution at the hands of all denominations in this town calling themselves Christian, the very name is odious to me. Without egotism I can safely say that I was the first in Northern Nebraska to publicly advocate the Spiritual Philosophy, for which my business has suffered, and anathemas bitter and frequent have been hurled at me, with all the poisoned venom the church element could command. They have even boasted of the fact that my business was suffering—simply for daring to have an opinion different from theirs. It requires considerable nerve to oppose a popular theory, especially where dollars and cents are largely concerned. In a small community, where we are in a great measure dependent upon even the church faction for support, it is to be wondered at that people dare not express their honest convictions!

My first lecture was entitled, "Signs of the Times," and was only given by request of the Presbyterian minister. The fact that he urged me to deliver it—and thus by his instigation, as it were, I brought upon my head the uncalculated vituperation—is the hardest dose to take of all. Although I took the Bible account of the gift of prophecy, discerning of spirits, healing by laying on of hands, etc.—citing instances of like import constantly transpiring to-day—thus trying to prove that the Bible was authentic, and truly the Word of God (I have learned that such is not the case since), but few of the audience would accept my theory, and the persecution commenced. I was at that time a church member, and superintendent of the Sunday school, which I had maintained for nearly five years, with but little pecuniary assistance from the church. But my devotion to the cause and the money sunk in the Sunday-school concern, availed nothing with the poor deluded bigots. In view of all this, I cannot affiliate with any society adopting the pet-name ("Christian") of the churches. The course pursued by the churches at last opened my eyes, and led me to investigate Spiritualism, which I do not regret, for I have been developed thereby. It also led me to search the so-called Word of God, for proof, if it existed, of the Christians' rule of faith and practice, and I discovered that nearly all of their fundamental doctrines were so plainly contradicted as to be of no moment.

The clause in the platform recognizing "Jesus as the spiritual leader of man" I cannot accept. I do not know whether the Conference intended all the local societies to regard him in that light.

I find by perusing the "Bible of the Ages" that so-called saviors and "spiritual leaders" have ever been, and cannot see why Jesus should be paramount to other great and good men. The record of Buddha—and I believe the account is just as authentic, if not more so, (for we find no contradictions in it) as the New Testament translation—declares that he was born of the Holy Ghost; had the power to bestow the draught of immortality on men and angels, etc. The account of Christ's birth and flight being to the Junna, to escape the fury of the tyrant who sought to slay him, is strikingly similar to the New Testament's narration of Christ's lowly birth, and is doubtless borrowed, as well as many of Christ's reputed wise sayings. Then why should Christ alone be taken as an example? My sentiments accord with those uttered by Prof. S. B. Brittan, which are as follows: "While we recognize no man as master, and take no book as an unerring authority, we most cordially accept all great men as lights of the world." The Constitution for local societies is in perfect harmony with my views, but the clause in the section relating to education in Sunday-schools might be modified somewhat. I apprehend some might wish to use the Bible for a text-book; others might oppose such a course, believing, as many do, that the doctrines therein contained are not compatible with reason or common sense. I have been induced to write, as requested by the Secretary, Mr. Bruce. We have an organized society, but as yet have no defined declaration of principles, and are not in working order. I believe the time has come for united effort in the cause of truth and humanity.

A. C. TYRRELL.
Madison, Neb., Aug. 21, 1876.

THE "SILK THEORY" CURE.

To the Editor of the Banner of Light:

Having seen Dr. E. Crowell's "Silk Theory" article in the Banner of April 25th last, about the use of silk as a cure of obsession, insanity, and other complaints, we write to say that a gentleman named William Ainsworth, who has had chronic diarrhoea for years, tried it, and has been completely cured by binding a silk handkerchief around him. It got misplaced, once, and he found the disease returning; but now he seems entirely cured, and we think every one ought to know it. We are old Spiritualists, and readers of the paper.

WILLIAM SMITH,
E. L. SMITH,
WILLIAM AINSWORTH.
Brookfield, Lynn Co., Mo., August, 1876.

Spiritual Phenomena.

PRIVATE-CIRCLE SEANCES WITH J. V. MANSFIELD.

BY HON. A. G. W. CARTER.

To the Editor of the Banner of Light:

I desire again to present some of my correspondence with the spirits through Dr. Mansfield for your columns, because from the letters I get from various persons throughout the country I know that these communications through him are interesting to your readers. On Sunday, June 12th, last, I thought I would call upon a spirit whose name was just then figuring conspicuously in the Mahometan and Christian world, on account of his recent and mysterious death, after being forcibly deposed from the great Turkish throne. I wanted to see what he himself had to say, or would say, in reference to his sudden "taking off"—whether he had committed suicide, as was so much iterated and reiterated by those who succeeded him in empire and power, or whether he was murdered by them. I accordingly wrote the following question:

"ABDUL AZIS, late Sultan of Turkey—The world is astonished at your death. Were you murdered, or did you commit suicide? Say what you see fit on the matter." A. G. W. CARTER.

And folding up the question a great many times, I placed it before the medium, sealed as usual with mullage. The medium was apparently laboring, and after a long time this answer was written to me:

HONORED SIR—In absence of good English to express myself at this time, I am not a little reluctant to attempt to communicate at this moment. I will, however, say briefly that my departure to this world was not altogether with my wishes. That I took my own life, I tell you, No! I am not in the least sorry that I am where I am. I dare say good may result from my sudden departure; but that I took my own life, I did not! I hope I have made myself intelligible.

ABDUL AZIS.

