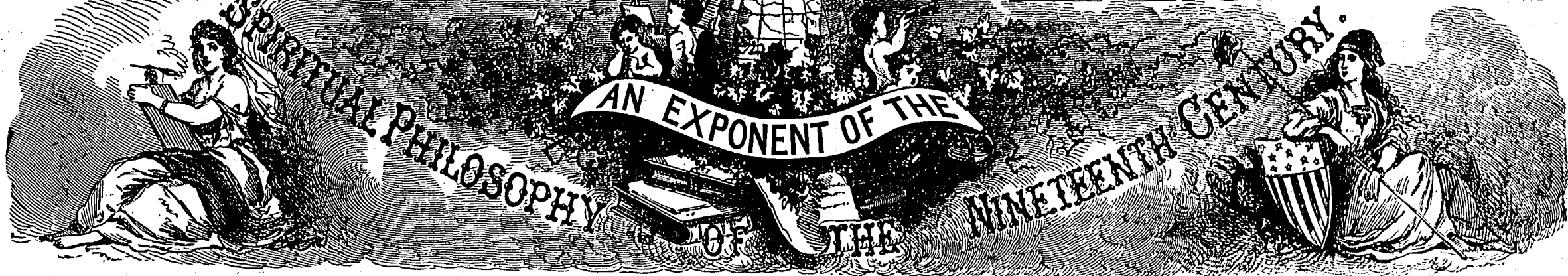


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Banner Contents.

FIRST PAGE.—Original Essay:—An Interior View of the Outer World. Free Thought:—The Persecution of "Spirit-Mediums" and Other Witnesses of the "Truth," in the Past, Present and Future.

SECOND PAGE.—Infinity vs. Forms, Centres, etc. Poetry:—Gann's Home. The Reviver:—Ghost Land. Spiritual Phenomena:—Is Spirit Materialization a Fact? How the World Moves.

THIRD PAGE.—Song:—Over the River. Banner Correspondence:—Letters from Illinois, California, Nebraska, New York, Georgia, Maryland, Indiana and Minnesota. Gone Home. The Slave Trial, etc.

FOURTH PAGE.—Editorial Articles:—Haldwin—the Exposed (?), and His Work. Ideas from Spurgeon, Vanderbilt and His Will, Religion in Fact, etc.

FIFTH PAGE.—Brief Editorials, New Advertisements.

SIXTH PAGE.—Message Department:—Spirit Messages through the Mediumship of Mrs. Jennie S. Budd and Mrs. Sarah A. Dunsin.

SEVENTH PAGE.—Advertisements:—"Mediums in Boston," "Book and Miscellaneous Advertisements."

EIGHTH PAGE.—Women Who Think. Mrs. E. H. Britten's Readings of "Ait Magie," at New Era Hall, Boston. Mrs. Maud E. Lord in New York. Brief Paragraphs, etc.

Original Essay.

AN INTERIOR VIEW OF THE OUTER WORLD.

BY ANDREW JACKSON DAVIS.

To the Editor of the Banner of Light:

The merest mention, with becoming seriousness, of the spiritual world, suddenly envelopes the ordinary or natural mind with cloud-mists and suffocating vapors; and to such minds, who not unfrequently are great bible-believers and church-members in good standing, the use of the simple term "death" acts like the drop-scene which separates the awful stage of eternity from the weeping audience left in this world. Multiply uncertainty, obscurity, doubt, and anxiety one hundred and fifty times, and you obtain the composition and magnitude of that undefinable cloud of blackness which hangs over the tomb. The clearest-headed, most analytical, fairest-minded, cleanest oral teacher of the religion of humanity in the city of New York, Octavius B. Frothingham, seems to appreciate and eulogize this so-called impenetrable tomb cloud as an unspeakable blessing to mankind. It acts like a demon of danger, standing with beckoning gestures upon the brink of an unknown sea. All men hesitate before death, and most men, because of the great mystery beyond, settle steadfastly into this world, resolved to live in it as long as possible, to squeeze all the happiness possible out of it, to perform their parts as well as possible, and at last, reluctantly, to die when they must.

On the other hand, from 1747 to 1770, the most spiritually-minded, most intellectually and morally-endowed, least enthusiastically, wholly devoted man in Europe, Emanuel Swedenborg, by revelations and reasonings almost innumerable, taught that the ordinary (or natural) mind in this world could experience or accomplish nothing glorious and worthy unless the spiritual world, by influx, was permitted to make itself fully manifest in the affections, will, and understanding. He made the most complete and comprehensible affirmations, by means of indispensable repetitions, of the composition of the spiritual world, its internal government, and explained what he understood to be its exact relations to the natural world and to individual men and women. The spiritual world, he insistently repeated, consists of three heavens, one within the other—the natural, the spiritual, and the celestial. The first, lowest, is the region of fraternal (or neighborly) love; the second, or middle, heaven, is ruled by fraternal love, which is characterized by the love of truth; and the third, or the highest heaven, is called celestial, because it is altogether a realm of most divine love, being essentially in the love of the Lord. But these three heavens give you to comprehend only one half of the spiritual world, as Swedenborg explained it; for the other half consists of three hells, one within the other, which in every particular are exact antagonists of the heavens; instead of love to the neighbor, the inhabitants of the first hell are in the miseries of self-love; instead of being governed by love of truth, in the second hell, they exist in conflict with each other, through falsities, evil devices, and horrible practices; and in the innermost hell, instead of divine, fraternal love and essential love of the Lord, the people give themselves up to the most infernal hatreds of one another, insanities of diabolism, and indulge in the most distracting blasphemies and enmities toward the Lord, and oppose constantly whatever is celestial and heavenly.

But immediately after death every person first enters the vast "world of spirits," which is intermediate or between the three hells on the one hand and the three heavens on the other. The final destiny of each is fixed subsequently, under the freedom of the will, which the Lord everlastingly maintains, and gives to each soul at every hazard, and regardless of the cost to infinite system. Our author also discerned what he termed an exact correspondence between man and the spiritual structure—three degrees, or the natural mind, the spiritual mind, and the conjunction or subjection of the first to the second, called by him regeneration, which unfolded the third degree corresponding to the celestial or innermost heaven. In this state, or degree, the individual is conjoined to the Lord—a perfect representation of the "Essential Divinity and the Divine Humanity." Degrees, says Swedenborg, are of two kinds—discrete and continuous; neither of which can, by no possibility of intimacy or refinement, ever become the other. Thus the natural or external world is divided from the internal or spir-

itual world by the impassable barrier called "a discrete degree." It is only by influx, or "permission," that the love or life, and truth or light, of the spiritual sphere flow into the receptacles of this world.

The explicitness of the foregoing is to the end that what is to follow may be more readily comprehended by the reader.

You are aware, doubtless, that in these later days, more than one hundred years after the illuminated Swedenborg retired from the external world, a greatly modified conception of the relations of the two worlds has taken possession of the common understanding. And now it seems that even his revelations demand a further revelation; just as, by the great law of progress, all modern revelations will require the more illuminated commentaries of the seers of 1976. Receivers of Swedenborg's revelations as final statements will, I am well aware, turn from this assertion with angry disdain, and explain all attempted discredit of his claims as the direct work of evil spirits. But will they not sympathize with the receivers of the last book in the Bible? In 1764 Swedenborg wrote an explanation of what John meant in his visions on the Isle of Patmos—a great many hundreds of years after the visions had been experienced and recorded, not to be disturbed or changed under penalty of eternal death—which, nevertheless, Swedenborg did in a masterly manner, under the title of "The Apocalypse Explained," and which he subsequently undertook successfully to improve upon, being himself moved by the spirit of progress in 1769, when he published his superior revelations of John's revelations under the appropriate title of "The Apocalypse Revealed." And now, as an unavoidable consequence, Swedenborg's own apocalyptic utterances call for analytical commentaries. The step from what is called Apocalypse to what is really Apocryphal is so short that even the lame and halt can take it. And be it remembered that what is here said of others, our revered and most noble predecessors, we expect and hope will be as freely and truthfully said of us.

In this communication, which must not be extended, your attention is called especially only to the correspondent method of interpreting properties and qualities, with reference to their degrees and states of being. And first I remark that the method which a mind adopts instinctively and, as it were, irresistibly, as by an involuntary natural election, is to be explained in only one way, *i. e.*, by the structure, rather than by the superficial inclinations, of the mental organization. Thus a mechanic by mental structure does not interpret the objects and qualities of nature musically; neither does a naturally religious and poetic mind see and explain things like a mathematician or scientist; but, by the force of an inherent law, each mind is bound by the necessities of its own organization and condition, to interpret what it sees and feels by a method natural to itself, but which would be arbitrary and a cruelty when forced upon another mind to which it would, by the same law, be as naturally unnatural. Take, for example, the case of Origen, the faithful Christian teacher of the third century, who in his "Hexapla" and "Octapla" rendered the meaning of the Scriptures by the most persistent and cohesive employment of the allegorical method. He invariably regarded the literal meaning as secondary. In like manner, with the same headstrong profound earnestness and logical cohesiveness, Swedenborg discerned a spiritual sense within the literal texts, and a celestial or heavenly sense hidden at the core of the spiritual meaning. Clouds, for example, denote the literal sense of the Scriptures, and the spiritual sense floats in with power and glory. Thus the Lord (or spiritual and celestial significations) is seen coming "in the clouds of heaven with power and great glory," etc.

In this place I will not introduce any of my memoranda of important explanatory conversations I have enjoyed with the illustrious author of the "Apocalypse Revealed." But I may be permitted to relate how I have taken lessons from him, for purposes of solving his method of observation and interpretation of things spiritual which are truly within the external, and to record what were the effects resultant. It is not natural to my mind to indulge in fables, in tropes, symbols, figures, hidden meanings, signs, secrets, &c.; hence whatever I did, or can do, by the "language of correspondence" must be from the effect of lessons and a determination to apply them. For a long time I practiced upon always associating in my thoughts "innocence" with the sight of the word or object "lamb," thus trying to see a quality; and reading its full significance, whenever I saw the name of an object or the thing itself. When I looked up and saw a cloud, or read the word in the Bible, I must instantly associate it with "the literal sense"; in which enormous cloud the skeptic is often wrecked, and from which one extremely rational mind evolved "one hundred and forty-four contradictions." So I must think of "strength" when I see a "lion"—of "courage" as the meaning of an "eagle"—of a "cow" as the good of "use"—of "wine" (in the Scriptures) as the "interior truths of the word"—of "bread" or "flesh" as "divine goodness"—and of water "baptism" as the "regeneration" of the mind, &c., &c. It was long before this method became possible for me to employ in interior investigations. But at length I could apply it, and I did on several penetrations of a city in the outer world.

