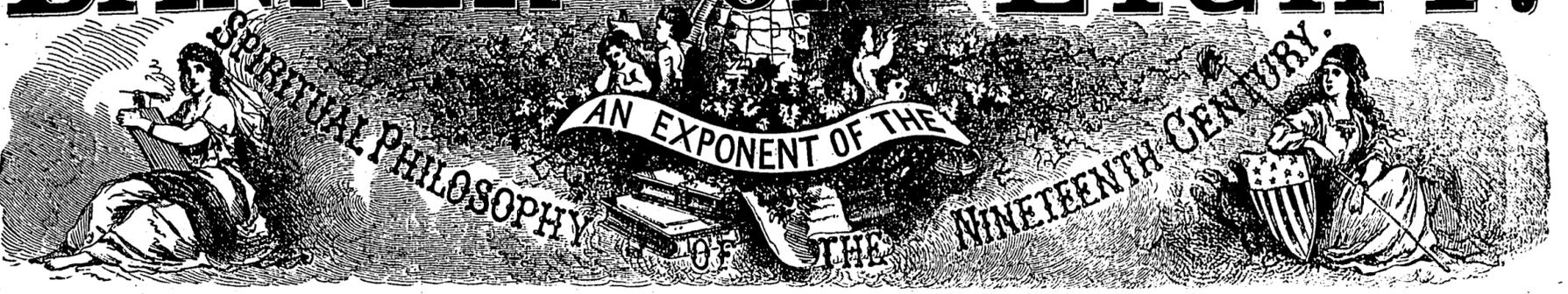


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The Rostrum.

THE SPIRITUAL SIGNIFICANCE OF ANCIENT SYMBOLS—THE TRINITY.

NUMBER THREE.

A Lecture by Mrs. Cora L. V. Tappan, Given at Chicago, Ill., May 28th, 1876.

(Reported specially for the Banner of Light.)

The history of evangelical religion in Christendom seems to have been an effort to describe the Deity within certain limits of human comprehension; and the history of all religions may have been the same. The worshippers and teachers in Orthodox churches of Christendom have almost been at swords' points with the entire other portion of mankind with reference to the threefold expression of the Deity; and since, in a later day, the idea of the oneness of God has prevailed, incessant warfare of discussion, controversy and even bitterness has existed because of these differences of opinion.

Now, whether God be three or one, whether he be expressed in one form or another, whether man shall worship him through the symbol of the Golden Calf, or any image whatsoever that he may set up, cannot possibly matter to the Infinite mind, whoever and whatever that mind may be. If man would only glide behind his prejudices, take off the mask of personal bitterness and strife, depart from his small individuality to the largeness of the universe, he would see that it is not the way in which he views the Deity that changes the Infinite, but that the method may uplift his comprehension, and that the Infinite may be three or one, a million or a single element, so potent and powerful that he is past the comprehension of man; but still, whatsoever furnishes a resemblance or a point from which man can view him, the Deity is willing man should employ.

Among the symbols that have expressed in the greatest variety of religions, the Deity, there is none more used and more frequently found by the student of comparative religion than that of the trine attributes of Deity. It is a singular feature also in aesthetics that three represents not only an important number in harmony, but also the primal colors of the ray of white light—the threefold powers expressed in the rainbow, red, yellow and blue. All the varied harmonies of life are frequently expressed in a trine capacity. There have been periods in the earth's history when the blue Deity was the worshiped Deity of the world. The trine Deity, however, has had more followers.

In the Brahminical faith, you will remember, the threefold powers of Brahm are manifested or expressed in Brahma the Creator, Vishnu the Preserver, Siva the Destroyer of life. The three expressions of the Infinite form are worshipped, but the divinity expressed is not even worshipped or breathed among those of the Brahminical faith. A distinguished traveler, visiting the Eastern countries, said to one of the noted students of that portion of the faith adopted and taught by Confucius, "Why do you not worship Brahm and build temples to the Infinite?" He replied, "Shall we insult the Infinite Omnipotence with temples? So subtle is Brahm, the spirit, that he abides in all essences and exists everywhere. Does he not know our innermost thoughts? But Brahma, Vishnu and Siva, are the lesser divinities, the expression of the Deity appointed to fulfill his work and perform his task. To these we give our devotion, our praise, our adoration, or our offering of fear."

This was an Oriental interpretation of a problem that has baffled the skill of all the theologians in Christendom. This was arriving at a view of the question entirely apart from that taken by the Christians, who endeavored to comprehend why the Brahmins did not worship and adore the real Divinity instead of the threefold representation of it.

Hence, among the followers of this portion of the Brahminical faith, there is no worship to the Infinite Being whatever. They would not insult the Infinite by offerings. They know that Omnipotence requires none. But these expressions of Divinity, the deities that they do worship that are more within their comprehension and reach, receive their various praises and oblations. It is a singular fact that Siva, the Destroyer, has more temples than Brahma the Creator, or Vishnu the Preserver. It is a singular fact that fear causes more devotion than love and confidence. Men usually pray and fall upon their knees when in terror; while in the midst of their joy and prosperity they forget the Divine hand. Among the Egyptians the blue Deity was

worshiped, represented in the form of Osiris and Isis, the two fold forces and powers of the universe. But Osiris was not God; he was only the most potent and powerful representative of Deity—the God of the Sun's rays, veiled behind the light and splendor of the Sun in whom was creative power. Isis was the earth, or the veiled mother of creation, holding in her secret heart all fructification and the powers of procreative life. The Egyptians, however, were the first to discover that the Deity might after all be a sphere of oneness; and it was among the Egyptians, we believe, that the first discovery was made of the only geometrical figure that would solve this infinite circle. Infinitude in the Orient was represented by a circle. The sphere with its winged serpents was infinitude and immortality. The circle represented the Infinite Mind. That mind or power had never been solved; and geometers are aware of the one difficulty of measuring the sphere or of solving the problem of the circle. The trine Deity came to mean among the Egyptians the evolution of the perfect sphere of life, which was, of course, mysterious because a sphere. In the Mithraic caves and among the priests who in Egypt were also the learned men and scholars, there was a necessity for veiling even science under the garb of religion, and so commingled were religion and science in those days, that the sphere which represented the Deity, also represented the perfect of measurement on earth, and the Trinity which represented the threefold powers of the Godhead also represented the triangle, the only form of measurement which solves the circle.