It will be seen that in my question I inadvertently misspelled his name "Azis," and he corrected the orthography in his signature.

On the following Sunday, having in the meantime seen the certificate of the nineteen physicians as to his suicide, I asked as follows:

"ABDUL AZIS—I see the nineteen doctors certify to your suicide. How is that? And what is it for?"

In the usual way this answer came:

HONORED SIR—Thanks for again being permitted to verify what I told you this day one week. I had no more to do with taking my life than you had; that I was made to take stupidly, and while in that condition some one opened my arm. I know they did! Twice nineteen men who wished me dead would swear to the same as did the nineteen who have already testified.

ABDUL AZIS.

Not exactly understanding the words of the sentence "the real provocation and execution touching my last moments," I asked orally Mr. Mansfield's guide to explain, and the guide immediately wrote as follows:

"He evidently means the object they had in putting him away. I read it so, but I wonder the spirit expresses himself as clearly as he has."

But will this correspondence be any evidence to the world as to how the Sultan was cast off, with all his imperfections on his head, on the shores of the other world? We think not, as matters and things now are. But there will be a time when victims after death will be witnesses, sure and true, against their murderers, and when that time comes murders for any purpose, political or otherwise, will not be resorted to so readily and easily. As things are now, men in power on earth can do anything, and cover their tracks successfully. But woe to such persons in the future, when the testimony of the dead will be spoken and believed. Woe to wicked magnates of the world! Woe to that love of power and dominion which has been the historic besetting sin of earth! Woe to the might that seeks to crush out right! Woe to all principalities and dominions!

Sometime in the month of June last on a Sunday evening, Dr. Mansfield, at the request of members of the Spiritualist Society, gave some public tests to the audience assembled in Harvard Rooms, on the corner of Sixth avenue and Forty-second street, in this city. Among other tests to persons in the audience he said to Judge Cross, immediately after having given a good test to me, that there was a spirit beside him, who gave the name of Bloss, and finally gave the name of G. M. D. Bloss, saying he had been of the Cincinnati Enquirer. Both Judge Cross and I, who were associates in Cincinnati formerly, recognized the spirit, and so told the audience. At a subsequent private-circle séance (on June 18th) with Dr. Mansfield, I wrote as follows to friend Bloss:

"G. M. D. Bloss: Dear Friend—You announced your name and as of the 'Enquirer' Judge Cross last Sunday night, and I presume to me too. Is not that so? Will you please tell me the particulars about your 'taking off,' and what else you may please to tell me?"

And signing my name and folding the paper I placed it sealed before the medium, and received the following in reply:

"Thank you, my old friend, Judge Carter. I recollect you well, although I was a Democrat. But I believe you had faith in my sincerity. We are not expected to see alike any more than we look alike. But one thing I will tell you—you are not to elect a Republican nominee."

"As to the particulars of my departure, it was an accident that no one but myself should be blamed for. I was steadily thinking over a matter for several days—yes, weeks—occupied my mind, and did not notice the approach of the locomotive, until it was too late. Judge, I thank you for this notice. Your old townsman, GEO. MINER DAVIS BLOSS."

It will be observed that the spirit signs his name in full, by way of a test, and a good test it was too, for not knowing his names myself, I wrote to Cincinnati for information, and learned that his name was "George Miner Davis Bloss." He was formerly a valuable and most reliable editor of the Cincinnati Enquirer, and some two months

ago met his death, as he says, by the locomotive, while he was on the track of the Little Miami Railroad, near Cincinnati, "steadily thinking over a matter," as he says. Thus it will be seen that as a test medium for the transmission of spirit messages to mortals, Dr. Mansfield is as reliable as usual, and to one so experienced as I am with his mediumship, it is remarkable how many peculiar and distinctive and decisive tests occur through him. I have many other messages I might send you for publication at this time, if you had room in your columns; but perhaps I have said enough for one reading. Au revoir.

New York, July 21st, 1876.

THE AUDIBLE VOICE.

To the Editor of the Banner of Light:

I have read with a great deal of pleasure the account given by "K." in the Banner of July 29th, of sittings with that accomplished lady and perfect medium, Mrs. Maud E. Lord, and have thought that perhaps my experience of "the audible voice" may prove interesting to some of the readers of your well-known paper, who are already believers in the spiritual philosophy, and, possibly, demonstrate conclusively to some who are still doubting that the communications do really and truly proceed from our own dear friends, who have simply "shuffled off this mortal coil," but still live, and have an interest in us.

Briefly, the facts are as follows: I visited the house of Mr. Kase, on 13th street, Philadelphia, for the purpose of witnessing the phenomena occurring through the mediumship of the above named lady, who was a perfect stranger to me, and was shown into what I presume was the room described in the letter of K. I was requested to take a certain seat, viz. the medium, in a circle composed of some twenty persons, none of whom I had ever seen before. After the preliminary arrangements, i. e., closing of doors and windows, turning off the gas, etc., were completed, the medium began clapping her hands together, and almost instantly turning in the direction in which I sat said to me: "Sir, I see a tall figure standing over you, an African, I think, it is so dark. No, it is not an African, its head is closely shaven, and it has something about it. It is a Chinese," she suddenly said. This of itself was a very convincing test to me, as no one present could have known that I had had any dealings with the Chinese; but "still there's more to follow."