Swedenborg said the spiritual world is within the natural world, as the spiritual man is within the natural man. After a long experience I agree with him perfectly; with this understanding:

That by the "spiritual world" is meant a vitalizing, governing, developing world of forces, essentially divine and omnipresent with divine love, will and wisdom. But as to the "discrete degree," I find that we must, with the best feelings, part company and walk in different paths.

One day, not long since, (but it was only one of many similar experiments) the city of New York, as it looks in the spiritual world, was subjected to the telescopic process I have already explained. You will remember that Swedenborg taught that a correspondence runs throughout the universe; that all things in the natural world (for example, in the city of New York,) have their likenesses or prototypes in the spiritual world. In a word, just here let me remark that I never could find this statement exactly true, except in the general sense—that all things spring from spiritual centres of forces and principles which are, of necessity, dwelling within the outer forms and worlds which are visible to the bodily eyes.

But this is what was visible to the inward organs of vision: I beheld a city of living, throbbing, rainbow-tinted beauty. The streets and the buildings on either side, the trees in the parks, the water flowing through the pipes, the very air—all was perfectly represented, down to the minutest detail, as plainly as any of these things ever looked to my external eyes. I could see the shape and location of furniture in the rooms everywhere, and the appearance of the occupants, and their situation and circumstances, whether sick or well, whether rich or poor; and often I could even discriminate as to the color of their garments, but especially the affections and thoughts which were occupying their feelings and brains and time. It was like stripping New York of its material vesture, peeling off its coating or shell, so to speak, and viewing its actual, vital, spiritual existence. Even after so much of this kind of experience, I could hardly guard my mind from believing and my soul from exclaiming: "Why, truly, this is New York in the spiritual world!" That is to say, it was so difficult to keep faithfully to the fact, which for the time was totally obscured and forgotten, that what I was witnessing was actually and locally within the familiar city on old Manhattan Isle.

But I must apply my acquired method. Therefore the people in the streets and stores, in the saloons, hotels, habitations and hospitals, began to assume appearances according to their ruling loves, desires, qualities, conditions and occupations. It would consume pages to relate what I saw in particular instances. One gentleman's shoulder was loaded with the head of a certain horse, upon which his thoughts and affections were set; another presented the face and head of a lamb, although he was awaiting the day of execution for a crime "proved" against him; another's right arm and hand looked like a vicious serpent; a blackbird rode on the head of a gentleman high in office; a man seemingly great in control wore a dog-collar around his neck, with the initials of his office engraved upon it; a handsome-faced man in a beautiful residence had the hind legs and hips of a goat; a quiet, very modest person, in a great store, had the bust of a lion; a ministerial looking man walked like a beetle, which was an Egyptian symbol of the world; a splendid ram's head surmounted the face of a public character, which corresponded to intellect and pride, destitute of love and good will; a medical gentleman carried a dove upon his shoulder, which meant pure affection, while another doctor had the facial expression of a night hawk; and yet another wore upon his bosom the image of a wolf; a lady, beautifully organized, was covered with sores and repulsive colors; a very ordinary appearing woman had the most attractive crown of white lilies upon her brow; a procession of persons intent on deeds of charity for the sake of their faith, looked like a flock of ravens; a cluster of thorny vines enveloped the head of a dealer in cheese and butter; a man in the attitude of prayer, in a church, had the top of his head covered with a cap of gold coins; a dealer in gold and silver was all over perfectly black except his hands and forehead; another man, in the same place, had a few violets and the most beautiful tiny flowers growing out of his shoulders, showing that it was only the force of circumstances that made him a money-changer—his affections and aspirations being far different. And thus I examined the city of New York as it is in the spiritual world, leaving as you may well imagine, hundreds of thousands of important observations unrecorded. It was a city of lights, clouds and colors. But it is not true that the internal or spiritual city is separated from the external or natural city by a "discrete degree"; for in very truth the outer is not only an evolution and continuation of the forces and principles and individualities within, but it is through and through one and the same, a legitimate growth from seed to shell, from the prime causes invisible to the full-blown effects which constitute, in totality, what is commonly called "New York." And yet, if you will adopt the correspondent method, accustom your thoughts to think through pictures, allegories, symbols and secret signs, it becomes as easy as a "second nature" to look into the internal city and see it to be what, alas! it is too truly a shell, where the spirits (the citizens) are in the twigs of selfishness, in opposition to the "good of truth," refusing to accept truth itself, and persisting in living in antagonism "to the love of the Lord," which makes the most wretched hell that Swedenborg's insight brought to the understandings of mankind; and it is my conviction that Swedenborg was not often enabled to employ the faculty of clairvoyance, but instead, that it was his belief (as it was his experience) that when the spiritual degree of the mind is opened and conjoined with the spiritual world, whatever by impression or by correspondent interpretation is forced itself, as to its qualities and uses, upon his understanding and into his will, became thereby and fixedly a vision of heaven or of hell, even in detail, as I have illustrated by what was distinctly visible in the interior of New York.

Orange, N. J., Dec. 29th, 1876.

Free Thought.

The Persecution of "Spirit-Mediums" and Other Witnesses of the "Truth," in the Past, Present and Future.

To the Editor of the Banner of Light:

That the immediate future, like the present time, is to prove an era of severe persecution to "spirit-mediums" from both within and without the spiritual ranks, especially those used by the unseen world for healing of diseases and "materialization" of spirit-forms, I think there can be little doubt, and I have thought that a recurrence to what God's witnesses for the truth, in the past—whose presence the world has never for a moment, been deprived of—have been, always from the commencement of the Christian era, subjected to, might prove a stimulus to those of the present day to persevere in their devotion to their spirit-guides, and, through them, to the great unknown God or Power that controls all things.

To begin with the heavenly inspired Jesus of Nazareth, we find it recorded that, during the exercise of his mediunistic mission, he was, as a general thing, "despised and rejected" by the learned and clerical classes of Judea, and finally subjected to a slow and painful death on the cross. So, too, with his immediate disciples, who were sentenced to prison, torture and death at the hands of priest and potentate for like cause that consigned their elder brother and counsellor to crucifixion.

Again, when, in spite of persecution, the new faith spread throughout the Roman empire, how many thousands, nay, tens of thousands of innocent mediums and other witnesses for the truth were cast to wild beasts and exterminated by torture, fire and the sword, simply for remaining faithful to their divine missions, spiritual gifts, and convictions. So, too, in the dark ages that followed after the papists had obtained, through craft and imperial decree, the pontifical seat of the pagan Pontiffs of the empire, who can number the millions of faithful mediums and witnesses of truth that were hunted like wild beasts and destroyed by every species of torture and death that their priest-directed enemies could devise?

But to bring religious persecution down to still later times—it might seem that our sorely afflicted mediums might best receive encouragement under their persecution, in contemplating the sufferings that were endured by the early Quaker mediums at the hands of the *Lanksters* and *Flowers* of the time, who were in their malice and blindness then, as now, seeking to crush out of existence the inspired instruments of the angels, that they might stay the great spiritual influx which was renewed in the person of George Fox and his disciples about the middle of the seventeenth century.

Wm. Sewell, in his most reliable "History of the People called Quakers" (a quarto of some 800 pages), inserts a petition from the Society of Friends, or Quakers, to King James the Second, wherein forty counties of the kingdom are named, in the different prisons of which, no less than fourteen hundred and sixty Quakers were then immured. The petition was delivered the "3d of the first month (March, old style), 1685." The prisoners consisted of men, women and children, many of whom had been dragged from their meetings for worship, and thrust promiscuously into dens and dungeons that had not been cleaned for years, and in which the filth and mire were sometimes shoe-deep. And yet, such was the love and devotion to each other evinced by the Quakers, that in cases where the weakly and sick were in a dying condition, individuals went to the authorities and petitioned to be allowed to become their substitutes in prison, that their friends might escape death. In fact, very many men, women and children died under these hardships and exposures. George Fox was repeatedly cast into such filthy jails, where in the aggregate he lay for years, ultimately to the destruction of his health. As a sample of these dungeons, take the following modified description (for it is too horrible to relate in full) of Lauceston jail, given by Fox himself, whose veracity is unimpeachable:

"This place was so noisome that it was observed few who went into it ever came out again in health: for there was no house of office in it. . . . (and the filth) that had from time to time been put there had not been carried out for many years; so that it was all like mire, and in some places to the top of the shoes, and the jailor would not suffer us to cleanse it, nor let us have beds nor straw to lie on."

What follows is too dreadful to relate, and I must refer the reader who is curious to learn the facts to page 152, vol. 1st, of Sewell's History.

The treatment of the early Quaker mediums was worse, if possible, in Boston and its vicinity than in England. As before related in a previous article, four of them were hanged on Boston Common, whilst many others were repeatedly imprisoned, put in the stocks, scourged, mutilated, and otherwise abused. Sewell relates that "W. Brend, a man in years, was put in irons (in Boston), with neck and heels so close together that there was no more room left between each than for the lock that fastened them," and was thus kept for "sixteen hours." The next morning the jailor "took a pitched rope about an inch thick, and gave him twenty blows over his back and arms with as much force as he could, so that the rope untwisted." He procured another rope that was "thicker and stronger," and although Brend had tasted no food for "five days," the inhuman jailor beat him again with the "pitched rope on his bruised body, and foaming at his mouth like a madman with violence laid four-

score and seventeen more blows upon him," as other prisoners who were present told. Brend's back being shielded only by a thin serge cassock, was "bruised and black, and the blood hanging as in bags under his arms, and so into one was his flesh beaten, that the mark of a particular blow could not be seen, for all was become as a jelly." After this Brend lay insensible for some time, "till at length a divine power prevailing, he broke through death, and the breath of the Lord was breathed into his nostrils."

It would seem from the following sentence and order that there must have been a "vagrant act" (such perhaps as Dr. Slade was convicted under recently by *Flowers* in London) existing in New England:

"To the constables of *Dover, Hampton, Salisbury, Newbury, Roxbury, Ipswich, Wrentham, Lynn, Boston, Roxbury, Dedham*, and until these vagabond Quakers are carried out of this jurisdiction," [which reached in those directions eighty miles] "you, and every one of you, are requested in the king's majestic name to take these vagabond Quakers, Anne Coleman, Mary Tompkins and Alice Ambrose, and make them fast to the cart's tail, and driving the cart through your several towns, to whip them upon their naked backs, not exceeding ten stripes apiece on each of them in each town; and so to convey them from constable to constable, till they are out of this jurisdiction, as you will answer at our perill; and this shall be your warrant."

RICHARD WALDEN.

At *Dover*, dated
December 22d, 1682."

The method of whipping was as follows: "Now in a very cold day, the Deputy Walden at *Dover* caused these women to be stripped naked from the middle upward, and tied to a cart, and then whipped them while the priest looked on and laughed at it."