Some persons, whose scholastic attainments are greater than their intuitions, believe that the entire origin of the thought of the Trinity was in the fact of these geometrical figures. Others believe that the two have traveled hand-in-hand together, and that the word "Jehovah," which was not the original word for Deity among the Hebrews, was borrowed from the sacred tablets of the Egyptians, the meaning of which, as you are aware, is the future, the present, and the past; which also represented the infinite circle of existence. This infinite circle, divided into these threefold powers and attributes, fashioned all there was and all there can be of the Infinite Mind. With such an interpretation it does not seem mysterious or strange that the threefold attributes of Divinity in solving the mysterious and perfect infinite circle could have come to be more worshiped than the circle itself. Since it is impossible, geometrically, for a complete sphere to be penetrated, there must be a point upon which the mind can fasten, and the first figure which probes the circle is the point, the only figure, as we have stated, being not the square but the triangle.

Therefore, geometrically as well as historically we can trace the secret meaning of these figures as understood by ancient priests and scholars who, desirous to veil their learning from the masses, adopted mysterious names and symbols of the Divinity, until at last the symbol came to represent the Deity, and the original spiritual meaning was forgotten.

Nothing is more natural, more in accordance with the wonderful spherical form of the earth itself, and the starry firmament, than that the sphere, the infinite circle, shall represent the Deity. Always among the Egyptians this was so. Always above their temples the winged sphere, globe or sun, occupied the most prominent position. Other and lesser divinities were represented in column and figure, but the sphere held supreme control.

The favorite form adopted for the building of the pyramids was the form of the triangle. Why? Because in the inundations of the river Nile any other form of building was liable to be overthrown by the action of the waters. The basic line being formed, and the two other lines being equal, there was no action of the waters that could destroy these structures. The building of the pyramids itself is a monument to the threefold powers of the Infinite Mind when probed by outward science; and the threefold structures representing the Egyptian idea in her period of greatest progress and learning show what man can do under the inspiration and power of science toward penetrating the mysterious circle of infinite existence. It was undoubtedly intended by these ancients, among whom perhaps Cadmus and Memnon were the inspired originators of learning and science, and from whom descended not only the language but many of the external symbols and tabular representations—it was undoubtedly the original intention that these monuments should serve for the physical preservation of the people and their food, while at the same time they expressed an offering unto the Divine Mind. The ancient city of Iou, or the City of the Sun, was in its turn an offering to the great spherical soul of existence, whose symbol was the sun's rays, and whose potent powers were felt all along the bed of the Nile in the fructification and beautification of the earth.

Therefore, we have but to trace these symbols to their ancient significance to know that they are neither profane nor idolatrous, but that the original import was that of comprehending what could not be understood save through the symbolic representation that we have referred to.

The word "Jehovah" introduced in the Mosiac record and in that mysterious compilation called the Book of Genesis, was not the original "God" or "Lord" worshiped by the Children of Israel, but was the "God" or "Lord" taught by the language of the secret order of Melchisedec which had its origin in the East, and which conveyed to the Children of Israel, or the ancient patriarchs of that nation and the founders of the order the real meaning of the word "Jehovah,"

and the sacred symbol of its trine expression. Afterward it came to be adopted with a spiritual signification, and finally it was expressed or embodied in the Christian religion under the form which has been used since that time.

It is no fable to suppose that the Deity represents himself to man in a threefold capacity. We do not know any reason why he may not do so more than that the one beam of white light may not shine variously in red, yellow and blue vibrations, and at the same time be resolvable into the original white beam of light. We know of no reason why the Deity may not be expressed in the threefold capacity as supposed by evangelical churches, and yet at the same time preserve the oneness of the sphere and the threefold powers expressed in the pyramid. It has been supposed to be a mathematical impossibility, and no end of ridicule has been showered upon the idea of Deity in his trine expression. If it were understood, the worship of the Deity in that manner would be just as admissible as the worship of Deity in any manner which the human mind can comprehend. We do not know of any reason why God may not be expressed in a threefold as well as in a single limited capacity. The human mind cannot grasp the Infinite. Christ is the representative of God and man even among the Unitarians. Why not then the threefold powers that represent Divinity in the expression of the Trinitarian idea? We do not say that it is necessary, or that you are enjoined to regard Deity in this way, nor that it becomes obligatory to do so, but we say that whoever sees God in that light clearer than in any other, worships him as truly as he who sees him through a stained glass of his own fabrication in some other way. You have heard of the controversy between two friends who were gazing from different sides at a light. One of them declared that the light was red, while the other said that it was green. They paused in their discussion to settle the dispute by blows. After a while they discovered that they had been looking at the light through different colored glasses. And this is the real interpretation of all figures and symbols that man employs to represent the Deity.

Whatever is best adapted to your vision; whatsoever your understanding shapes, is the manner in which God shines upon you, while you must know that behind the whole the supreme whiteness of the Infinite Soul is not illumined by any angle, figure or form of expression, but only by the one supreme circle of whiteness of his own existence. This is the signification of all ancient symbols and records that stand now as everlasting monuments of the past pointing to a period of time when the Deity was understood and represented in different forms and manners, but still when that form of expression might have represented his soul as nearly as any form of expression to day. God veiled in human form, the Father, the Son, and the Holy Spirit, representing the Divine Mind, are not impossible forms of worship for a devout believer; and he who sees the whole of God couched in that divine humanity, still must be aware that that divine conception is brought down to his understanding, and that the Deity is the transcendent other Soul whom he has not seen and does not understand. He who breaks the rule of life for the sake of an individual symbol is an idolater. But he who sees in the manifold images of nature the Deity that is enshrined there, and worships not the sun nor the stars nor the fire nor the elements beneath, but through these worships the Soul that pulsates beyond, is no idolater. The Parsee worshipping before the sun's rays or the flame of fire, the Hindoo mother who plunges her babe into the mysterious stream that the soul of the child may be saved, the Mohammedan who, bowing in his temple at eventide, sees Allah in the departing rays of the sun, are moved upon by kindred sentiments: through all these manifestations of devotion the soul is borne upward to the Infinite in contemplation.

The soul that is enshrined in human form must have some representation of the Divine Mind within the grasp of that form; and whether you confess it or no, every human being worships the Deity in the image of that form which is most sacred, most divine, most exalted; he is the mother's eye that bends above in love, he is the angel of your life in any human form, he is the ministering pastor who preaches the sermon, or he is the form of Christ upon Calvary, or the threefold image veiled in the expression of the Holy Spirit and the Sacred Dove. Every human soul has his or her expression of God; and these expressions, according to the finite comprehension, cannot be the infinite circle, but only such portion of that infinite circle as is brought within the grasp of the finite mind. Whoever understands most of life, whoever worships most of the expression of Divinity, whoever sees God most in the most varied forms, doubtless is the truest worshiper. And whoever can glide behind symbols and beyond forms, and see the essential spirit and feel the truth of that spirit within his soul, doubtless is the most devout and inspired believer.