"Can you get his name," I asked. "He will give it himself," was the answer, and the medium, turning toward some of the other members of the circle, began describing other forms that were present. Within, perhaps, two minutes after, I distinctly heard "T'sui"—the family name of a Chinese friend of mine, who passed away some three years since, from a city in the interior of China—whispered in front of me. I immediately speaking in Chinese—asked: "Is this truly you, Shetzze?"—Shetzze being a name by which I invariably addressed him, and certainly known to no one in America. The answer was: "Shih tsui Shih wo." (Truly it is I.) Not to trespass further on your valuable space, or the patience of your readers, suffice it to say that for some ten minutes I conversed with my friend, the latter part of the conversation being carried on in the peculiar dialect of the province of which he was a native. The other members of the circle were seemingly very much interested in it—for all heard as plainly as I—and many asked what language was being spoken.

In conclusion, I may add that though I had witnessed what were called spiritual manifestations in China, as well as in Paris, London and New York, I had never heard or seen anything so utterly convincing to me as the above, and shall ever hold the most estimable lady through whose mediumship this truly wonderful "test" was given in grateful remembrance. C. J. E.

The Great Tongue.

Language is the common currency or circulating medium whereby we carry on the universal commerce of ideas. Its importance, in the economy of our whole existence, can scarcely be estimated, nor can we measure its power and far-reaching influence as a means of intellectual development, social refinement and universal progress. As language is the principal vehicle of the passions, thoughts and sentiments of mankind—the agent that records our ideas, plans and achievements, while it embalms the forms of law, the discoveries of science, the precepts of morality, the solemn sanctions of religion—it follows that the improvement of this great medium of communication—the correction of its errors and the enlargement of its capacity—becomes at once an object of great interest and paramount importance. Language is the chief repository of the archetypal forms that exist alike in external nature and the internal world of our consciousness. It is at once the exponent of our sensorial impressions and mental creations; the ready and powerful interpreter of the affections and passions; the rosy veil of human hopes and aspirations; the transparent vesture of human love and ideal beauty, and the shrine made sacred by the mysteries of religion.

A comprehensive power, equal to the wide range of our mental faculties; covering every field of discovery, and embracing all practical designs and modes; the analyses of science and the descriptions of art; capable of nice moral and metaphysical distinctions; far-reaching as the poet's imagination and the philosopher's reason—is a prime necessity of our common nature, and the most significant proof of our civilization. Whoever labors successfully to correct, explain, and otherwise improve the language, helps to liberate the faculties of the mind, and to invest it with new and superior functions; whoever enlarges its capacity by multiplying the appropriate and expressive symbols of our thoughts and ideas, confers a benefaction that can neither be overlooked nor lightly estimated. It must be admitted that the English tongue, as it is now spoken and written by men of genius and culture, is a language of varied resources and remarkable power. It furnishes the poet with an airy vehicle for his most delicate fancies and ambitious flights; the orator with the moving elements of his persuasive and commanding eloquence; the scientist with the record of his classification, and the metaphysician with the lines of his sharp distinction; the statesman with the drapery of his vast design; and the philosopher with the mortal measure of his heaven-sealing induction.

For many years Webster's Dictionary of the English language has been the accredited authority in Etymology and Orthography, as well as in the pronunciation and critical definition of terms; and the fact is now clearly demonstrated that it is destined to preserve that pre-eminence wherever the language is spoken. The most ambitious attempt to rival its peculiar merits, either in fact or in public estimation, has been little less than a failure. Indeed, the very objections urged against Webster suggest some of the chief excellencies of his own great work. He has been called an innovator by those who look complacently at the language of the ancients, and are willing to have language—and everything else—remain precisely as it was when they suspended their labors. But we demand just such innovators in every department of investigation. Every great interest and pursuit in life calls for men who will not blindly bow themselves to the dicta of popular usage, or yield to the authority of unrighteous

custom. People who practice this base and senseless idolatry, cannot hope to improve themselves, and it is equally manifest that they can do but little to elevate popular thought and the practical life of the world.

The notion that we are bound to respect a pernicious practice, or to entertain a mischievous error, because the one is very common, or the other is sanctioned by the authority of respectable dead men, is the mistaken view of people who have more reverence than reason. To solicit such abasement and prostitution of the faculties, is to offer an indignity to human nature—an offense which can only be excused when it originates in such deep ignorance and moral blindness as admit of no rational responsibility. Those who complain of Webster's innovations appear to proceed upon the presumption that determines the judgment of certain ethical philosophers, who boldly assume that—in human thought and action as well as in the economy of the physical universe—whatever is, is right. Wherever this notion is entertained, it was continually against all true philosophy and genuine progress. The idea is as false in philology as it is pernicious in morals. If constantly reduced to practice it would lead to the endless repetition of our old errors, and keep mankind forever employed in duplicating their mistakes and failures.

Webster, and those who have contributed to the completion of his great work, are not innovators in any objectionable sense of the term. Under their comprehensive plan and severe scrutiny the language has been freed from many errors and incongruities that may be traced to the limited knowledge and inferior judgment of those who preceded the American lexicographer in the same field. In this respect we cannot too highly appreciate the author's labors. To preserve the language from corruption; to enlarge its capacity as we advance in knowledge; and to render it more critical, forcible and beautiful, there must be a constant assimilation of new and appropriate elements; and whatever is discovered to be either false, corrupt or inelegant, should be an unobtrusive process of elimination, be discontinued and rejected. It surely is not the appropriate business of the lexicographer to gather up all the words he finds in use among the learned and ignorant, and—without regard to the propriety of their derivation—arrange them in alphabetical order, with the definitions which usage may have determined. Such a work would require considerable industry, but it would exhibit no intellectual discrimination. It would illustrate the stupidity rather than the scholarship of the author. There may have been some such laborers in the department of philology—men who meddle with the language only to corrupt it. So far as their authority is acknowledged, or their influence felt, they vitiate the literature of their time; and every man who writes bad English for the public to read, ratifies a common fountain of intelligence and misleads the uneducated mind.