Again, the General Court of Boston ordered two children (a boy and girl) of Lawrence and Cassandra Southwick, for "absenting themselves from the public ordinances," to be sold "at Virginia or Barbadoes," to pay the fines levied on them for the said offence, their parents having already been plundered of everything.*

Sewell relates numerous instances wherein the Quakers in New England were imprisoned, scourged, and had their ears cut off and their tongues bored with a hot iron, to say nothing of the hanging of Mary Dyer, William Leddra, Marmaduke Stevenson and William Robinson, on Boston Common.

The Governor's counsel hesitating to pass sentence on one of these doomed Quaker mediums, (I think William Leddra,) Gov. John Endicott flew into a violent rage, and condemned the prisoner to be hanged on his own responsibility.

He also narrates the sufferings of John Philly and William Moore, who were apprehended in or near Presburg, in Hungary, where they were traveling on a religious mission, and had in their possession some forbidden books. The order came that they should be racked to know their intent. "And then the hangman, according to order," (says William Moore,) "put on an iron screw hard upon my thumbs and hid me 'till out.' Then he slackened them and screwed them harder again; but that not availing, he was commanded (by the Inquisitor) to proceed further, and so he tied a small cord about my wrist behind my back, and drew me up some degrees on the ladder, and tied my hand to one of them; and another cord about my ankles, with a battel of wood between my feet, lifted up my body quite from the ladder, and at the first pull my left arm gave a pretty loud crack out of joint, being shorter tied above that wrist; then he was bid to put it in joint again. . . . In the meantime I was so racked, that my chin was so close to my breast, and closed my mouth, that I was almost choked and could not well speak any longer, and I should not wish any should experience how painful it was, and yet they would be questioning me."

John Philly was subjected to like torture. After this, "they caused iron shackles to be put on our hands; and though they were so little that I was forced to cry out, by reason of the extremity of pain, yet with force they thrust on the lock and beheld it with joy." In this condition they were placed in a hole where "we had scarce room to put our feet without touching the Turks, whose feet were in the stocks, and hands in irons, and necks and feet in iron band tied to the wall with strong chains. Afterwards the priests, being drunk at their feasts, sent for us to examine us further, and one of them said, 'They could not believe but that John was a preacher, for an husbandman could not answer so readily.' And one of the chief of them told us that they had several instruments of cruelty which they could also let us taste of; that they could burn men under their arms, and put hot iron or copper plates upon their breast; and he also told us that we should be sent down into Hungary to be burned."

Returning to England, let us see the state of persecution that prevailed in London in 1662, "where (says Sewell) desperate fury now raged; though it was not in the chief city alone the Quakers, so called, were most grievously persecuted; for a little before this time there was published in print a short relation of the persecution throughout all England, signed by twelve persons, showing that more than four thousand two hundred of those called Quakers, both men and women, were in prison in England, and de-

"I have seen it recorded that on an occasion when a ship-load of Quaker spirit-mediums were expected to arrive on the New England coast, Cotton Mather, the most pious of all the Boston Puritan divines of the infant damnation order, recommended that his parishioners should fit out a cutter to capture the Quakers, and send them to the West Indies and sell every man, woman and child of them to the planters for rum and sugar; who would thus, as he suggested, be made signally to rebound in the glory of God and the great profit and comfort of his faithful servants on earth. I think a vessel was fitted out for the purpose, recommended by that holy man, but it failed in accomplishing its beneficent intent. It would seem that Lankester, Donkin and *Flowers* have intercepted two spirit-uials as they sail to Russia with a somewhat similar object."

noting the number of them that were imprisoned in each county, either for frequenting meetings or for denying to swear, &c. Many of these had been grievously beaten, or their clothes torn or taken away from them; and some were put into such stinking dungeons that some great men said they would not have put their hunting dogs there, and some prisons were crowded full, both of men and women, so that there was not sufficient room for all to sit down at once; and in Cheshire, sixty-eight persons were in this manner locked up in a small room—an evident sign that they were a harmless people, that would not make any resistance or use force. By such ill treatment many grew sick, and not a few died, for no age or sex was regarded, but even ancient people of sixty, seventy and more years of age, were not spared; and the most of these being tradespeople, shopkeepers and husbandmen, were thus reduced to poverty, for their goods were also seized for not going to church (so called) or for not paying tithes. Many times they were fain to lie in prisons on cold, nasty ground, without being suffered to have any straw, and often they have been kept many days without victuals. No wonder, therefore, that many died by such hard imprisonments as these.

At London, and in the suburbs, were about this time no less than five hundred of those called Quakers imprisoned, and some in such narrow holes that every person scarcely had convenience to lie down, and the felons were suffered to rob them of their clothes and money. Many that were not imprisoned nevertheless suffered hardships in their religious meetings; especially that in London by the name of *"Bull and Mouth."* Here the trained bands came frequently, armed generally with muskets, pikes and halberds, and conducted by a military officer, by order of the city Magistrate, and rushing in in a very furious manner, fell to beating them, whereby many were grievously wounded; some fell down in a swoon, and some were beaten so violently that they lived not long after it. Among these there was one John Trowel, who was so bruised and crushed that a few days after he died.

Notwithstanding the horrible abuses that the harmless Quakers were subjected to, their principles and faith spread so rapidly in England, in spite of the vagaries of some of their mediums, that a very large proportion of the population—especially in the northern counties—became imbued therewith, and so remained until after they became organized into a creedal religious body (ostensibly to preserve order and silence erratic mediums) under the name of *"The Society of Friends,"* soon after which period they commenced to decrease in numbers continually, even to the present day, when there are not probably as many Quakers in the whole world as there were in the latter part of the seventeenth century in Yorkshire alone (of which it would be well for Spiritualists to take note).

It is true that through the influence and co-operation of the three professions, viz., Doctors of Medicine, of Divinity and of Law, the first named have succeeded in several of the States in getting laws enacted making it a penal offense for spiritual mediums to administer to the sick, the blind, the halt and the lame, after the manner prescribed and practiced by Jesus and his apostles.

But still, how far does any punishment they can inflict on the mediums of to-day fall short of what those of like order were subjected to less than two centuries ago? With all their malice and spite, in the present advanced state of society the most the enemies of angel ministry can do is to subject their instruments to a few months' imprisonment, with or without hard labor, in comparatively comfortable prison apartments, or mangle them in a line of some fifty or a hundred dollars! Compare these inflictions with those that thousands of men, women and children who stood faithful to their principles, formerly had to undergo in England, America and elsewhere, as described in Sewall's History, and many works of the early "Friends," or Quakers, and they sink into insignificance.

Even in our own country, so late as the year 1748, the Allopahs of Virginia, aided, no doubt, by the D. D.s and L. L. D.s, as usual, got a law enacted by the Assembly of that colony that "any negro or other slave preparing or administering any medicine whatever, shall be adjudged guilty of felony, and suffer death without benefit of clergy."

It is true that the persecuting laws that have recently been enacted against mediums and other unlicensed dealers, practically condemn thousands to untimely deaths; but then, these are, for the most part, patients who suffer that penalty voluntarily at the hands of the allopathic doctors, instead of those of the State executioner or hangman, as was but a century ago the case in Virginia in regard to the "negro and other slave" healers. Under these ameliorated conditions let our mediums, then, take courage, and remain faithful to the guidance and instructions of their guardian angels; and in spite of all the attempts of foes, whether from within or without the spiritual ranks, to cajole, bribe or frighten them into betraying their sacred trusts, they will yet triumph over all opposers.

Vaucluse, R. L.

THOMAS R. HAZARD.

INFINITY vs. FORMS, CENTRES, &c.

To the Editor of the Banner of Light:

In "Stellar Key to the Summer-Land," in "The Macrocosm," and in "Art Magic," we are taught, substantially, that there is a Grand Central Sun, or Sphere, in which resides the power that originates and controls all that exists external to itself. Shall other suns and systems, constituting the Grand Universe, revolve around it as the absolute centre?

A. J. Davis (pages 24, 119, &c.) holds that the physical universe is spherical in shape, having a sort of vortical motion, or circulation, from the centre outwardly, to material ultimates, and from the circumference inwardly to spiritual primates. Fishbough (page 40, and elsewhere) teaches that "it has centre, circumference, form and limits." "Art Magic" asserts that this Grand Central Sun is God. Now what are we to understand from these teachings of our Spiritualistic cosmologists? Is there a centre to absolute space?

If not, and Deity is coextensive therewith, how can Deity be centralized, or in any way localized? If it is meant that Deity acts only in this centripetal-spherical, limited, physical universe, but in unlimited external space simply exists, we ask, is Deity existence possible without life, or life without action, or action without an object?

If words are even approximately definable, and centre and circumference, form and locality have any fixed signification, will some one among your many mentally profound contributors throw their calcium light in that direction, and show us what relationship exists between them and Omnipresence and Infinity. Also, why, if the human soul was individualized and sent forth, an outflow from this centralized Deity, at some point in past duration, it may not end its inflow at some point in future duration, by being absorbed in its identity, and lost in the great reservoir and fountain whence it came? E. D.

Williamsport, Pa., Jan. 8th, 1877.

GAUN NAME.

BY ALEXANDER M'LACHLAN.

Oh, dry the salt tear frae thine e'e, Mary,
Oh, dry the salt tear frae thine e'e!
And look not sae sadly on me, Mary,
Oh, look not sae sadly on me.
There's Ane that 'll ay be thy stay, Mary,
Thy wounds He will tenderly bind;
They 'll all like the wind pass away, Mary,
They 'll all pass away like the wind.

It's no' me that's deirin' ava, Mary,
It's no' me that's deirin' ava!
It's but the worn eld drappin' aff, Mary,
It's but the eld hooe gaun to fa',
It's but the eld bird gettin' free, Mary,
That soon will sae singin' ava, Mary,
It's no' me that's deirin' ava, Mary,
It's no' me that's deirin' ava.

This moment 's gaun to decay, Mary,
I feel as it warms the same;
I'm sick o' this cauld house o' clay, Mary,
I weary to win away hame.
Oh, sweet shall our meeting be there, Mary,
Nae sigh o'er the sorrowfu' past;
The hame where the heart's never sair, Mary,
And wrangs are a' richted at last.

And there we 'll be ay young again, Mary,
The fields will forever be green;
And nae lang regrets o' our ain, Mary,
And death never enter the scene.
I've them wi' me ye canna see, Mary,
I feel the firm grip o' a hame,
Tho' a' here is darkness to thee, Mary,
They're leading me into the dawn.