The Christ upon Calvary calling upon the name of the Father, the saint in the cloistered cell, the symbol of devotion set high in all public places, the trine Deity worshiped by whatever name and form, have their uses and are the embodiments of human worship. And the veiled name of Jehovah, traced in Hebrew shrine and temple, handed down to Christian worshippers by symbols of expression that you know not of, also represents the true deific spirit.

But let us see how the ray of light is broken to human gaze. Let us understand that it is so, and that between man and Deity are no barriers, but only lines of interpretation and methods of

thought whereby humanity comes nearer and nearer to the Deity. We do not recognize in these ancient forms and symbols, therefore, merely idolatrous expression; we do not see merely geometrical lines and their interpretation, but we see that these have been the stepping-stones whereby the finite mind had been brought nearer to the comprehension of the Infinite, just as the child's mind is led by degrees through the smaller problems to the loftier ones of life. This is the manner in which the Deity expresses himself to your understanding each day and hour; and the true circle of life itself is manifested in this threefold manner in the human being. No human soul is expressed in its completeness in the outward form and brain. You have the spirit, the mind, and the body; sometimes all three, seemingly at war with each other. You have the expression of the physical form and its laws; you have the mind and its education and outward bias; you have the ineffable light of the spirit shining behind the whole and guiding as best it may the external expression of the existence.

You do not know one another. You never enter scarcely the charmed circle of that inward existence that lies behind these broken lines. You scarcely know of what your friend, or neighbor is composed and fashioned in his inner life. You see the red, or the yellow, or the blue of his existence, and you exclaim, "Oh, what a red light!" or "What an imperfect nature is this!" Could you glide behind quietly and interpret with the language of the spirit, you would see that this is only one of his forms of expression, and that the real man is, after all, a complete circle, and that the life that is hidden is greater than that which you can see, and that it is often the colored glass through which you are gazing that prevents you from seeing the divinity that is veiled in him.

Did you ever suspect that the qualities and attributes that you give to others are but the reflection of your own condition of mind? That in a gloomy day or a cloudy morning the whole Universe is supposed to be out of joint, when it is only your own mind, and that after all in the kaleidoscope of human existence that it may be the kind of eyes that you see with, or the frame of mind that you chance to possess, that gives to humanity such a cloudy and varied aspect? Did you ever know that in the circle of human life, if you but know the charm, and understand the spell and interpret it, that every human being has behind the cloudy appearance and behind the broken fragments of light, a clear beam of whiteness that might gleam out upon you? How frequently you exclaim of a friend, "I never could see what my friend finds in that person to admire." Perhaps you have not looked with the eyes of your friend. Perhaps the sympathy, the love or appreciation necessary to reach the qualities that were hidden have not been yours. You must remember that life is a great barrier, that the walls of sense rise up between you and the soul, perhaps, that you most love; and that to probe that wall and surmount those obstacles any key of interpretation which may be given you is valuable and full of aid. Let us illustrate: Here are two souls estranged. They may have nothing in sympathy; no word can be spoken between them. But in comes a laughing child, and straightway the joyous smile, and the sunny eyes, and the dimpled cheeks and golden curls make up a point of sympathy, and those who were strangers before, laugh and smile with the child. Shall we not be content to have the Deity interpreted to us through a little child? Shall we not be content that the symbol of the dove represent the Divine Spirit and the holiness brooding above? Shall we not be content that any lofty thought or any bond of human sympathy bridge over the space between soul and soul, and therefore bridge over the space between man and Deity?

Let us not mistake these useful symbols. Language is necessary for human expression. Souls do not yet speak face to face. And are not these given as the language of the spirit? Are not all sacred symbols given as the alphabet of the soul whereby we may come one degree nearer to the Divinity? Shall we cast aside the alphabet? Shall we not rather weave it into most beautiful forms of expression, making a complete language, so that all nations shall be linked together by this one tongue, so that we may know that Parsee and Hindoo, that the Brahmin and the Buddhist, the Mohammedan and the Jew, and the Christian, have, after all, a common language of expression and thought, and that we have simply mistaken the symbol for the spirit? Shall we not avail ourselves of all the offerings that are given in Nature and Art to make a shrine and create a representation of Deity, expressing just as perfectly as to human life is possible the perfection which was intended by outward life? Shall we rob our gardens of their flowers? Shall we cut down the roses and the lilies because they are but symbols after all? Shall we not rather weave them into garlands of beauty and let them speak with their manifold tongues of praise, and on the incense which rises from their sweet chalices let our own prayers and offerings float.

St. Peter's, in Rome, the temple that rears its head to heaven in your own land—whatever shrine or sacred place is builded, if that be the only avenue of reaching Deity, let us make it beautiful. We will not tear away from the walls one image. We will not take from altar or shrine one emblem of worship. No saint shall be removed from the niche or cloister where they have been lifted by human praise. We will not take one of the stepping-stones away from mankind whereby they reach Deity. So you do not

stumble over the stone; so you do not stop upon the threshold; so that the outward vestibule be not mistaken for the altar; so that the Shrine be only the means and not the end, let us have the incense, let us have the Te Deum and the glorious praises and songs in temple and church, let us have the choral service and all church ceremony, but let us not mistake the language for the thought, the alphabet for the full expression of the spirit. Let us only use these as the means of singing and praising, and expressing Deity in the loftiest form. If you were pupils and we were your teachers, and we wished to have you understand that a circle could be divided, we should of necessity, according to the rules of instructions, be obliged to introduce you to the triangle. Any teacher, parent or instructor, is obliged to make the child understand that the blocks of wood which are only symbols represent the real things for the time being, and that these are to be divided, added and multiplied until the child understands the meaning of addition in the brain itself. Now, every form of expression which Deity has ever been veiled in, Buddha, Moses, Jesus—all are but the blocks of wood, the stepping-stones, the sacred symbols, the ray of light that is to guide and lead mankind to a consciousness of the Infinite. We will have these preserved. We will wrest from the idolatrous forms that have been introduced, these sacred symbols. We will not allow them to sink into obscurity, leaving only the bare and barren walls of existence that have no meaning and no record.

No man has any right to desecrate the image of the cross to idolatrous uses. No one has any right to make the Trinity answer the purposes of the Infinite Spirit. No one has any right to say that a temple shall be devoid of beauty because St. Peter's has been desecrated, or because the churches of the East have become the means of idolatry. Christ scourging the money changers in the temple at Jerusalem, is a figure of that form of expression that should drive from sacred images and symbols everything idolatrous and everything unworshipful, and make them mean the very things that they meant in the foundation of the language.