But Webster, and those who have succeeded him in the prosecution of his great life-work, are clearly not of this class. During the thirty-five years we have been writing for the public, we have recognized Webster as a chief instructor, a most reliable guide, and our authority in English philological studies. With the important corrections, improvements and additions embodied in the latest edition of the Unabridged, it fully realizes the exacting demands of the present hour. The vocabulary embraces ten thousand words not found in other dictionaries, all clearly defined. A wise reference to the laws of analogy is observed; the orthography of the most reliable guide, and the etymology of the English philological studies. With the important corrections, improvements and additions embodied in the latest edition of the Unabridged, it fully realizes the exacting demands of the present hour. The vocabulary embraces ten thousand words not found in other dictionaries, all clearly defined. 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To Book-Purchasers.

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

Banner of Light.

BOSTON, SATURDAY, AUGUST 26, 1876.

PUBLICATION OFFICE AND BOOKSTORE,
No. 9 Montgomery Place, corner of Province
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COLBY & RICH.

PUBLISHERS AND PROPRIETORS.
LUTHER COLBY, EDITOR.
ISAAC R. RICH, BUSINESS MANAGER.

Letters and communications pertaining to the editorial department of this paper should be addressed to LUTHER COLBY, and all BUSINESS LETTERS TO ISAAC R. RICH, BANNER OF LIGHT PUBLISHING HOUSE, BOSTON, MASS.

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

Professor Huxley on Spiritualism.

Professor Huxley, the eminent English physicist and writer, is now in this country, where he has been the guest of some of our principal scientific men. He is particularly distinguished in the department of human physiology, and is the author of a text book on the subject which is used in some of our schools. Like his compeer, Tyndall, Mr. Huxley has had some bitter words to say of Spiritualism. He once attended a sitting where he could see nothing that was not or might not be done by fraud. The logical conclusion which a *scientist* is justified in drawing from such an experience is of course that all phenomena claiming to be spiritual are frauds. Professor Huxley, who dabbles a little in logic and metaphysics as well as in the natural sciences, was so much displeased that he wrote the following letter to the Dialectical Society of London when its leading members were making a scientific examination into the facts of Spiritualism:

"Sir—I regret that I am unable to accept the invitation of the Council of the Dialectical Society to cooperate with a committee for the investigation of 'Spiritualism' and for two reasons. In the first place, I have no time for such an inquiry, which would involve much trouble and (unless it were unlike all inquiries of that kind I have known) much annoyance. In the second place, I take no interest in the subject. The only case of 'Spiritualism' I have had the opportunity of examining into for myself, was a gross and important case came under my notice. But supposing the phenomena to be genuine—they do not interest me. If anybody would endow me with the faculty of listening to the chatter of old women and cures in the nearest cathedral town, I should decline the privilege, having better things to do.

And if the folk in the spiritual world do not talk more wisely and sensibly than their friends report them to do, I put them in the same category.

The only good that I can see in a demonstration of the truth of 'Spiritualism' is to furnish an additional argument against suicide. Better live a crossing-sweeper than die and be made to talk twaddle by a 'medium' hired at a guinea a sitting. I am, Sir, &c.,
T. H. HUXLEY.
20th July, 1876.

From this it will be seen that the phenomena, even if genuine, do not interest Mr. Huxley. But we will do him the credit to believe that he said that in a pet, and without weighing his words; that he will not now seriously affirm that such phenomena as those which take place in the presence of Mrs. Thayer, Mrs. Stewart, Mrs. Bennett, Mr. and Mrs. Holmes, and others, even if genuine, are of no interest to him, a physiologist and an anthropologist! It would have been about as becoming in a practicing physician or surgeon to say he took no interest in a discovery, even if genuine, by which pain in disease or in surgery could have been prevented.

Prof. Huxley, if he sincerely wants the truth, conflict as it may with his preconceptions, has now an opportunity to learn something in this country. But in order to do this, he must not simply take the word of a few Harvard professors and physicists, bitterly prejudiced like himself against the whole subject of occult phenomena—that Spiritualism is all a delusion and a fraud—but he must humbly and patiently investigate, getting such information as he can, as to the best mode of proceeding, from those who have satisfied themselves practically of the actuality of the phenomena.

If he would, in the right temper of mind, take hold of the subject, he could easily satisfy himself that certain phenomena which he and Carpenter and Tyndall now look upon with derision and impatience as incredible and absurd, do really take place, and are verifiable by the scientific method. But he must not bring the mood of contemptuous patronage to the investigation; he must not think that he is condescending, or that he is compromising his scientific reputation by giving even a serious thought to the subject. Hundreds of honest men, quite as well qualified as he can be to test the occurrence of certain phenomena, have satisfied themselves that they are genuine, and a knowledge of this fact ought at least to make him modest and careful and patient.

If he is disposed to avail himself of the opportunities which there will be in Boston, as the cool weather comes on, for a faithful study of the phenomena, we shall be glad to furnish him every facility in our power. We can assure him, in spite of his hasty words to the contrary, that if he is an honest truth-seeker, following the rule laid down, though not practiced, by Tyndall, that we must never speak of impossibilities in Nature, he will soon find that there is much to interest not only himself but every true, free, and valiant student, in the phenomena to which we can introduce him. Will he avail himself of the opportunity presented? The Sybil's leaves are again offered to him. Will he miss acquainting himself with the grandest fact that the nineteenth century has yet developed?