The dear ones that left us langsyne, Mary,
Ah, left us our wearyfu' lane,
But never were out o' our ain, Mary,
Are a' comin' round me again.
Ah! there's our ain Willie and Jean, Mary,
And wi' them a' bright shining train,
Wha say through the pit pinye e'en, Mary,
Ye winna be left a' your lane.

Then dry the salt tear frae thine e'e, Mary,
Then dry the salt tear frae thine e'e;
And look not sae sadly on me, Mary,
Oh, look not sae sadly on me!
The grief that is turnin' thee gray, Mary,
Nae doubt for some good is designed;
'T will all like the wind pass away, Mary,
'T will all pass away like the wind.

The Reviewer.

"GHOST LAND."

To the Editor of the Banner of Light:

Independent of that air of romance, that spirit of chivalry pervading "Ghost Land," (recently announced as upon your shelves,) and which would render it one of the most fascinating books of the day, the weird teachings of this marvelous work, the more impressive features of its elegant phrases, the fearfully startling phenomena it offers for our acceptance, its unravelling of the mystic thread of life, its tempting and inviting peerings behind the waving drapery of the shadowy to come, its *blazon* of armorial ensigns in the heraldry of ghost land, have all their worth resting upon an affirmative answer to one question: Is the author to be believed?

In the first place, European gentlemen and ladies (and I regret that these italicized terms are not better understood in this country,) are not in the habit of falsifying. In Europe, a gentleman's word is a sacred thing; indeed even an Arab or a Turk (almost despised by a Christian), if he pledges his word, you may depend upon him. Secondly, no motive that I can discover could prompt the author of this anonymous production to give a solemn assurance that his statements are truths, if they were not in reality such. Thirdly, the edifice, long known in these United States as one of the most gifted, the noblest, purest minded of her sex, adds her testimony to such that is recorded in this unique "revelation of ghostly riddles"—the testimony of an eminent seeress; the testimony of one who had the honor of knowing well the distinguished "Unknown" whose work is before me; who had the great pleasure of being sometimes a partaker in the scenes painted so luminously in the work she so ably edits; who has had also, independent of what the Chevalier de B. has been pleased to portray as having passed before his own eyes, visions that substantiate some of the most formidable of the Chevalier's statements.

The Chevalier de B., the fictitious name given to the author of "Ghost Land," was by birth and education a gentleman of much distinction. A diplomat of the Austrian empire, a natural man, a soldier in India by choice and the force of circumstances, he had many means of acquiring information of an occult character, as well as familiarizing himself with the various phases of humanity, which very few others have possessed. At one time, under the influence of a profound occultist, a professor in the college where he was being educated, he saw, or seemed to see, that he was all force; "that," to use his own words, "I was a soul loosed from the body save by the invisible cord which connected me with it; also, that I was in the realm of soul, the soul of matter; and that as my soul, and the soul-realm in which I had now entered, was the real force which kept matter together, I could just as easily break the atoms apart and pass through them as one can put a solid body into the midst of water or air."

But may not this have been a dream? I refer Christians to the Bible: "I was in the spirit on the Lord's day," etc., etc. And what the Chevalier further saw in one instance agrees so well with what Swedenborg records, I will extract a few of my author's words: "Now it became clear to me that one set of actions produced horrible deformities and loathsome appearances, whilst the other set of actions seemed to illuminate the soul aura with indescribable brightness, and cast a halo of such beauty and radiance over the whole being that one old man in particular, uncomely as a mortal, shone as a soul, in the light of his noble life and pure emanations, like a perfect angel." In view of what was thus shown to him of character, he adds: "I feel confident human beings" (knowing what he knew) "would shrink back aghast and terror-stricken from crime, or even from bad thoughts, so hideous do they show upon the soul, and so full of torment and pain the photographs become that is charged with evil."

And did my author love the fair, the angelic Constance?—her smiles certainly beat in sweet harmony for a brief period. Tarnished perchance by contact with crude, with vile materiality, her pure, her beautiful soul must have in its early flight, found a home with some kind angel. Her words to Louis, shortly before her departure, have all the perfume of innocence, all the glowing force of one who communes with the secrets of nature.

Now of the "astral light"—do we know anything of it? I am morally certain that Spiritualists generally are wholly unaware of the possibilities of spirit growth, of spirit capacity, of spiritual knowledge within their reach, as they are unmindful of the link which connects their own material with their spiritual nature. The Chevalier de B. says: "The spectral forms of the long ago are indelibly fixed in the 'astral light,' which is the spiritual atmosphere of the universe; and what seer can pass amidst those scenes where these thronging phantoms most abound, without perceiving, through the rifts and rents of matter, the myriads of forms which hang on the gallery walls in an imperishable world of spiritual entities?" Later he says: "Even the many flashes of wondrous light, irradiated as they were, too, with intelligence, which had appeared to me in the semblance of the beautiful Constance, I had been taught to regard as subjective images only, projections from my own fervid imagination, taking shape in the 'astral light,' where the impressions of all things that ever had been, remained imperishably fixed." And after having further visions, including his own past

life indeed, there ineffaceably inscribed, he is led to exclaim: "Oh Heaven, keep our earthly record fair!"

The "astral clothing" is the element which the Hindoo and Arabian ecstasies termed *Agasha*, and is evidently analogous to the "spiritual body" of the apostle Paul, and the "astral spirit" of the Rosicrucians. And the Vedas teach, as do the Platonists, that the soul is enveloped in a vehicle of pure ether, *sukshomasa-ritra*, a finer body. And is not this, too, the small flame of Atma of the Brahmins? "By this light," says Howitt, "they come to see Brahma himself. Atma reveals the form of Brahma in a light a hundred times greater than that of the sun. In this sublime condition all things become visible to them—the past, the present, the future." In Asiatic Researches (v. ix, p. 200) is this: "The Jains conceive the soul (Jiva) to have been eternally united to a very subtle material body, or rather to two such bodies, one of which is intellectual, and consists (if I rightly apprehend their metaphysical notions) of the powers of the mind; the other is variable, and is composed of its passions and affections." The Chevalier de B.'s experience in respect to the wonderful forces within the reach of every good, patient, thoughtful individual, within the realm of the soul in fact, is worth a hundred times the pecuniary cost of his book—to those, perhaps I should add, who have the time and power to think, or, more properly, reflect.

Now a few words about the elementaries. I know three or four persons who have seen the elementaries; and the Baroness Von Vay, of Budha-Pesth, Hungary, has written some of her most charming pieces respecting them as she has communed with them—communed with them as with veritable mortals; gentle fairies of the wood and the stream, who looked up to her as a great goddess; little sprites without conscious souls, "animated indeed by will and some share of intelligence, still possessing no concrete, self-conscious principle of being, sufficiently developed to enable the spiritual essence which escaped at death to become individualized, and retain a recollection of its past, or a personal consciousness of its own identity." (*Art Magic*, p. 87.) Again: "The elementaries are neither wholly spiritual nor entirely material in substance." The Jewish Cabala teaches that there are spirits who live in the elements. They are termed *schodim*, and occupy a position between men and the lowest emanation of fallen ones, or evil angels. And it is of vast importance that all who think they are holding communion with their departed friends should know something about these elementaries.

"We have already intimated," says the Chevalier, "that mischievous elementaries, who have not yet risen into the sphere of good, are ever ready to respond to the summons of natures similar to their own yet higher in the scale of creation than themselves. We repeat that these beings are potent in the particular realm to which they belong, and can help wicked mortals in wicked purposes." Prof. von Marx believed "that the obsessing power was to be traced to the elementaries." The Chevalier de B. further says that the theory of ancient magians and mediaeval mystics will be found in accord with what he has stated concerning the existence of these strange beings. In the "Rosicrucians" we read: "Wednesday is the day for turquoise, sapphires, and all the precious stones that seem to reflect the blue of the vault of heaven, and that imply the lucid azure of the supposed spiritual atmosphere, wherein or under which the Rosicrucian sylphs dwell—those elementary children who, according to the cabalistic theogony, are always striving for intercourse with the race of Adam, seeking a share of his particular privilege of immortality, which has been denied to them." And the Rosicrucians call the intelligible world Macrocosmos. They distribute it into three regions, which they denominate the Empyreum, the Aetherium and the Elementary regions, each filled and determinate with less and less of the First Celestial Fire. These regions contain innumerable invisible nations, or angels, of a nature appropriate to each.—(*Jennings's Ros.*, p. 202.)

But I have not yet touched upon the most absorbing, and to many it will be the most important feature of "Ghost Land"—the mysteries of the Brotherhood. These mysteries involve all there is of magic, though in their nature differing not from those inexplicable phenomena in the sacred Scriptures to which its readers are, from time to time, expected to give credence.

"By magica" Piny understands the rites instituted by Zoroaster, and first published by Othman, domestic chaplain to Xerxes in his Grecian expedition.—(*The Gnostics*, p. 100.) From Arabian the author of the work just named quotes from Plato, who states that the magian religion, known by the mystic name of *Machogitia*, is the most uncorrupted form of worship in things divine; to which Zoroaster made additions drawn from the mysteries of the Chaldeans, as did, still later, Hystaspes. It would seem that the Sacred Fire was ever held of high moment among these mystics. The Talmud makes *Jehiel* the Prince of Fire, who has under him seven subordinates. There are also an infinity of angels of a lower degree, and *Melaton*, whose numerical equivalent is equal to *Shaddai*, the Almighty, is chief of all.—(*Id.*)

Among the many evidences of a former state of civilization among the aborigines of this country, which seems to prove their origin to be from the races which inhabited the eastern hemisphere, not the least remarkable is the existence of fraternal ties, by mystic ties, and claiming, like the Free-Masons, to possess an esoteric knowledge which they carefully concealed from all but the initiated. De Witt Clinton, once the General Grand High Priest of the United States, relates, on the authority of a respectable native minister, who had received the signs, the existence of such a society among the Iroquois. The times of their meeting they kept secret.—(*Mackey*.)

Some mysterious rites among the Mexicans seem to have had an Eastern origin also. Grand ceremonies were observed on the initiation of persons into a particular Order, and these were held in a cavern under a temple. It is said that the caverns of Elephantia, India, were used for a like purpose.

If it be true, as Humboldt suggests, that the Mexicans have followed the Persians in the division of time as represented on the celebrated stone found in Mexico, there is every reason to suppose that their ceremonies with fire, their fire-towers and their mystic rites, came also from the same people.