Let us have our symbolism. Let the temples of human praise and human love be adorned with loveliness. Let column, and spire, and dome be reared to the uses of existence. Let us have no charnel houses and tombs for the expression of love and praise; but the joy, and the melody, and the grand archives of the past—let these be restored in their original significance and meaning. We will have the rainbow, whatsoever the Pope may say, or whatsoever science shall rob that symbol of. The threefold light of the sun's rays means, if symbolized, Hope, Aspiration and Immortality. No matter if science declares it is but the prismatic refraction. No matter if the drop of water is resolved into three principal gases, we still have in the drop of water the symbol of the universe, and in the rainbow the trine expression of Deity, and in all sacred forms and images that which is beautiful and lovely. Take from the human mind all expression that ideally conveys that mind toward the beautiful, and you rob life of its supremest language; you take away the only good and perfect gift which fashions the language between you and God. Martyrs in dungeon cells, Puritans suffering the tortures of exile and death, the Quakers driven from their form of worship, are the severe expressions of what an unbecomful religion can bring to mankind.

Ay, we may have our quietude, our cloistered cells, our bare and barren walls; but let these be when the soul is devoid of beauty, and has no loveliness of expression to give to God. Sackcloth and ashes for repentance, but for the world of praise let us have flowers, and sunlight, and song, and happy voices of children, and men and women singing their praises to God as though they were not ashamed to live. Erre crime let us have the tortures of conscience, the inquisition of the spirit judging its own action. Let us have the secret corner and the cloister where the soul may be tortured into discipline by its own consciousness. But for the love and praise of the Infinite, let us have the broad circle of the sun's rays, the clear, bending sky, the interpretation of all beautiful signs and tokens; let us have pictures, statues, living images that shall express the poesy and harmony of being, and the threefold hues of the rainbow of existence blended and interwoven into every form of life.

A greater pyramid there is to build than any which Egypt holds. Her sacred and solemn river flows far away over desolated plains, and the silent fingers of those wonderful structures point evermore to the heavens which man could not fathom nor understand. Science has since probed the sphere, and the manifold arts of life have given to existence the charm even of almost the infinite circle.

The threefold form of Art—painting, sculpture and literature—has given to the world of external learning what the threefold form of spiritual worship gave in the Past. It was Del Sarte, in France, who gave to the understanding in art what was given in the interpretation of the religion of Christ by the early teachers of the Christian religion. It now remains for a magic hand and master mind to interpret to the understanding of humanity the every-day of existence, so that it shall become as beautiful, as perfect, as harmonious, as the threefold light that blended together makes the perfect whiteness.

We will sing you a song. It shall be fashioned of all sacred words and images that the world has ever known, and Jehovah shall no longer be dumb and distant and far away, but within the heart of every human being, veiled in the three-

fold attributes of love and truth and wisdom there. We will sing you the song that shall show that the threefold light of the Divinity is not enshrined in some distant sphere, but is in every human heart, waiting only for recognition there and expressing itself in whatever form of loveliness the human mind can understand.

Take this trine expression, love, truth and wisdom, and you will find there a solution of all the problems and qualities of life. We will prove it to you. You say this man is charitable, another is beneficent, another is kind and gracious; but Christ's love is the fulfilling of the law. Whoever loves his fellow-being is kind, and gracious, and charitable, and considerate, and beneficent. Is not love the basis of the pyramid? Wisdom: You say that such a man is just, and such an one has correct ideas, and that this one has knowledge; but is not wisdom the embodiment of the whole? Does it not include knowledge and learning, art and all that there is in human government? Is it not that supreme wise beneficence that shapes all law to the single fulfillment of a wise and perfect purpose? Truth: Clear as light and crystal as the starry heavens. You say this one has integrity, another has honor, another has probity. Is not truth unqualified the representation of the whole? If you have truth does it not shine out in every deed and word, undimmed and unqualified? We give to your understanding the interpretation. These are the primal attributes of the human spirit. They are variously broken to your outward gaze, clouded it may be; but glide behind and you will find that the basis of all spiritual life is represented in these threefold words. Then if you will have the complete circle, if you will understand what the Divinity means, you must know that it means nothing that can be shaped in attributes, but is the perfect state of being. Christ said, "Consider the lilies of the field, how they grow. They toil not, neither do they spin. But I say unto you that even Solomon in all his glory was not arrayed like one of these." We say that a single perfect life unconscious of any effort or attribute expresses the Deity, while he who strives to be good, that he may gain happiness, falls short a thousand-fold of the mark. The lily in its whiteness, the rose in its perfect bloom, the heart of man shining out among his fellow-men with unqualified light and glory, not saying, "Is this truth, or is that falsehood?" but knowing no other way possible than to speak the truth, live the life, do the thing that is beautiful and glorious—this is the expression of the attributes of Divinity. This is the Christ, under whatever name or form you may worship him. This is the God made manifest to the human understanding.

Oh, light of suns and stars, veiled by space and by time, the drop of dew in the chalice of the rose reflects the starry firmament, and man in the spirit of his truth, and love, and wisdom, reflects the Infinite. Let us no longer wander in the dark. Let us not clutch at phantoms, but see where God smiles face to face in every human being. In the eye of the babe, in the eye of the mother's love, and in the honest-entranced of your fellow-being you may find enshrined the image that you have sought in vain through temple dome and ancient hall. Oh, let us build a temple. Let its foundation stones be of love. Let its two-fold sides be fashioned of truth and wisdom. Let the various portions be made of human existence. Let the device be crowned and glorified with the immortal consciousness of life, and let us not have brazen images, nor golden calves, nor any form, save that which shall interpret to us the understanding of the Infinite as expressed in man. Let us make humanity the shrine. Let the forms of worship be love and kindness, inspiration, beauty and everything that is lovely and beautiful in nature. Let us rear in foundation and in edifice such form of devotion as shall reach the very heavens in its spiritual height, and become merged in the Infinite by the very type that it expresses of infinite existence.

Oh, magic of the moving years, Ye pulsate with the changeable spheres, And through the countess' eyes run The atoms up to world and sun. A thwart the space there gleams a ray— Downward an angel full of play, And light-sheds in that darkened sphere, The sheen of heavenly atmosphere.

Over Egypt's darkness and the Nile, And the spher'd globe, a light doth smile, 'Tis not the serpent, nor the stain Of human blood that doth remain; And one pure ray from out the shrine All Infinite flames the mine Of Egypt's darkness—drives away The dross, until the sun doth stay.

What is it that o'er mosque and dome Shines out where'er the Brahmins come To bow the knee in fear or praise? Is it the ancient, obscure rays Of some past form unmeaning there? Is it a darkened shape of air? No! Through the one supremest tone A ray of light from heaven's throne Shoots down, divelling from the dark All the worn images, the stark And stiff and pale and dead old forms; Then rises 'er decay and worms,

And clay, and dust, and moulding mire, The one thought of the soul's desire That wings its way to paradise And lights the gleam of the sun's eyes.