A Personal Immortality.

Mr. Emerson, in his Essay on Immortality, tells us that Jesus "never preaches the personal immortality." Mr. Emerson, in his oracular way, is very apt to make mistakes like this. Jesus preaches a personal immortality, not only by his appearance, after his decease, in bodily form to his disciples, but by many of his direct affirmations. What could be more definite than the following: "Now that the dead are raised, even Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living; for all live unto him."

This passage teaches not only a personal immortality, but proclaims inferentially that the vulgar notion—the mere figment of theologians and commentators—that Christ is an authority for the doctrine of the sleep of the soul till a far-off day of judgment, is a gross, unwarrantable error. Jesus did his best to impress upon the world the true spiritualistic doctrine. "Behold," he said, "my hands and feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have." "And when he had thus spoken he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of a honey-comb. And he took it, and did eat before them."

"A spirit hath not flesh and bones," that is, an individualized spirit requires a substrate, an organism through which to manifest itself. Or, perhaps, Jesus may simply have meant, "In order to prove my identity to you, in the only way possible, that is through your bodily senses, I reproduce my actual earth-body, or a copy of it, so that you may see and feel for yourselves that it is indeed I; so that you may form some idea of the power of spirit over matter." And then he did what other materialized spirit-forms, of which we have so many records during the last three years, have done: he showed that he could eat material food.

Mr. Henry Arden, in the Banner of Aug. 19th, well remarks: "The spiritual forces require matter for their expression, certainly in this world, and probably in the next, though the matter there may be of such an ethereal quality that, with our present senses, we should hardly recognize it as material. Separate spirit from matter, or place it in opposition, and it becomes an empty abstraction; and yet matter owes all it is to spirit." The phenomenon of Christ's appearance, "when the doors were shut where the disciples were assembled for fear of the Jews" (St. John, xx., 19), is in perfect harmony with what we know of modern materialization phenomena. If by that appearance Jesus did not mean to teach them that he had personally survived the dissolution of the outward and sensually visible body, what did he mean?

But it is Mr. Emerson's cue to make it appear that all objective proofs of a personal duration are worthless, and so he would needlessly give us to suppose that he can get authority from Jesus for his assumption. The authority is all the other way. "I confess," says Emerson, that everything connected with our personality fails. Nature never spares the individual. How is all this cloudy speculation scattered to the winds by the proofs which these phenomena of spirit materialization bring us of the actual, conscious survival of the individual? If the individual, the person, the self-consciousness, the faculty which makes us live those we leave behind and causes us to look forward to a joyful reunion—if these do not survive, what a mockery, then, is our immortality!

Mr. Emerson elsewhere says, in reference to our objective evidences of immortality: "No inspired mind ever contradicts to these evidences." To which Mr. Epes Sargent, in his "Proof of Immortality," aptly replies: "No inspired mind contradicts to anything or to any person. Condescension is for the vulgar and self-seeking. If Mr. Emerson means to say that the inspired mind overlooks or disdains any facts of Nature, however lowly, then I say, 'Nay! On the contrary, our inspiration will be just in proportion to our recognition of what is true, and we shall see in the physical evidences of a hereafter for man none other than the Divine imprint.'"

Local Societies.

In the lecture by Mr. Linton, which was delivered at the Highland-Lake Grove Camp-Meeting, and published in the Banner, on "Spiritualism in England," there was a great deal of interesting and a great deal of speculative matter, each sort welcome to hearers and readers, and both deserving to be turned over in the mind many times. But the principal point of interest in the lecture was that referring to the natural, healthy, and ever-increasing influence of local spiritual societies or organizations. The machinery of spiritual work in England, said Mr. Linton, is very simple, yet it is extremely effective. And he ascribes it, with true insight, to the fact that "the work is primarily in the hands of the spirit-world itself." The plans being originally laid above the earth-plane, it is evident that they are not to be supplanted or even interfered with from the lower level.

All that we have to do is to take care to supply as nearly as we can the most favorable conditions for the spirits' operations. And in trying faithfully to do that, we shall find that we have done enough. The Spiritual Institution, in England, for instance, has been established many years. It is the real centre of spiritual work and influence in England. It attempts to exercise no authority, but it is a helper of all. Mr. Linton calls it "the material hand for the spirit-hands to operate through." It actively distributes spiritual literature, and is the rallying point for spiritual work not merely in England but in Europe, and, in fact, the East. There is neither ambition nor selfishness in it. It is imbued with the spiritual desire and aim. And the other societies outside of London are organized after this model. Of course it is impossible for them to cherish a spirit at all different from their exemplar.

Now these various flourishing, active, influential local societies sprinkled all over England are not without their lesson for Spiritualists in the United States. If in England Spiritualism can be kept alive and in a condition of vigor by the operation of local organizations, each working independently, but all to the same end and in the same spirit, then there should be no difficulty about the success of the experiment in this, the country of the birth of Modern Spiritualism. If such a difficulty is known to exist, to what cause can it be ascribed but to that very ambition, conceit and selfishness of individuals, who wish it to be

thought that light comes from them because it comes through them? Let us unite in extirpating these obstructions, and all will seem as if the problem would almost solve itself. At any rate, it can most safely be left in the care of spirit hands.