But to return to my author in hand. He says: "I need hardly say my purpose was achieved when I mastered the secret of true occult power. I proved it, tested and practiced it, and I know that every element in being can be made subject to the human soul," but he unfortunately is not permitted to state exactly how all this happens; indeed, (and he is more than half right,) he considers that "in our present corrupt and licentious condition of society," magical powers would be a curse rather than a blessing. Here, however, is involved a partial contradiction—If we set aside Black Magic, for no one can reach that high state by which the elements are made subordinate, except by a pure and holy life. "The power is gained" (and here he refers to the Hindoo fakir,) "by long protracted fasts and other ascetic practices, continued for years, when the actual changes wrought in the system render the rapport between the votary and the spirit-world very close and intimate." If by living then such purely spiritual lives, subduing the flesh as the very first step to a dominion of other materiality, we attain such godlike faculties, there is little reason to suppose that they would be used for the belittling of humanity instead of exalting it. But pines would not suffice to give my reader any adequate idea of the all-absorbing interest enwoven into the Chevalier's account of his own experiences, particularly in India; and my pen would utterly fail to portray the scintillations of that light of love, that darkness, that agony, that hung around the later days of the beautiful Lady Blanche—days enveloped in the mysteries of magic.

Errors may be found in the work—I will not try to find them—but we must remember that much of the Chevalier's biography may have been narrated or written down amid a chaos of conflicting events a quarter of a century or more per-

haps after the occurrences herein recorded took place. May the accomplished edifice live long to give us many more of such charming productions.

As to its mechanical execution, it is all that good taste and a love of the beautiful could suggest. G. L. DITSON.

Spiritual Phenomena.

IS SPIRIT MATERIALIZATION A FACT?

BY H. WESTON.

To the Editor of the Banner of Light:

It is with much pleasure that I have noticed the promptness which your many correspondents have shown in coming forward with the well observed facts of Spiritualism as manifested in the presence of Dr. Slade. The course you have pursued in granting the opportunity for so many to attest to the truth of the manifestations witnessed in his presence, is truly commendable. I have had an extensive experience with this remarkable medium, and could contribute much toward filling your space with descriptions of what I have seen; but as you have already devoted your columns so freely to the subject, I will only ask the privilege of briefly describing one particular séance, in which occurred a manifestation which I never have seen duplicated by your many correspondents.

I would state that as regards slate-writing, I have had messages written in almost every possible position, such as when the slate was upon the top of the table, no person touching it, or under the table, holding it myself by the corner, and in several instances while the slate was resting upon the top of my head. In all these instances the communications were from individuals whom I had known in earth-life, each presenting the strongest evidence of characteristic peculiarities.

But in the one I am about to describe I not only had the writing but saw the hand which wrote it. We were sitting at the table, at six o'clock on an afternoon in August, in sufficient light to read any fine printed sheet. We were talking upon the subject of Spiritualism generally, when suddenly Dr. Slade was entranced by Owasso, an Indian who often controlled him. After discussing some ten minutes on the various manifestations, he said he was about to afford me a test which was not often given. He requested me to take a sheet of paper from the table and place it upon a book, and then put the book on my knees, moving away about a foot from the table so as to give a good view of the space under and around the same. He said a real materialized hand should appear and take the pencil from off the top of the table, and in full view proceed to write on the paper. I did as requested, and to my surprise the hand appeared and acted exactly as promised, and remained in full sight about ten minutes, filling the entire page of foolscap with fine writing. It was well written, in the form of blank verse, and a finely expressed tribute to the subject of Spiritualism in its various forms of manifestation. Had it not been destroyed in the great Boston fire, I would reproduce it here. The well-known name of the author was appended, thus giving me all the proof I wanted of its truthfulness.

After the writing was finished, the hand left my knees and appeared on the top of the table, with the pencil in full view, then dropped it and disappeared. It was a well-formed hand in every particular. I could distinctly see the veins and lines, as well as the nails. The motions were perfectly natural, but not as rapid as many. During the entire ten minutes my eyes scarcely left it, except to glance at the Doctor, who was unconscious, and so remained until the whole affair was over.

There was a space of at least ten inches between the hand and the edge of the table, thus enabling me to satisfy myself that there was no wrist or arm to be seen attached to the hand. Now it would seem needless to affirm that the above occurrence took place under absolute test conditions, since

1st. The room was light enough to read fine print.
2d. There was not a particle of that kind of spirit present (alcoholic) hints as to which Justice Flowers dragged into the Slade examination with such unbecoming levity.

3d. I was perfectly cool and self-possessed. I had two good eyes, which have never needed artificial help. I am fully skeptical enough, but determined to give fair play, and am willing to comply with any reasonable conditions imposed by the spirits.

Thus, without the slightest embellishment, have I related the facts as they occurred. And now I would ask our skeptical friends, What are you going to do with such testimony as this? Suppose one were on trial for murder, and the witness could testify to actually seeing the knife held by the prisoner as he gave the fatal blow! I feel justified in saying that not one person in fifty who has been strangled to death in the last century has been convicted on evidence so conclusive a character. Why is it that so much more evidence is required to prove the continued existence of a human spirit than to obtain a lawful pretext to strangle that spirit out of its physical body? "Consistency, thou art a jewel!"

Thank God that Spiritualism to-day, with all the frauds which have been perpetrated in its name, with all the misrepresentation and misinterpretation which has been laid at its door, stands on a firm basis of facts. Beneath all the debris on the surface is flowing a mighty stream of truth, subservient only to the great Master Mind of the Universe. Then we can afford to work and wait, for the time is not far distant when the cause shall cease to be the target of venomous sarcasm and skepticism, and its true and faithful adherents shall be honored and respected by all.

Boston, Mass.

TEST CONDITIONS.—English Spiritualists are discussing the question of test conditions, and attempts are being made to devise some conditions that will be absolute—that is to say, such as would render deception on the part of the medium impossible. The British National Association, through its committee, report one test which is designed to allow of almost every class of physical manifestation taking place while it is applied. It consists simply of an effectual means of confining the wrists of the medium; instead of tying the wrists with tape or cord, a soft gawtlet is put over each wrist, and each gawtlet is laced close to the skin, just as one would lace a pair of boots. The hands of the medium are placed behind his back, and the two gawtlets are held within two or three inches of each other by a short piece of tape strongly sewed to them. This piece of tape is sometimes tied to the back rail of the chair.

HOW THE WORLD MOVES.

BY PROF. S. B. BRITTAN.

Long ago it was the custom to speak very reverently of the "Learned Professions," the first and most important of which held the immortal interests of mankind in its hands. The doctrines of the innate total depravity of human nature; the sum of all diabolism in one terrible personality; and the endless and aimless suffering of reprobate infants were regarded as among the most essential elements in a true system of divinity. Of course no normally constituted mind could ever discover any divine attributes in such a system; and hence all natural men were freely delivered over—with "a thorn in the flesh, the messenger of Satan to buffet them"—to the fierce ordeal of an intense and endless combustion.

And when ignorance was bliss, how much of science was there in medicine; and how did men's bodies fare in the hands of the doctors? The constant bleeding, blistering, burning the quick flesh in actual cautery, vomiting, purging and stupefying until sensation, voluntary motion and consciousness were suspended, was dignified by the title of the *"Healing Art!"* True, there was little art and less science in that crude and even savage method; and still less of healing as the result of its practice. Thus the masses resigned their souls to the keeping of the priests, and gave their bodies unreservedly into the hands of the doctors; and then they imagined that they were strongly fortified against the causes of disease and the wiles of the devil.

The common mind was veiled in ignorance, and its faculties inactive, except on a low and sensuous plane. The shadows of the Dark Ages still lingered on the loftiest summits of the moral world. The people were chilled by an unnatural and frigid piety. Men were slaves to mitred masters. By fearful denunciations and anathemas; by the penance of fasting, flagellation and chains; by fiery demons barking at their heels, the motley crowd was driven into heaven. There was no independence of thought and freedom of choice involving the higher prerogatives and functions of reason and moral responsibility. Superstition held a cruel scourge of scorpions, to lash the millions made criminals by slavish fear and too much conscientiousness. And so the pious bigot learned to scowl, and hate his fellow-man.

"And pile fresh fagots round the burning stake." But with the revival of letters there came a restless spirit of inquiry that solved many problems; that unveiled the mysteries of ages, and removed the mask from great frauds and saintly depravity. Like an unquenchable fire it consumed the rubbish of centuries. The light shining in darkness illuminated many nations. It produced amazing results in the overthrow of hoary despotisms and the modification of all systems of material and moral philosophy. The crimson lights and lurid phantoms went out silently as a conquered enemy folds his tents and disappears. There was a pause in the old stage business, and melodramatic thunders died away. Then those who watched "the signs of the times" saw through

"The fretful clouds, the messengers of day." And then the scenes were shifted for the new drama of Modern Civilization and Progress. *Tempus omnia recusat*; and we may add, *Time changes all things*. It was Lord Bacon who said, "Time is the greatest innovator"; and all along the ages—in bold and startling characters—we trace the confirmation of his words. The primitive conceptions of the world; the divine right of kings and cardinals to enslave the people; the old modes of life and ideas of law and religion; the antiquated homilies and the nasal psalmody, and that sanguinary phlebotomizing faculty, with a practice so closely allied to manslaughter—oh where are these? Dead! Dead! Buried in disheveled graves, beyond the hope of a resurrection. And where are their authors? Gone to the *Limbo futurorum*! Time, the great iconoclast, has been here.

On upon Time! It will leave thee no more.
"Of the things that are than the things before." The medical science of fifty years ago is seen in the light of to-day to have been the grossest possible ignorance. If a patient was being burned to death by a raging fever, the doctor did not allow the poor sufferer to have one drop of cold water to quench the devouring flame. But we have not only learned that a fever is a fire—an abnormal and intense vital combustion, that dissipates the fluids, shrivels and consumes the tissues—but we have also made the grand discovery that water is a very good thing to use in putting out a fire. When the old school physicians observed either that there was too much arterial action or venous congestion in some part of the body, the fact involved a problem for which they had no alternative solution. And so the scientific (?) practitioner opened a vein and left the vital tide to ebb.

Thus the doctors of the heroic school violated the wise economy of Nature by a system that somewhat resembled assassination. They sharpened their tools and went into the butchering business! To deaden pain they either bled the patient until he fainted, or dragged him until his senses were lost in forgetfulness. Those scientific gentlemen who chiefly learned to cure by carving were unwilling to learn anything else. At the point of a knife they irreverently disputed the wisdom of God, who is supposed to know about how much blood a live man ought to have in his body. With closed eyes and ears, and an obstinate determination, they struggled to strangle all new ideas and improved methods. They had learned their own system, and no one was allowed to be wise above what was written; they were opposed to any investigation that might humble their pride by unsettling their preconceived opinions; they enjoyed the public confidence, and they had an unlimited license to experiment on poor human nature. That was enough to compass all the purposes of a profitable business and a selfish ambition. They were opposed to innovations, and arrogantly assumed that all progress must be quackery. And so it came to pass that

"Stingless Indolence, the nurse of sin,
Upon a slothful ass did choose to ride."