What is it that through temple dome And Christian altar eye must come Still fluttering, fluttering like a bird, Until its fluent plumes are heard: Some winnowing of mighty wings, Some lifting as of murmuring Of prayer? Is it the one blessed tone Lighting the way of the holy One?

Yes; and its threefold name of grace Shines out in every lifted face, Is mirrored in the mother's prayer— The symbol of the earth and air, And sky, all blended into one— The threefold light of heaven's sun Shining through love's eye here below In that which reconciles you so.

Oh, sacred ray! Oh, charmed soul! Velled in thy light and blessed control, Shine brightly, brightly on us here; And, e'en as our own atmosphere Reflects thine image if our ray Be white and fashioned of the day, So shall thy light shine here today.

A curious custom still survives in North and South Wales and the Border. At a funeral a hiring, "who lives by such services, has handed over to him loaf of bread, a maple bowl full of beer or milk, and a sixpence, in consideration of which he takes upon him all the sins of the defunct, and frees him or her from walking after death." The scapegoat is called a "Sint-ater." People who laugh at this absurdity think nothing of accepting the doctrine of the Atonement, which has for its leading idea that one man can take upon himself the sins of others, who shall then go scot-free. — Liberal Christian.

Whoever succeeds tolerably well as an editor, is something more than an ordinary man, let his contemporaries think of him as they will. — Boston Investigator.

Free Thought.

THE PHILADELPHIA CONVENTION — ITS NEW DEPARTURE.

BY HUDSON TUTTLE.

To the Editor of the Banner of Light: I was surprised, on reading the proceedings of the Spiritual Convention at Philadelphia, to find my name among its list of Vice Presidents. I supposed some friend had suggested the same to the Convention, and nothing further would come of it. But I find it necessary for me to explain, or be compromised by being regarded as an active member and officer of the proposed organization. This movement may be the most proper and essential, yet it is entirely incongruous with my individual views. The Convention having by appointing me to an official station conveyed the idea that I accepted its platform of principles, without consulting me in the least, I feel it incumbent to express my views as I should had I been present, and in such a manner that I am sure I should never have been nominated had I done so. In the "platform," the Convention makes the vital error of predicating the proposed association on the "necessity of a religious organization." There are quite enough "religious organizations" in the world now. The experience of the past is all against "religious" organizations. They are good just so far as they escape being "religious organizations."

But is not Spiritualism a fact or a series of facts? What is religion? Is it anything more than the observance of certain prescribed rites, and reception of certain beliefs? Is it not anchored by faith? Is it not self-evident that Spiritualism, as a fact, admits of no creed, asks for no rites, and scorns faith? As a fact it is a science for study, not a belief, and for the same reason does not admit of proselytism.

The old goat skin bottles which have come down the centuries filled with Catholic, Lutheran, Wesleyan, Trinitarian or Unitarian wine, cannot be used to hold this new vintage. Among the other "alms" of this organization are "to stimulate religious effort; to strengthen faith in God." What kind of "religious effort" does it propose to "stimulate"? The worship of Joss-sticks, of Allah, of Fire, or the Sun? None of these, for we are not left in doubt. It is Christianity. Why? Because its proposers accidentally are born in a Christian land. And for this reason they say: "We recognize in Jesus of Nazareth the spiritual leader of men, and accept his two great affirmations of love to God and love to man as constituting the one ground of growth in the individual, and the only and sufficient basis of human society."

Had they been born in a Mohammedan country they would have said: "We recognize in Mohammed the spiritual leader of men," etc.; or if in Hindostan they would have substituted Buddha. What makes the matter worse than the narrow prejudice on which it is based, is the utter falsity of the statement. "Jesus of Nazareth" is not and never was the "spiritual leader of men." Mohammed has twice the number of followers, and Buddha three times as many. They were equally inspired or mediumistic.

Nor is it true that Christ was the first who taught "love to God and love to man," or that progress rests on these affirmations. The term "Love to God" is meaningless, and certainly has little to do with the conduct of life. A man may wholly disbelieve in the existence of a God, and yet be pure, upright, moral, and have "ample ground for growth." What kind of a god are we asked to accept? The Three-in-One remnant of phallic worship, or the One? An anthropomorphic personality, or an intangible principle? God, to be "loved," must be human like ourselves—love cannot go out to a principle.

But Spiritualism and spirits are as much in the dark about gods as mortals, and it is folly to prate about something of which by the very constitution of the finite mind nothing can be known.

Again: "We feel that a new movement in Spiritualism is demanded, whose aim shall be to indicate and organize the religious thought, which underlies all modern life, in such a manner as to afford cultus and worship to those who by their lack of interest in existing church organizations, are practically without church relations, and are deprived of spiritual blessings."

Is it not because the class alluded to "lack" interest in "church organizations," and stand aloof, that they receive the grandest spiritual blessings in the continued intercourse with departed spirits? What "spiritual blessings" do they lose by not belonging to a church? What "cultus" or "worship" do they need that is not theirs? Have they not the living fountain? and why "organize" them on the basis of the recognition of the remote mediumship of "Jesus of Nazareth," Buddha, or Mohammed?

This is not a "demand" of Spiritualism, but of those who have come out of the church, and, embarrassed by their new position, are searching for a staff on which to lean. Walled in by creeds and supported by authority so long, when thrown suddenly on themselves they sigh for the fleshpots of the old time, and mistake their own cravings for that of the "movement." If such demand an organization for their support, there can be no objection against their fashioning such an one as pleases them, to hold them up, until they can run alone; but it is not just for them to press it forward as the "demand" of a movement which simply tolerates with broadest catholicism.

The name of this organization rests for a year in abeyance, but had it been named, there is no doubt it would have been "Christian Spiritualism." And why "Christian" more than Buddhist or Mohammedan Spiritualism? Why other than that the Convention was held by Christians? True Spiritualism knows no such narrow and bigoted distinctions. It is as broad as humanity, and is not of one race or people. It makes no such bid for popularity, nor seeks by a name to win attention. The Convention will find to its disappointment that Christian Spiritualism will be just as unpopular as before it was thus named, and if the two are grafted together a hybrid nondescript, a veritable "What-is-it?" will gain the just scorn of the world.

Again: "Accepting what of verified fact there may be in the science, and holding by all that is well established in the Philosophy of Spiritualism, but throwing out the vagaries of the one and discarding the crudities and false and pernicious theorizing of the other, the New Movement goes forward to establish the religion of Spiritualism upon the enduring foundation of God and the soul."