The underlying and ever-working law of spiritual sympathy which secures spiritual association without setting up any rules or statutes for it, is the one that is to be attended to in this matter from first to last. The human spirit hungers and thirsts to obey that natural law of association continually. Creeds and national organizations cross and obstruct it, and attempt to thwart it by proposing themselves as an improvement as well as a substitute. But they embody and express only authority, while the real power is to be found in the operation of the law of freedom. Many people, looking hastily, and only at the surface, are apt to imagine that what is noiseless, unannounced, and unaccompanied with the parade and pomp of demonstration, is therefore ineffectual. They want to see things, even spiritual things, looked up fast in the limits of a definition. But if Spiritualism brings in a new era it is also to introduce new and larger methods; and the law of freedom is to be accepted as chief of all.

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

HEAVEN.

BY LIZZIE DOTEN.

Oh, where is heaven? Is it far away,
Where our loved ones dwell in eternal day—
Where the song of birds through the forest rings,
As they flash in the twilight their golden wings—
Where the bright, green plains are by angels trod,
And the flowers bloom fair in the smile of God?

Shall we look for those happy homes on high,
'Mid those shining worlds of the azure sky—
When the night comes forth with her starry wings—
When her smile of beauty o'er earth she flings—
Can we look from this world of grief and care,
And feel that our loved and lost are there?

Oh, what is heaven? Is its fullness of peace,
Where the cares of the world and its troubles cease—
Where the spirit floats in its gladness, free
From the fetters of death and mortality—
Where the forms of those whom we loved are near,
And their gentle voices shall greet our ear?

Will shadows ne'er come o'er the face of day?
Will the moon ne'er shine with her silver ray?
And the music that floats o'er the crystal sea,
Ne'er lose the charm of its melody?

Shall we ne'er grow cold at the icy breath
And the chilling touch of the hand of death?
There were those who went forth in their hour of bloom,
At the call of death, to the silent tomb;
The young and the gentle, the brave and the gay,
Like the flowers of summer they faded away;
And oh! it was hard—it was hard to part,
For love is the life of the human heart.

Oh, when we go forth from this world of ours,
From its sunny hills and its leafy bowers,
When our spirits shall rise to that better world,
Where the banner of life is forever unfurled,
Shall we find them there in that home above,
With their gentle smiles and their eyes of love?

Oh, no human footstep has ever been
Through the silent valley that lies between;
Its songs of gladness we scarce can hear,
They fall so soft on the human ear;
But we know that world is all bright and fair,
For the home of Eternal Love is there!

The "Exposers."

It will have been seen by our California correspondence in last week's Banner that they have a medium there, who, like Bishop, has turned "exposed" of Spiritualism. The new candidate for the dollars of dupes and simpletons is W. F. Peck, and "for the sum of two dollars" he promises to expose "Dr. Slade, the Eldys, and other humbugs." He is probably a genuine medium for certain physical manifestations, and, like Bishop and Baldwin, he thinks he can now make more money out of the enemies of Spiritualism than he can out of the friends. His plan will be to mix up media marvels with certain sleight-of-hand performances, practicable within sight of the audience, and then to assert very positively that they all belong to the same class, though he may not be prepared to do them all before the public. The reason given for this refusal is sometimes, "Oh, that's my stock in trade, and I can't afford to disclose it; you must take my word for it that it is as I say, a feat practicable by jugglery or gymnastic skill;" and sometimes the reason is, "Oh, I am too much exhausted now to do it over again; it requires a great expenditure of nervous force." He has done it, he remembered, only behind a curtain. So eager are the spectators, in these cases, to believe that Spiritualism is really "exposed" at last, that they are not very exacting as to the visible demonstration; and the impostor gets on victoriously; while those persons among the audience who venture to question his pretensions are hooted down, as an old gentleman, a Spiritualist, was at one of Bishop's performances in New York. These "exposures" can only be favorable to Spiritualism in the long run, though they may do some temporary mischief in checking investigation.

"Spiritualism Not Atheistic."

A Philadelphia correspondent writes us: "Let me thank you for the admirable paper under the above title, in the Banner of Aug. 19th. The writer has taken a ground that is wholly impregnable to all atheistic cavilling. It has always seemed to me the strangest of human inconsistencies, that any one who has come into the light of Spiritualism, and learnt what finite spirits can do, should doubt that the Force, Cause, Law, Beginning, Sequel, or whatever you choose to call it, that lies at the commencement of this mundane series of phenomena, must be Supreme Spirit, intelligent and divine. Well does the writer remark, 'What infatuation is it in a creature of a day, strutting about on an infinitesimal part of the surface of this puny planet, to suppose that there is no higher conscious intelligence than that which is circumscribed by the limits of his own poor little brain; when the very existence of the universe implies a Supreme Knower!'"

We had the pleasure of a genial interview at our office, on Monday last, with Mr. Fred. F. Cook, of the Chicago Times, a prominent newspaper man in the West, and one who is also a pronounced liberal in his opinions.

Dr. Slade in London.

The following letter, though not intended for the press, contains so much matter of general interest for Spiritualists, that we have obtained the consent of the recipient to publish it. A double interest attaches to it from the fact that the writer is not only a scholar and an active investigator of spiritual phenomena, but that he is himself a medium for the higher phenomena, both physical and mental.

LONDON, July 20th, 1876.

ERES SARGENT, Esq.: Dear Friend—Dr. Henry Slade called on me a day or two ago to present your kind note of introduction. I am pleased to say that I have had a very successful sitting with him, one fraught to me with the greatest interest. I am impressed very favorably with Dr. Slade. He is a very agreeable man, and would make a very favorable impression on a fair-minded investigator by the frankness of his manners, and the courtesy of his address.