But even that patient beast found the burden of so much professional trumpery—crude drugs and heavy doses, the dead weight of learned lumber, obsolete theories and deadly weapons—more than he could bear. And then, the fashion of the times made it expedient to unload in part. The progress of more enlightened views; the growing influence of Medical Reformers; the increasing popularity of Homeopathy and medical Eclecticism, suggested to the ancient and most venerable school the unpleasant necessity of modifying its principles and its practice, so as to tally somewhat with the main drift of public sentiment.

Truth is a great thing; honesty is said to be a wise policy; and religion is a sacred reality. Certainly these propositions are axiomatic. But after all many people—among them certain doctors—are prone to inquire whether the truth will pay. Before they bow at the altar they are careful to look at the steeple, where there

"That turns and turns to indicate
From what point blows the weather." The chemistry of modern pharmacy has reduced medicine to a more refined form and scientific basis. Still the great curative agents are alone to be found in the subtle powers of Nature. Life depends upon invisible Electric and Magnetic Forces, and health is seldom found in physic. A current in the nerves, that no eye can see, makes us weak or strong. It kindles mysterious fires in the eye; it covers the cheek with the blush of shame; or it veils the soul and every feature with a death-like pallor. The blood is warmed or chilled in its presence; all the animal fluids flow fast or slow, as it comes and goes through the nerves of sensation and motion. The pulse is the electrometer that marks the rhythm that runs through all our being, and measures out the sands of Life.

No. 232 West 11th street, New York.

BENJAMIN MOORHOUSE.

OVER THE RIVER.

Mount Lebanon, N. Y.



2. While nearing the stream, in vision I see
A structure rise noble and grand;
'Tis not built on any false dogma nor creed,
'Tis a bridge to the fair summer land.
Chorus.
3. The shadow of doubt is forever dispelled,
And kindreds are joined heart and hand;
For messengers cross on this bridge every day,
From their home in the bright spirit land.
Chorus.
4. Each day that we live, some gem we may store;
The work of our own willing hand;
The garment we weave in this valley below,
We shall wear in the bright summer land.
Chorus.

Banner Correspondence.

Illinois.

CHICAGO.—Miss Lottie Fowler writes as follows: To inform my friends in general of my whereabouts, and to acquaint those interested to learn something regarding the true spiritual status of this city, I pen these few lines. Sojourning a short time in Chicago—the enterprising metropolis of the West, with its magnificent buildings—I find Spiritualism to be in a very flourishing condition, notwithstanding the hard times and the general depression in business. To supply the demand for the Spiritual Philosophy, Mrs. Cora (Tappan) Richmond is delivering her eloquent inspirational discourses, to large audiences, twice every Sunday, at Grow's Hall, under the auspices of the First Society of Spiritualists, where also is held a meeting of the Children's Progressive Lyceum, weekly. Brother S. S. Jones, in his new publishing house, assisted by his able associate-editor, J. R. Francis, continues to issue his largely-circulated Religious Philosophical Journal regularly, besides doing a busy trade in selling spiritual and liberal books and pamphlets.

Satisfying the desire to witness the phenomena, prominent among the physical mediums located and giving sittings here, are Bastian and Taylor, the Bangs sisters, Dr. Witheford and Mrs. Suydam (the first test medium). The first named gentlemen are meeting with fine success and giving good satisfaction in their materializing séances. At one of their Wednesday-night circles, private and select, formed for the purpose of developing the powers of the mediums, and to give the best conditions to obtain the best results, I was fortunate in being admitted as a visitor, and witnessed the most wonderful manifestation of spirit materialization I have ever seen. Happily I was selected by one of the spirits, the daughter of Mr. Hale, to test the matter, and was led into the cabinet. I found the medium, Mr. Bastian, who was sitting in his chair, while the beautiful young lady, in radiant white robes, stood by my side whispering to me. No words of tongue or pen can express my feelings of satisfaction on that occasion; but suffice it to say it was the most convincing test I ever experienced.

I also attended one of the Bangs sisters' circles, and was satisfied with the demonstration of the fine mediumship of the two girls, yet young in years. Principal in the mental phase of mediumship are Mrs. Weeks, Mrs. Blake, Miss Shaw, Mrs. Beaufeat, Mrs. Bishop, Mrs. De Wolf, Mrs. Crocker and Mrs. Wood, all of whom are meeting with more or less success in their special fields.

Of the healers and doctors, Mrs. Robinson, Dr. Bishop, Dr. Ormsbee, Dr. Cleveland and Dr. Wheat are doing a good work, and performing many miraculous cures in the employment of their gifts.

Chicago is also well provided with drawing mediums—Professor Anderson, Mr. Douglas and Mrs. Wheat, each exhibiting their artistic powers in fine pictures of spirits, done under the control of the disembodied masters.

Such is a general mention of my professional co-workers in the cause of truth in this city; now, for the sake of traveling brother and sister mediums, as well as the friends of our Philosophy stopping for a short time in Chicago, I would recommend the St. James (formerly the Metropolitan) as a good hotel, its proprietor, Mr. Strong, being favorably inclined toward Spiritualism, besides being a genial and attentive host. His house is homelike in its comforts.

In concluding my letter I will say that, after remaining a few days longer here, I purpose leaving for Baltimore, where I intend to remain (at the Mansion House) only a short time, then turn my face north, toward Boston.

RUSHVILLE.—B. Chadsey writes, informing us that he has been a patron of the Banner of Light since 1862; that he is now in his eighty-first year of earth-life, but expects to continue his subscription till he is called to "the better country." He feels full in the faith that Spiritualism embodies the everlasting gospel of truth which will yet deliver all nations from the thralldom of superstition and bigotry, and give them the "glorious liberty of the children of light."

California.

SAN FRANCISCO, Jan. 2d.—At present we are enjoying a good degree of spiritual prosperity at this point upon the Pacific coast. If Spiritualists really knew their numerical strength, and would act unitedly—act as one great army of progressive souls—they would soon become the leading power in the country. It is unfortunate that there are so many divisions upon little technical matters, so many jealousies, and so many Spiritualists who send their children to Orthodox Sunday Schools, and themselves attend and support sectarian churches! Spiritualism, while it directly proves a future immortal life, is connected indirectly with all the reform movements of the age. And yet thinking people like to have every reform movement pursue its own independent course, something as does each star in

the firmament. Spiritualism, because mediums practiced their spirit gifts without paying an exorbitant quarterly license, has been before the Criminal Court in this city. Mr. O'Sullivan, formerly our American Minister to Portugal, Dr. Peebles and many others known in the literary world, testified positively and bravely to the reality of mediumship and the truth of Spiritualism, but the case went against Dr. Matthews. It was at once appealed to a higher court.

Our Progressive Lyceum is doing well, considering how few of the older Spiritualists take an interest in it. The labor comes upon a few tried souls. Dr. J. M. Peebles has been lecturing for us nearly two months, and his engagement with us has been a success in audiences and financially. His lectures upon his "Travels" were very interesting, enlightening and instructing all who heard them. Spiritualism he holds to relate "to life and death, to the soul's affections and immortality, to moral science and religion—subjects of the gravest and most momentous importance." Such speakers will always attract audiences in San Francisco.

Our late Lyceum Exhibition and our Christmas Festival for the children of our Lyceum, passed off in a pleasant manner, giving great satisfaction. Dr. Peebles leaves our shores very soon for foreign lands again. May we have the pleasure of hearing from him through the dear old Banner as in the past. Thomas Walker speaks for us during January. LAVERNA MATHEWS, Pres. San Francisco Spiritualist Union.

Nebraska.

MADISON.—A. C. Traylor writes Jan. 2d: Surely the world moves, and free thought is breaking the galling chains of superstition, and implanting within the breast of our people a more rational belief respecting a future state. Two years ago no person could be found in this county possessing sufficient courage to express his honest convictions, but to-day free-thinkers can be numbered by the score, who do not fear the anathemas of the church element. A short time since an Advent preacher came to town and delivered two discourses, which was sufficient cause for the Methodists to assail him and his belief, although he took the Bible to prove the correctness of his doctrine. Charity indeed! A revival meeting was instituted immediately to prevent proselytes being made, and to destroy the effect of his pernicious doctrines, as they are termed by the Methodists.

Meetings were continued three weeks, but not a single convert was made. At the close of the meeting each evening the greater portion of the congregation engaged in an animated discussion over the sermon, and listened with rapt attention to the reading of Thomas Paine's "Age of Reason." By using their reason they refused to be scared into the kingdom, although for three weeks the preachers held them over a burning hell. An article appeared in the newspaper published in the place, at the inception of the meetings, showing the fallacies of their pet theories from the Bible standpoint so plainly, there is no doubt of the effect produced.

Near the close of the revival (?) the preachers became incensed to such an extent, at their want of success, that they prophesied the death of the ring-leaders before New Year's; but they still live. The writer was accused publicly for the infidelity (?) in the town and county, in a manner not gentlemenly nor in a Christian spirit. I was accused also of bringing the reproach of Spiritualism to the place, all of which proves that no amount of grace will affect human nature or individuality, neither will vicarious atonement or blind faith influence church members to pray over infidels, and especially Spiritualists, or bestow upon them such charity.

Little is being done in spiritual matters, with the exception of holding circles at stated periods. I am pleased to note the progress of Spiritualism in our State, however.

An organization of Spiritualists was effected in Lincoln some time since, with a membership of fifty to start with. A snug sum is in the treasury, to be expended in sending missionaries throughout the State. Many communities in Nebraska are longing with intense desire to learn something more of our glorious philosophy, and I note the same state of affairs, the famishing cry, throughout the length and breadth of the land. Is not this indicative of glorious results in the near future? Whilst I opposed the New Movement in an article kindly published in the Banner, on the hypothesis that Jesus was to be recognized as the great spiritual leader of man, I now sincerely believe the time has come to organize for protection, at least. Mediums are being maligned, all manner of calumnies are hurled at their devoted heads. We must show our strength, which is the only method I can conceive to hold our own and command respect. Let local societies agree among themselves as to minor points of belief respecting Jesus. I am impressed, and a voice whispers in my ear, that the time has now fully come to rally our scattered forces for the conflict which appears to be upon us, ever bearing in mind that in union there is strength.

New York.

ROCHESTER.—S. Moses, renewing his subscription, says: No one can be well posted on

the subject of Spiritualism and its progress all over the world, without reading the Banner from week to week. It will furnish the attentive reader more knowledge of the life beyond—immortality, which we all are interested in—than all the *four* and *score* sermons one may hear from an Orthodox pulpit in a lifetime.

Georgia.