From whom will come the authority of this

organization to sit in tribunal, and discard the "vagaries," "false and pernicious theorizing" of Spiritualists? Shall not even then every one think for himself, or have we then to bear an Index Prohibitory and Expuratory?

Really this Convention takes a great deal of unnecessary trouble about God, without one word defining the nature of that being or non-being! And in the final paragraph it is said: "God's bugle calls to the battle." We fall with our dull ears to hear it! Perhaps it was heard by the members of the Convention; perhaps they were deceived by an echo from the receding shore of the churches.

Nay, friends, it is not who is blowing that bugle, for now its notes are audible, it is yourselves, and like veritable Don Quixotes, mounted on your Christian Spiritualism, you are charging, not a windmill, but a straw phantom.

While you are subtly planning and organizing, you will find the spirit has escaped, refusing to be circumscribed, and instead of being the "creed," or, better, "statement of principles" of one organization, it becomes the leaven permeating and seething in all. It is not a lamp to give uncertain light to a few, but a sun shining on all.

But if you find in an organization a help, by all means organize. If you feel better satisfied to call yourselves Christians, by all means be Christian or Christianest of Spiritualists. If you desire prayer, rites, worship, have them all. They are means of growth that have helped many a restless, weary soul to a higher life: They will aid you to gain a plane where prayer will be absorbed in action, faith in knowledge, and the organization of the many in the reciprocal individuality of the one.

Quarterly Report of the Society of Spiritual Sciences, New York.

(Reported for the Banner of Light.)

After the opening address by the President, addressing the progress of Spiritualism in opposition to the Church, State, Science and the Press, he attributed the amazing advance to the media, the Banner of Light, and the spiritual press generally. He said that in a utilitarian point of view the British were in advance of us, owing to their solid ways of thinking, but the late movement in classifying Spiritualism for practical working would, in his opinion, supersede the English in a short time. Spiritualism was in fact a Hydra-headed Ism which admitted of useful knowledge from the profound spirit to the unities and fragments of Occultism. The Independent Spiritualist was one bound by no rule or law; he took everything as he found it. The Christian Spiritualist had references to progress in high morals as well, with the Harmonical Society had its fences to guard its convictions. These and other speakers went into their places, because they promoted a spirit of inquiry and investigation. He believed the more of them the better. For the Society's rooms he recommended all the spiritual papers in the world, because he felt satisfied none of them failed to have something useful.

Dr. Hall then proceeded to state the origin and object of this Society. It was not intended to come in contact with organizations and principles, but to discover for itself the truth of things; to place them upon a practical scientific basis; that while there was no such thing as the supernatural, all being within the limits of nature, yet for convenience the Society assumes the name to designate its researches. Set- other speakers went into their places, because they promoted a spirit of inquiry and investigation. He believed the more of them the better. For the Society's rooms he recommended all the spiritual papers in the world, because he felt satisfied none of them failed to have something useful.

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Religion, Science, and Spiritualism.

The dual tendencies of Nature are nowhere more manifest, and the perpetual conflict between the old and the new. Reform and Rest (for regression is impossible) strike like hammer and steel, red-hot and hissing angry defiance, as the most deadly foes, while they are in truth together combining to produce a harmonious result. The birth of a new branch is preceded by a rending of the bark, the earth is broken by the young shoot peering for the light, and the growth of a new idea, the incarnation of a new truth, finds always a healthful antagonism awaiting it, which will test it roughly ere it is reduced to obedience.

The direction of motions is that of least resistance, and Bodies in progress coalescing obtain the resultant of their several speeds. The new body thus formed is subjected at first to universal attack; it is only from these collisions that it originates, and it is some time ere it regulates itself sufficiently to perform its duties. Spiritualism at present moves between the inimical forces of Religion and Science, and as it is related to each receives the onset of both. On the one side the partial truth of tradition, on the other the partial truth of experience, cannot recognize their stranger offspring and destined heir. At present it scarcely knows itself, but, like the infant Hercules, it struggles serpsents in its cradle. This is clearly to be done, and of what further it is capable it will then endeavor to discover. Only it knows that it is of the Gods, Immortal, and that great deeds await it, the slaying of many a dragon, the rescue of Right, the pursuit of Truth, and the doom of Error. These things it must perform, ere its God paternity be apparent; these things it is doing, some it has even done; and scanning the face of present and future, of friends and foes, what do we see?

THE CONCLUSIONS OF SCIENCE.

A science, material purely, and avowedly, which deals only with what it can see and feel, and who shall say that this is not wise, recalling how we have erred in our past times? But we must not forget two great truths: 1. That of all the unbroken chains of spiritual manifestation, from Buddha down to the present day, it, alas! knows nothing, and the millions of instances, where seen effects testified to unseen causes are to them unknown; 2. That it willfully disregards all these semi-spiritual psychological facts, known as Mesmerism, Clairvoyance, and Psychometry, attested beyond the shadow of a doubt in every age, nation and clime. But we have need to be proud of it, and may examine it with pleasure, remembering one caution—that scientific facts are incontrovertible; but that the opinions and inferences of scientific men are, like all such, fallible. Newton himself, apart from his physical writings, is a dreamer, and a mystic, of the most credulous school; Faraday remained a Christian, and a pious one; while Swedenborg as a Seer was far more faithful to Science than the material studies, so enormous and continued, of the first half of his life could make him. It is the facts of science upon which we must rely; every fact has been termed a Divine Revelation, and it is well named. If a fact conflicts with our prepossessions, they, not the fact, must go. We study in Nature's school, and we cannot foist our theories upon her. We must take truth as it is, and force our conceptions to agree with it. Our ideas of Law, and of Causation, are still wavering and uncertain. If a man lifts a table, communicates his thoughts to another, or stands before him in propria persona, we do not shout "a miracle." If a man behind a screen speaks to us, we do not question his existence. What, then, is the meaning of the senseless cry that it is against natural law that a table should rise, the letter being invisible, or that levitation is supernatural, because we can see no cords? Nothing that is can be above nature. You are fighting the facts, and only yourself can suffer. But the error is now dying away; the phenomena are sufficiently attested, but they are not yet admitted as facts in our Philosophy, and we must measure Science as it is, of the Earth, earthly; of the Truth, God-like. Its researches extend at both ends of the scale—to the infinitely small and the infinitely great—and still comes the same verdict, "matter." But the battle is not here, for we know matter is an appearance, and ask, is it anything more? Is it what it seems? Philosophy must answer us.