The sitting was characterized by the presence of great power. What especially impressed me was the ease, rapidity, and precision with which the phenomena were successively presented. From first to last there was no cessation, no half-success. All was rapid and decisive. The raps were loud, and came all over the table. The slate-writing was copious, and obtained under conditions that left nothing to be desired. One particularly long message was written out on a closed double-slate that lay on the table before me. I could hear the grating sound as word after word was written, and could see the raps haze that hovered over the slate.

I had brought with me a small porcelain slate of my own, on which I obtained a short message. In fact all occurred as if you are so familiar with in connection with Dr. Slade. He said he had seldom had a more vigorous exhibition of invisible agents' power. I could feel the force surging out of my hands in great waves, and Slade constantly removed his hands from mine, snapping his fingers as if they were burnt.

I don't think that any account I have read does any sort of justice to the vigor and certainty of Dr. Slade's mediumship.

Some weeks since I printed in The Spiritualist a letter in which I pointed out what, in my judgment, is a great desideratum.

Mediums are content to sit in the dark under conditions which seem to be ingeniously framed so as to suggest deception. They take whatever turns up, and never control the manifestations in any way; and then Spiritualists all grumble that outsiders will not accept such manifestations. I threw out the suggestion that the medium who would perfect two or three simple manifestations so that they could be produced in full light and under any conditions favorable to accurate scientific investigation, would confer a huge boon on us. Now this is precisely what Dr. Slade has done. He, or his controlling spirit, at independence of light: that is the first great point. Light is the great antagonistic force to this Psychic element which is used. "Astral light," to use a phrase borrowed from Occultism, is the antithesis of natural light. If the experimenters can overcome that, they can do pretty much anything. Consequently when I saw the conditions under which Dr. Slade was prepared to sit, I formed a high expectation of the results to be got; and I was not disappointed. The conditions and results were alike perfect.

It seems impossible to me that he should not exercise a very marked influence on scientific opinion. The certainty with which his results are got must have its effect. He will astonish the Petersburg savants out of measure, and must have a very important influence on their report. However ineluctable they may be, they can't deny what I saw, or ignore its portentous import. I have seen, indeed, all that I then saw, and far more, over and over again repeated in my own rooms when alone, and in the presence of friends; but I suspect, when such phenomena occur through my mediumship, I am in a more or less abnormal state. At any rate they never made me in the manner that they did when I saw them the other day.

Then daylight has a great effect. Nothing that you can't see makes any strong impression on the mind. The fact of seeing these phenomena evolving themselves with rapidity and precision before my eyes, impressed me as I never expected to be impressed with mere physical manifestations.

I have so long since settled with myself that these things are so, that I never thought a plain sight of their evolution would astonish me. Moreover I have so long passed into another sphere of interest, and have such a dread in me of the influences that are often at work in producing physical phenomena, that I am the more surprised at this. Be this as it may, I am profoundly impressed; and I wonder that Dr. Slade has not made a greater impression in New York. It may be—doubtless it is true—that he has done more than I suppose. But I wonder that a diligent student of spiritual papers, such as I am, has not formed a truer idea of his power. I read everything, but I confess I have seen no estimate of Dr. Slade that in my judgment does him justice.

I have attacked one of our leading physicists, and have by sheer logical cogency driven him to consent to go and interview Dr. Slade. I had a long correspondence some months ago with him, and he threw in my teeth the fact that he had never been able to see anything for himself. I could not affirm or deny that; but with Slade to back me I would tell him at once, and wrote to tell him all about the facts, winding up with the remark that he might go or stay away as he liked, but that never again would he be permitted to say that he had never had an opportunity of verifying the statements made.

He returned a mild and courteous answer, offering to go in the first instance as "a representative of the press," and if then satisfied he promises "to spare neither time nor money" in the investigation you will agree with me that it is something to have driven one of the savants to such a strait as that. I await the report of his séance with anxiety.

Lycium Meeting at Highland Lake.

By reference to our fifth page, a notice will be found concerning the grove meeting to be held at this place on Sunday, Sept. 3d, by Children's Progressive Lycium No. 1, of Boston, J. B. Hatch, Conductor. R. Linton, of England, and Mrs. Hattie Wilson will lecture, the children will join in appropriate exercises, and the services will close with a sacred concert by the First Regiment Band, E. W. Masters, Conductor. This meeting should be largely attended.

The Fire Queen.

Mrs. Suydam, the wonderful fire test medium, is ready to visit a few localities near Boston, early in September. Friends wishing her services can address Dr. T. B. Taylor, Boston, Mass. Send application at once, as her time is limited. By securing a hall and giving notice of the fact, a lecture by Dr. Taylor and a séance by Mrs. Suydam will be furnished, they taking a small fee at the door for compensation.

Spirit Art.

M. Milleson will give his views on this subject at Good Templar's Hall, Sunday evening, Aug. 27th. See "Meetings in Boston," eighth page. The public are invited to attend. Mr. M. is a fluent and ready speaker, and presents much food for thought in the course of his lectures.

Our thanks are due and are hereby presented to Mrs. H. F. M. Brown for her kindly act in sending to us the names of five new subscribers, accompanied by the cash, from Santa Barbara, Cal. This is the time that Spiritualists everywhere should renew their efforts in behalf of the journals devoted to their cause.

Store of A. J. Davis & Co. Closed.