ATLANTA.—Wm. G. Forsyth forwards the following document, with its introductory affix, addressed "To the Spiritualists, or Lovers of Truth of North America": "Inasmuch as Spiritualists and Christian Spiritualists differ in relation to the declaration of principles adopted at Philadelphia, Pa., on the 4th of July, 1876, I offer the following, to the end that we may organize and be as one:

PRINCIPLES.

First.—Spiritualists, or Lovers of Truth, believe in and worship the one only true God—God the Father, i. e., the great first cause, the mighty soul of the universe, the life of all life, not a personal God, nor a trinity of Gods, but the infinite spirit of light, truth and love; and recognize in Jesus of Nazareth a great spiritual truth medium—he being clairvoyant and clairaudient, both seer and hearer of the Divine Spirit (Christ) which did pass and control him—and accept his two great admonitions of love to God and love to man as constituting the one ground of growth in the individual, and the only sufficient basis of human society.

To our understanding of the New Testament Scriptures, Jesus, the man himself, never claimed to be more than the son of man, and of the seed of David; nevertheless, when under control, i. e., in a trance, the angelic or Holy Spirit (Christ) speaking through his organism, did. Secondly.—Spiritualists, or Lovers of Truth, believe in the communion of spirits, or angels, when proper conditions are observed, i. e., in a trance, the angelic or Holy Spirit, (Christ) speaking through his organism, did. Thirdly.—Spiritualists, or Lovers of Truth, believe in the resurrection of the spiritual body, but the physical, and the final salvation of all men, by the law of progression, both in this and the after life—every one in his (or her) own order, for all must come to a knowledge of the truth, as it is in Jesus, and be saved by the law of light.

MOTTO—Eternal Progression.

PREAMBLE.

We, whose names are appended, being desirous of cementing more closely the bonds of Brother and Sisterhood—advancing the cause of Humanity—suffering additional aid in sickness and adversity—promoting moral and mental improvement among ourselves, do agree to associate together, pledging ourselves that we will be governed by the Constitution and the following By-Laws: (Insert By-Laws.)

Officers: Tithe.—1. A President; 2. A Vice-President; 3. A Secretary; 4. A Treasurer; 5. A Messenger; 6. A Chorist. The officers shall direct as Trustees, five of whom shall constitute a quorum."

Maryland.

BALTIMORE.—Charles E. Brooks writes: Spiritualism is now attracting attention here. With such able speakers as Thomas Gales Forster and Mrs. Walcott on the platform, and Mrs. Hollis as test medium, we may expect a steady increase of interest and converts. In regard to the latter, I heard recently, from a reliable source, that a German gentleman, connected with the Baltimore & Ohio R. R. Co., visited this wonderful medium, and while in her presence, a young man with whom he was acquainted in the old country, and who died there, appeared unto him, and that they both sang a familiar air together, which they used to sing in school-boy days. If this be strictly true, of which I do not doubt, then the lady is certainly a "gem of the first water." The unjust prosecution of Dr. Slade in England has aroused indignation in the hearts of many of our citizens.

Indiana.

TERRE HAUTE.—Zilpha B. Taylor writes us, renewing her subscription. She announces that some time in the coming spring it is her intention to visit Vermont, her native State. She has been a healing and developing medium for over twenty years. Many mediums are being unfolded in Terre Haute, and for various phases of development. She concludes by saying, "I am seventy years of age; I have always taken the Banner of Light, and will not now do without it."

Missionary Work in Minnesota.

READ'S LANDING.—The Minnesota State Association of Spiritualists have employed and put in the field Thomas Cook, formerly editor and publisher of a spiritual monthly published in Boston, entitled the "Kingdom of Heaven." He entered upon the duties of his mission with the opening of the new year. The Reed's Landing Press speaks of his lecture in that place as follows:

"Prof. Thomas Cook lectured to a fair and appreciative audience at Wilson's Hall, last evening, on the Science of Chemistry. Prof. Cook compared this with all other branches of science, and claimed that the doctrine of Spiritualism was based upon a natural science. He claimed that the God whom we so ignorantly worship was simply the God of Nature working within us. He also maintained that Jesus was a philosopher, sent upon the earth for the purpose of opening the study of science, of which the world, to-day, is so comparatively ignorant, and that the so-called miracles, which he performed, were nothing more nor less than scientific experiments.

He illustrated his lectures with chemical experiments, and the power of his argument made a very deep impression upon the minds of many of his hearers."

Notes to Mediums.—So great is the call and demand to see some of the phenomenal phases of

Spiritualism, that I am induced to publish this card to invite correspondence with mediums possessing any of these gifts (materializing preferred), who can come well recommended, that they may be given in connection with my lectures and chemical experiments. Address: THOMAS COOK, Farmington, Dakota Co., Minn.

Gone Home.

To the Editor of the Banner of Light: Mrs. Louisa Palmer, beloved wife of Edmund Palmer, passed to a higher life, from Chicago, Ill., Jan. 24, (her birthday), aged 55 years.

She was an honest, earnest believer in and faithful supporter of the Spiritual Philosophy, and has now passed to the enjoyments beyond. We know her virtuous and upright life will insure her happiness in the hereafter. All that an affectionate husband and children could do to make her last days on earth comfortable was done. They feel there is a home "over there," where none ever grow old, and that the dear one will watch over and love them still.

Mrs. Cora L. V. (Tappan) Richmond spoke words of consolation at the funeral, and at the close of the discourse gave the poem below, which was impromptu. During the services raps were produced upon the coffin, which was evidence that the "dear departed" was with us still. Hammon, N. J., friends please take notice, Mrs. P. resided there some three years: ANNIE LORD CHAMBERLAIN, Chicago, Ill., Jan. 15th, 1877.

Oh, beautiful Angel, immortal Death below,
Thy hallowed presence broadeth everywhere!
Above the earth, above the winter snow,
Thy shining vesture weaves a splendor rare.

With blooms immortal from the dewy bowers,
Wherein bright angels in bliss love abide,
Thou comest, quick 'midst with surpassing powers
Those into life whom dust and earth would hide.

Around this form of clay thy snowy hands,
And those of loving ones on earth, will fling
White vestments, and the bloom of earthly lands,
And sleep that lures with its soft whispering.

But, oh, the spirit, disenthralled by thee,
Shall know no sleep, nor feel death's dull decay;
From earthly care and mortal pain set free,
Her soul shall mount along life's starry way.

Shall drink the radiance of the spirit's morn,
Shall float in the glad ether of the soul,
With vaster powers her new life form adorn,
And ever seek the highest heavenly goal.

Oh, risen spirit, still thou bendest near!
This is the centre of thy loving care—
Thy dear ones to uplift, their hearts to cheer,
And keep love's altar ever pure and fair.

The humble earthly home shall be a shrine,
Wherein thy love is the most sacred flame
To bind thy loved ones to the life Divine,
And form of tears and prayers Hope's heavenly name.

The dear companion of thy life shall know
Thy presence and thy loving counsel still,
Shall feel the fervor of thy love still glow,
And, trusting, bend to the Eternal Will.

Thy son, dear to thy heart, shall hear thy voice
In admonition and in tender love,
To keep his spirit pure, and, by his choice,
Of path in life, be near thy life above.

Thy daughters tender, in their love and grief,
Most missing thy loved presence by their side,
Shall in thy nearness find a bliss relief,
And know thou hast more power to love and guide.

And thou wilt lead them, by thy gentle grace,
In ways of lofty thought and womanhood;
They shall not miss thee from love's sacred place,
But find through death that life is understood.

I see thee now, oh, spirit, disenthralled!
The quickened life-pulse throbs in perfect peace,
And thou hast answered when the angel called,
Triumphant over pain, through death's release!

Oh, Heavenly Father, unto thee we turn,
Commending this fair spirit, freed from clay,
And these thy children, clinging to the urn,
From which the precious breath has sped away!

Uplift, sustain, and bless them till they know
That higher life outweighs from sense and time!
Oh, may all hearts with a new rapture glow,
And sounds of sorrow change to songs sublime.

Speaking of "Principles of Nature"—cloth \$2; "Real Life in Spirit-Land"—\$1.16; "Social Evils—Their Cause and Cure"—25 cents; "The Spiritual Philosophy vs. Diabolism"—25 cents; "What is Spiritualism, and shall Spiritualists have a Creed?"—25 cents; "God the Father, and Man the Image of God"—25 cents; "The Brotherhood of Man, and What Follows from It"—25 cents, all by Mrs. Maria M. King, Hammon, N. J., and for sale by Colby & Rich, No. 9 Montgomery Place, Boston, the Westford (N. Y.) Messenger says: "These are all excellent works, and were written from the control of spirits. Send for one or more of the books."

He was only an inquisitive little New York boy, and he said: "Ma! will all the heavens turn up when it comes resurrection time?" "Yes, my son." "And them missionaries! will those turn up?" "Certainly, my son."

"Well, when them cannibal heathens and them missionaries what's been eat comes round and wants to be resurrected, things is goin' to be worse mixed than the Presidential question, hey, ma!" "It is time you were in bed, my son."—22.

The Slade Trial.

To the Editor of the Banner of Light: It is curious to note what changes the whirligig of time brings about. Ten years or so ago I was indicted for libelling Mr. Sothorn, of Dundreary fame. The circumstances were as follows: I was at the time proprietor of the Spiritist Times, the first English weekly spiritual paper that was published. Mr. Sothorn at the time referred to was making himself obnoxious to Spiritualists by calling them swindlers and fools, and all that sort of thing, and stating that he had himself once taken part in a "miracle circle" in New York, and by simulating mediumship had systematically deceived his associates for a lengthened period. This called forth an article in the New York Sunday Times, which not only asserted the genuineness of Mr. Sothorn's medium powers, but stated that he had misused them, and had boasted of having done so. The article was copied into the paper of which I was proprietor without my knowledge (I was in Ireland at the time), and the first I knew of the matter was reading an account in a London paper of an application for my arrest at a London police court. This was followed by a policeman taking me to London, where, after lying three nights in a police cell, in company with the ordinary *habitués* of such places, thieves, prostitutes and drunkards, I had a hearing before a Mr. Knox, a gentleman of the Flowers tribe. On this occasion I was defended by a Mr. Lewis, the father of the counsel who was engaged to prosecute Dr. Slade; and Sergeant Ballantine, who is now engaged to defend Slade, was employed against myself. I was committed for trial to the Old Bailey, and my counsel was a son of the Mr. Lewis already referred to (now dead), and who I have no doubt is the same man that was recently employed against Slade. Sergeant Ballantine is an able counsel, and does well what he is paid to do. He urged me to appear a very bad character, and represented that I was actuated by the vilest of motives, and even insinuated that I connected the libel myself in my own office. I have no doubt he will act as faithfully in the interest of his present client as he did for Mr. Sothorn. But Sergeant Ballantine is no Spiritualist, and the present trial will therefore lack that which characterized the recent one—the advocacy of sincere spiritualist sympathizers, but the learned Sergeant will doubtless have the cue given him by them, and the case may be considered in good hands. In closing this recital, which I thought might be interesting at the present time, I have only to add that my case was settled by Mr. Sothorn agreeing to accept an apology, being assured by a friendly intercessor that so far from my being influenced by malice, I knew nothing whatever of the publication of the libel. This was much to the dissatisfaction of the legal gentlemen on both sides. I went through the form of a trial, and was bound over, on my own security, no bail being on hand, not to molest Mr. Sothorn in any way for a period of six months.