Mr. G. H. Lewes is the ablest and most recent exponent of the opinions of the Positive school, and in his "Problems of Life and Mind" he supports the position of the most uncompromising materialist. Subject and object are related, and indeed different sides of the same thing. Life is the name given to the sum of the functions exercised, and Mind in a similar manner resolves itself finally into molecular motion. Self-consciousness arising from the recognition of other personalities, is the abstract reflex conclusion which discovers us to ourselves. But Mr. Lewes has not overthrown the principles of the higher and more advanced school, of which Mr. Herbert Spencer is the founder and the high priest. Mr. Spencer shows that our knowledge of the external world is derived purely from the senses, in all cases our solely self-supporting guides; that these are in many cases unreliable (as witnessed in disease or lunacy); that all our knowledge is consequently relative, and that Matter, Motion and Force are only names for these sensations, which do not justify us in asserting anything further concerning their ultimate existence, than that they are the manifestations of an external reality as Spiritual as Material. He insists upon the coexistence of subject and object; and further still in his "Psychology," the most masterly work issued from the British press in the present century, he contends that Mind is unknowable; that within us there exists a power which we cannot by any chain of reasoning connect with the material expression of it in nerve-action. What can Spiritualists desire further? As the prophet of evolution he gives the facts of experience their full weight, and explains and substantiates the growth and existence of their certain result, viz., Intuition, as no other philosopher or seer has ever done. Mr. Lewes takes as the cardinal basis of his philosophy the almost absolute truth of human and sense testimony; he declines to consider what he terms "the otherness of relations," i. e., how they exist to beings other than ourselves; with him the human is the only judge, and from its verdict there is no appeal. We may thus grant him all his demands, without infringing in any manner on our spiritual knowledge, for all must admit that to the senses material things only are perceptible, and that so far they may contain all truth. But this very maxim debars him from contesting the existence of a substance which his appliances can never reach, except through his physical means, and if he, when perceiving, decline to seek behind these for their cause, he cannot (and does not) dogmatize concerning them. No one has shown more conclusively than Mr. Lewes the value and majesty of facts; no one expresses more intelligibly the truth relating to laws and their variations. The Laws of Science are merely our generalizations from established orders of facts, and it is in the power of facts at any time to destroy, or rather correct them. Laws are only useful in as far as they represent Facts, and no law is absolutely beyond error. Spiritual facts, if sufficiently attested, find a place here, and there is not any real obstacle to its theory. Positive science is at present solely ignorant of, not antagonistic to, their being. This is still more apparent in the more powerful school of Mr. Spencer, and through some of his followers and adherents, such as Tyndall, Huxley and Fiske, allow themselves to be betrayed into prejudices, and with natural human weakness, err at times, there is absolutely no barrier to the Spiritualist which would prevent him from receiving, in toto, the theories of this rising philosophy. His positive evidence, in some directions, may cause him to add and alter, in minor particulars, but in all vital ideas the principles remain the same. Mr. Wallace has testified to his ardent and continued admiration of Mr. Spencer, and indeed he only needs the comprehension of the doctrine of Correspondences, as enunciated by Swedenborg, and its addition to his present system, to become one of the greatest

minds which has ever in the world's history unraveled the marvels of the universe. Science is spoken firmly, though occasionally some of her infant schools will babble out of time, or reason, she, in herself, asserts no more nor less than Ignorance; so much she knows, and of this so much she can explain. All else she is willing to learn, but till she has learned she will reserve silence, and with a great patience and a great faith subdue her Titan's powers, weary them not in pursuit of suspected quarry, keep her bounds in leash, till when the game's afoot they carry certain victory in their speed.

II.—THE CONCLUSIONS OF RELIGION.

The orthodox belief teaches little indeed concerning a Future State or its conditions. Its main features are Faith in dogmas, and fealty to the past. Its origin is curious, and involved, professing to be based upon certain sacred writings, which contain the Alpha and Omega of the ages, which are without blemish, and without want, perfect and complete in every sense; we yet find in its Bible no warrant for its principles or its practice, but indeed direct contradictions of both. Putting aside the faults of its records, which are so largely historical, and bear such slight application to any future, we find in them exhortations "To try the spirits," prophecies, from their greatest teacher, "That the Comforter shall come to them," "Gifts of tongues," and instances parallel in every particular to the present-day revival, which they entirely ignore.

But for the time overlooking these facts, we find a chance-begotten and purely man-made creed evolved, which proclaims a future life of indeterminate position and character, rewards and punishments of an equally indefinite description, a code of morals varying and vague, according to individual predispositions, in all of which there is nothing which Spiritualism does not proclaim, explain, and account for. Neither in the precepts of its prophets, or the ritual of its churches, is there anything which denies or doubts spiritual facts. To this portion of Religion, as to the facts of Science, Spiritualism is supplementary, and, as far as the Bibles of the creeds can speak, was the well-known character of their ages. It is the opinions of supposed religious men that conflict with it; it is the reasoning of conservatism, which, nursed in the material darkness of skepticism, under the cloak of religion, stabs at its very life, and denies the spirit which animates it and all other creeds. The channels of inspiration to them seem closed; their reason is so clogged by sensualism that they must needs thrust Truth into the distance, and cast over it the same romantic hues as in their poems and pictures, where the garb of pilgrim and knight awakes a fictitious and transient enthusiasm. Their miracles remind us of Jack the Giant Killer, their saints are "a la Watteau." The need of these artificial effects betrays the depth of their unbelief as clearly as their fears and wallings. They dread lest their sanctuaries be touched and disclose dry bones only. They stamp the seal of Superstition upon the soft wax of pre-historic days, and declare that the treasures of all time are buried there. What wonder, then, if those courageous enough to look Truth in the face by the mirror of the past, should not finding it, deny it in the present? What wonder if Death stands at each man's door, clothed in sable and shroud, behind him often a still ghastlier figure of terror and torment that stretches like a dark cloud over many a morning sky? It was on this Ghouli's altar that Cowper died; it was here that Pollok lingered, and that Calvin fell. The hideous tortures that these thoughts have inflicted on sensitive souls no pen can tell, no imagination realize and no toll erase. So frightful are its thronings that it threatens those who penetrate its bloody shrine with the awful penalty that followed its believers: the heart chilled, the brain wrecked, and the life blighted forever.

From Religion Spiritualism has nothing to receive except good, and by Spiritualism will true religion be restored. The bugbears that weak and stunted minds draw from its ancient records, when converse with evil spirits was forbidden, are of the thinnest air. The caution may be given and received; by all true Spiritualists it is provided against, and from our new Daniels and Isahals we receive good tidings, the new Apostles' work seeming miracles, i. e., occurrences with super-natural or hitherto unsuspected causes, but we do not obey the "word of the Lord" as it came to Abraham, Joshua or David. We know in these cases, where no biblical comment is given, that lying spirits possessed them, and instigated those awful deeds which orthodox Christians approve without thought and accept without murmur. Spiritualism is the key to all the creeds, their soul and centre. To it they owe their earth-power. With the dogmas tacked to religion, whether Christian or Mahometan, Buddhist or Confucian, we have nothing to do. They are opinions, nothing more; beliefs, nothing less; Spiritualism may be held in connection with either, or all of them, for it is a fact, and to Religion, as to Science, is no enemy, but a friend and ally in all truth.