TO OUR FRIENDS EVERYWHERE:

This is to inform you that we have sold our entire stock of Books, Pamphlets, &c., to Messrs. Colby & Rich, of the "BANNER OF LIGHT PUBLISHING HOUSE," Boston, Mass., and hereafter they will supply all who want anything that was advertised in our catalogue.

In this place we desire to return to all our patrons the sincere thanks of our hearts. We have been remembered and sustained by hundreds of kind and generous persons in all parts of the world, and now, in retiring from this unsuccessful mercantile effort, we shall take with us the grateful feelings which have been awakened in us by the friendship of our friends.

A. J. DAVIS & Co.

New York, Aug. 20th, 1876.

It will be seen by the above that we have purchased the stock in trade at Andrew Jackson Davis's Progressive Bookstore, New York City. We are now prepared to fill orders for such books, pamphlets, etc., as have appeared by name in his catalogue, and we hope to hear from the friends in all parts of the world.

The time is coming, we believe, when the valuable and exhaustive works of Mr. Davis will achieve a wider circulation than ever before among reflecting minds everywhere.

COLBY & RICH.

Banner of Light Bookstore,
No. 9 Montgomery Place, Boston, Mass.

Blowing Hot and Cold.

The Boston Congregationalist, a religious weekly, tries to throw discredit on Spiritualism by instancing the Katie King exposé in Philadelphia, the tricks of the renegade medium, Bishop, in New York, and the disclosures in regard to one Flint, who may or may not be a medium for reading sealed letters. The Holmeses, who were charged by Mr. Owen and Dr. Child with suspicious practices, have fully vindicated their reputation as genuine mediums for the phenomena of materialized forms; there is no longer any doubt on this point; Mr. Bishop has been shown to be indebted to his medial power for all the effects, at all surprising, which he produces, and which his dupes, without proper scrutiny, take his word for it are done by gymnastic effort or by jugglery; and as for Mr. Flint, we know nothing about him, except what we have gathered from his advertisements.

But this same number of the Congregationalist, containing these slurs upon our phenomena, publishes a communication from the Rev. S. C. Swing, of Enfield, Mass., entitled "A Dream Fulfilled," and narrating how a colored man discovered his wife and five or six children, whom he had left in bondage; that he had repeatedly announced in Michigan that he had dreamed he should find his wife and children somewhere in a crowd or procession. And so he did, "in every respect," the Rev. Mr. Swing tells us, "precisely as he had repeatedly dreamed." "These facts," he adds, "are well-known among the inhabitants of Hillsdale County."

If the editor of the Congregationalist will turn to Revelations, chapter 3, verses 15 and 16, he will find these words: "I know thy works, that thou art neither cold nor hot; I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

Meeting at Shawheene-River Grove.

The announcement is made elsewhere that the second and last spiritual meeting for the season will be held at this place Sunday, September 3d, under the management of Drs. Gardner and Richardson. In the morning Dr. Bruce, of Newburyport, Secretary of the Conference, will address the people concerning the aims and aims of the "new departure" in Philadelphia, and give his views as to why Spiritualists should draw into yet closer acknowledged relationship with Jesus Christ as "the spiritual leader of men." A conference, which promises to be interesting, will be held in the afternoon, to discuss the speaker's position, and Dr. H. B. Storer will give the regular lecture to close the session.

D. M. Dewey, of Rochester, N. Y., informs us that he has ten copies of the "History of the Strange Sounds or Rappings, heard in Rochester and Western New York, and usually called 'The Mysterious Notes!'" which are supposed by many to be communications from the spirit-world, together with all the explanation that can as yet be given of the matter, that he will dispose of at fifty cents per copy. The pamphlet bearing the above title was published in 1850. It is truly astonishing what rapid strides Modern Spiritualism has made since the first "raps" at Hydesville, twenty-eight years ago, a full account of which is contained in Mr. Dewey's pamphlet. Indeed, it has become the religion of millions of the human race in all parts of the world.

The thirty-eighth anniversary of the liberation of Abner Kneeland from Boston Jail, where he was imprisoned sixty days for "blasphemy," will be appropriately observed next Sunday forenoon, August 27th, in Investigator Hall, this city, the opening address to be made by Horace Seaver, Esq., editor Boston Investigator. The public are cordially invited to attend.

The noted healer Dumont C. Dake, M. D., of Chicago, and his wife Della E. Dake, gave us a friendly call this week on their way to Philadelphia. Their names are well known to the readers of the Banner as earnest and indefatigable workers in our glorious cause, and fine mediums. They contemplate opening offices in this city, of which due notice will be given in these columns.

A. S. Hayward, Magnetic Physician, of Boston, has returned to the city of Philadelphia, and taken rooms at No. 823 North Eleventh street, where he will devote his time to the healing of the sick. His advertisement appears in another part of this paper.

A highly entertaining letter from J. M. Peebles, setting forth various matters of interest among them the Composure Pond meetings, will appear in our next issue.

A fresh number of THE NURSERY is out, which is giving great delight to those little ones who have seen it. It can be had of Shorey & Co., 36 Bromfield street, Boston.

Dr. J. R. Newton, the renowned healer, has returned to his office in New York, as will be seen by his advertisement in another column.

Mrs. Hollis—so writes Wash. A. Danksin—is now located in Baltimore, Md., and is doing a good work there as a test medium.

There is not so much diversity of opinion between the Friends and the Spiritualists. One has been taught from infancy that God's spirit

live, that I might tell them that the expectations they have of a future state are doomed to disap-

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