Yours faithfully,
ROBERT COOPER.

Cardinal Antonelli.

There is a prime scandal afoot in Rome—no less than that Cardinal Antonelli left behind him a daughter, who now appears to contest his will. The shape in which the Roman Journal *La Liberta* states it is, that the lady pretends to have been "bound to the late Cardinal by ties of relationship of a kind delicate and sacred above all others." A London paper, the Dispatch, expands the story with great particularity, relating how a Countess Marchionni died in Rome, leaving a beautiful daughter under guardianship of the editor of an unprincipled sheet, to whom she confided documents proving Antonelli the girl's father. The Dispatch goes on to relate that this scampish guardian extracted considerable sums of money from Antonelli, who also entrusted to his care her marriage portion. Afterward came a love affair, a runaway match, and a threat from the husband of the young woman of legal proceedings to recover her dowry. The Cardinal averted danger by further hush-money, and the scandal was silent until now, when the alleged daughter claims her share of the heritage, which the Antonelli brothers and nephews oppose; and the matter is now in the hands of the law. This may be only a bad case of black mailing, but, also, it may be true. Giacomo Antonelli had nothing of the priestly nature; he was a politician, and averse to religious duties and distinctions, receiving orders only to enable him to become the Pope's minister, as Liszt became an abbe for his convenience.—*Boston Herald.*

What is there truly great, which enthusiasm has not done for man? The glorious works of art, the immortal productions of the understanding, the incredible labors of heroes and patriots for the salvation of the liberties of mankind have been prompted by enthusiasm, and by little else. Cold and dull were our existence here below unless the deep passions of the soul, stirred by enthusiasm, were sometimes summoned into action for great and noble purposes—the overthrowing of vice, wickedness and tyranny; the securing and the spreading the world's virtue, the world's happiness, the world's freedom.—*James Whiteside.*

Russia, England and America have an important part to play in blending Asiatic with European and American civilization, but it can only be accomplished by tempering the asperities and dissolving the bigotries of conflicting and fanatical creeds. It is here that the sweetness and light of free religion come in to develop a richer and fairer humanity from the decay of theological weeds and thistles.—*W. W. in New Age.*

"The Proof Palpable of Immortality."

At a time when the public mind is being so deeply agitated with regard to spirit-materializations and kindred phenomena, we would call the special attention of the reader to that admirable work by Epes Sargent, Esq., whose title heads this article. The volume embraces within its pages the solution of the most important question which ever claimed the attention of the human race, viz: the existence of the spirit after it leaves the mortal form; and as it is the fruit of one of the most active and reflective minds in America, it should receive the attention of the great mass of investigators and Spiritualists alike.

Married:

Dec. 27th, 1876, at the residence of the bride's father, in the town of Marshall, Oneida Co., N. Y., by Warren Woolson, Mr. Norman S. Beers to Miss Adelle J. Reynolds, both of Marshall.

Passed to Spirit-Life:

Jan. 18th, from the residence of her parents, Sidney C. and Sarah V. Pierce, Florence Gertrude Pierce, aged 3 years 8 months and 1 day.

The little one whose experiences in the mortal have been thus closed by the mandate of physical change, was the pet of a large circle of friends, the light of her home, and a pupil of promise in her school. She gave evidence, even in the tender years to which she had attained, of the possession of a bright and active mind, as the questions she frequently asked proved, directed as they often were, to subjects generally supposed to be beyond the range of childhood. Her death was a great loss to her family, and she is said in a low whisper, "Maunasing—Fleissle is dead!" The heart-broken parent essayed to grant her daughter's last request, and the child, who had been so long glorified with the trembling yet so soft measure, which told that though parting must now come, for awhile, a meeting was yet in store for mother and child. In the sweet by-and-by, the funeral services—consisting of a service by Rev. A. A. Miller, and singing by three lady volunteers—were conducted at the residence of the parents, No. 23 Somerset street, Boston, on the Saturday, Jan. 20th, and were attended by a large number of those who had learned to love the little and whose further unfoldment had been reserved for the milder skies of the better land. J. W. D.

From Southold, N. Y., Wednesday evening, Jan. 10th, Joseph H. Goldsmith.

He has for years suffered from a painful disease, and well-nigh closed by the mandate of physical change, was the loved one—having called his family around his bedside—these were: "I want you all to understand that I am not afraid of death; I have done everything for the best; I have peace and quietness." His death was as resigned and beautiful as his life.

[Obituary Notice not exceeding twenty lines published gratis. When they exceed this number, twenty cents for each additional line is required. A line of equal type averages ten words.]

The English Spiritualist papers are predicting a visit to that country next summer on the part of Cora L. V. (Tanner) Richmond.

Rosa Benjamin Richardson; Jesse Rideout; Henry; Hulda;
Rita T. Amedey.
Sarah Mullen; Michael H. Simpson; Jr.; Ira Burr; Henry
Richardson; Robert G. S.— Julia Doughty.
Nancy L. Mattoon; John James Robinson; Ann Eliza
Safford; Anna Minnie Armstrong; William Tarbock.
John H. Brown; George W. Smith; Sarah L. Dan-
iels; Dr. Edwin Smith; Dr. Fridley Thaxter; Mary Ann
Drew.
William F. Manchester; Thomas H. Shields; Lydia
Shields; John D. Alger; ———— Lizette Entwistle; Essie Dor-
sey; Mary Bell Tolson; ———— Benson; Eben Stevens.
Wal or Herbert; William H. Guest; Dr. John Clough;
Lundberg.
Eliza Josephine Arbuckle; Joseph Sherman; Julia Mack-
intosh; Increase Robinson; F. D. Alger; Ira Bryant;
Salisbury; Desire Mason.
Mary May; ———— Eddy; Francis Breen; Mar-
jorie Addie M. Williams; Starlight; Rosa; Ochoa;
Jonas Winslip.
James H. Clark; William H. Ingall; Desire Ely Jones.
Rodolphus B. Hubbard; Jacob Knapp; Maria Beals; Jo
Downes; Julia Valentine Fox; Dr. Shute; Joseph T. Ben-
nett.
Elder Samuel Waldo; David Henry Hall; Carlo Sum-
ner; John Morris; Katie Throckmorton; John Devereux—
“The Drummer Boy”; George P. Christy.
Elizabeth C. Emerson; Elizabeth H. Westphal; Catharine
Elizabeth Casey; George S. Sorren; Rosa Winthal; Al-
Mother Underwood.
George R. Packard; William Totman; George E.
Snow; Moses Hunt, (C.); Maggie; Charles Vinal.
Silvanus Conant; Alfred Adams; Sarah J. Gardisde;
Edith Day; John Davis; Patrick Welsh.
Charles W. Allen; ———— A. Hopkins; Je-
sus Penfield; Eliza Turner; Johanne; Bathsheba Brown.
James H. Richardson; Pelham W. Maxin; I. W. Singer;
————
Horace Mann; Helen ———— Benjamin Glover; H. Far-
nham Smith; George Munroe; Elizabeth Sumner; Elizabeth
H. Mouson; Julia Turrot; A. C.; Joel Steadman; Rob Bay-
ne.
Annie Higgins; Thomas Londrum; Mary Powell; Joseph W.
Bartlett; George Graves; Hatlie; Tommie.
Joseph F. Clark; ———— Margaret M. Dowland;
Eliza Gould; Isabella Elliott Smith; Minnie St. Clair;
Michael Murphy.
Isaac B. Hackell; Sarah B. Gilchrist; John; Joseph
James; Jonas Whitfield; Fanny Stacey; Charles Em-
erson; Katie Thagmont; Mattila Durcen; Patrick Mc-
Donough; Charles Donovan.
Fannys B. ———— Alexander; Mary A. Hill; John
Mayo; Catharine Bowen; John Whitney; Joseph St. Croix;
Hannah (colored); Joseph Todd; Thale Holbrook; Thom-
as; ————
George Packard; George James Allen; John Frost;
John Powell; Mary M. Burns; A. Frederic Combes; Cynthia
Kelch; Frank Clayton; Nancy May; J. Fillet; Edwin
Day.
Nathaniel Wentworth; Capt. William Adams; David
Smith; George Farr; Emma Davis; Samuel Den-
t; Pierpont; Joseph Daniel Darcy.
Rev. Isaac White; Ann F. Palmer Moore; Marion Davis;
Frederick K. Marvin; David Little;
Field; Anonymous; Nancy Robinson; Susan B. Lewis;
Moses Harrison; Susan Gershorn Bowker.
Nathaniel Whiting; Mary Clarke; Josie; Louisa;
G. Dawes; Henry Morrill; John Foster; Clara Hopkins;
Daniel.
Charles Pierce; Dr. Graves Theresa Bowker; James
Wentwilde; George Luncey; George Mallory;
Capt. U. Frazier.
Sabra Louise Brown; Simeon Flint; Samuel Cooper;
Susan Jordan; George L. King; Mary Dufo Grant;
———— Katie; Frank.
George Allen Par; Hatlie E. Williams; Maria F. Stock-
well; George Shaw; Helen S.— Dr. Riggs; John Norris;
————
Fanny Spencer; Obek W. Bartlett; Susan Jackson; Su-
san S. Bates; Annie Jenkins; Jimmie Stiles; George Ste-
vens; George Lugert; ————
Samuel Jones; John Mayfield; Deacon Jeremiah Kil-
burne; Willie Col. Everett Peabody; John Brown; Tib-
bula Coles; Cora M. Knight; John D. Belmont; Char-
lotte.
Edward F. Ward; George Powers; Mary D. Frost; Her-
rietta F. Miller; Emeline D. Wadsword; Harriet Tre-
villian.
James Lynch; Annie Fessenden Ames; John S. Lake;
Sarah J. Kirkwood; George A. Trenholm; H.—; Charles H.

GIVEN THROUGH THE MEDUMSHIP OF MRS.
SARAH A. DANSKIN.

Laura Keys; John Rockery; Strugbn; John Wilson;
Amelia White; Nelson Burnaston; Phillip Verplanck.
Ann Porter; Samuel Sanders; Sarah Little; Charles
A. Bond; ————
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