III.—THE RECONCILIATION.

For centuries a strife has raged, ceaseless and bitter, between these two, Belief and Knowledge, Faith and Reason, Religion and Science, locked together and fiercely disputing for supremacy. Of late years the balance has begun to trim, and Religion, once so potent, recoils before the stern onset of Science; one by one her weapons have been wrested from her grasp; one by one her glories have passed away, and she now lies in her shattered armor still gasping for the breath of life, which seemed high flown in the last great grapple, shrinking before the pitiless, eager eye, which sees in her only the victim of phantasy, an abnormal patient whom he thinks to dissect, and yet is half wondering if her pristine power contained no truth, no feeble Brother and sister stand divided, as in fact, Science, contemptuous and self-seer; Religion, falling, famished and uncertain, her broken toys about her, seated in the ashes of her home. Science has truth, and dreams that he has all. Religion knows not truly what she has, she has claimed so much she cannot keep. She has wronged so much she doubts her own right, and having stolen from others, scarce expects her due. What can unite them? An old legend tells us how a conflict rose between two such, the brother stern, the sister erring, but half true, when suddenly from heaven descended an angel bright and radiant. Both gazed upon its brilliancy until, overcome by its marvelous beauty, they rushed to it with open arms to clasp each other, and find the vision gone, and lo! the two were brighter than before. Strange loveliness and power had blest them both, who thence were never parted. This is the mission of Spiritualism, which crowns and reconciles the civil war. Religious beyond religion, scientific beyond the dream of Science, delighting and perfecting both, Spiritualism is no third compeer, it is the completion of the primal two, coming to satisfy the natural needs of man for moral teaching, to bring comfort to the suffering, strength to the weak, and light to the wise. Through Religion this was first possible for Science then was young; but at maturity Science claims its right. Belief, no longer needed, yields to knowledge, the religious spirit seeks no claims for its exertions, and reposes on higher planes. The facts of Spiritualism are scientific, and to science they belong; but the teachings are religious—the earnestness and the self-sacrificing zeal for the good of others, the patience, the purity, and the aspiration which it enjoins, with ten-fold power, rise upon its truth. "Its Religion is a Philosophy, its Philosophy is a Religion." Spiritualism is the golden angel which reanimates the world, unites the erring, and points the path to progress over all.

A philosopher says, "Planets govern not the soul nor guide the destinies of men; but trifles lighter than straws are levers in the building up of our character." How true this is! A meteor fifteen thousand times as big as the earth may sweep across the heavens without disturbing the moral standing of a man carrying a football full of hot water down stairs. A man may be as big as the earth, and yet his moral life be as high as the hall lamp, drag him all the way down stairs, a la wheelbarrow, empty the football in his way, and still he rises and goes on his way as if nothing had happened. The moral life of an unbridled profanity are hushed up. — Hawkeye.

Bygoty Par Excellence.—A Troy man said in a prayer meeting, after the service: "All the women in Troy are at the gates of hell, and five have just gone there."

PERCY BYSSHE SHELLEY.

BY WILLIAM BRUNTON. "Tis all unmeet to praise the life in death, And come with flowers where stones with curse were thrown. 'Tis nothing more than false conceited breath, To think that such poor nothing should be known. Now thousands hiss that praise thy fame beyond, To whom thy grandeur never one hour was shown. Well may thy name be written in the sky; Not for such honors dost thou live and die; But through thy works is heard the voice that pleads For hearts that list for duty great and high, And say: Ye live and live in love and deeds, And in my work your sympathy supply. Let priests cast fail, let hate and envy cease, And live for good, for brotherhood and peace!"

The reason that we are so noisy is that we are full of wants; we are unfinished characters. Had we perfect fullness of all things, the beatitude of being without a want, we should lapse into the eternal silence of God.—Prof. Ordy.

Dry luck-wheat flour, if repeatedly applied, will remove the itching which is caused by the scabies or any other wretched ailment, and will answer as well as French chalk for greasy spots on silk.—Springfield Union.

War is entirely inefficient toward redressing wrongs.—Jefferson.

To Book-Purchasers.

We respectfully call the attention of the reading public to the large stock of Spiritual, Reformatory and Miscellaneous Works which we keep on sale at the BANNER OF LIGHT BOOKSTORE...

Banner of Light

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The Claimed Exposure of Dr. Slade, or How to Snatch at Straws.

"Hope springs eternal in the human breast." For the last twenty-eight years the antagonists of Spiritualism have been made happy every month or two by some reported exposure of a noted medium, or by some grand explosive fact promising to put an end at last to that pestilential superstition...

PROFESSOR LANKESTER'S ACCOUNT.

My friend, Mr. Serjeant Cox, having begged me to go and see the medium Slade, and having informed me that so distinguished a man of science as Dr. Carpenter had confessed himself "very much taken" by what he had witnessed in Slade's presence...

The witness and Slade being alone in an ordinary well-lit sitting-room, Slade produced a common slate and a small piece of slate pencil, and laid on the simple four-legged table, at one corner of which the witness and Slade are seated. Slade then shows the witness that there is no writing on either side of the slate...

I watched Slade very closely during these proceedings, which were repeated several times during my interview last Monday, paying no attention to the raps, gentle kicks, and movements of the table, of which I will say nothing further than that they were all such as could be readily produced by the medium's legs and feet...

I was led to form this hypothesis by noting the delay which always occurred between my being shown the slate with both sides clean and the placing of the slate against the table or over my hand for the purpose of receiving the spirit writing, which was then heard proceeding with the usual sound of scratching on a slate...

This morning I went with my friend Dr. H. B. Donkin of Queen's College, Oxford, to test my hypothesis by this crucial experiment. I had determined to seize the slate at the critical moment—that is, at the moment when Slade professed that it was entirely untouched—and if the writing were already on the slate before the spirits were supposed to have begun their work I considered that I should have a demonstration of the truth of my hypothesis which would be convincing to persons not already lost to reason...

writing, but writing was to appear on it in the usual way, accompanied by the scratching noise of the pencil. There had been the usual delay and fumbling on Slade's part when I put out my hand and immediately seized the slate away, saying, "You have already written on the slate. I have watched you doing it each time." And there, sure enough, was the message already written, as I had anticipated. My friend, Dr. Donkin, will give you a more detailed account of the events which occurred in his presence...

DR. DONKIN'S ACCOUNT.

At the request of my friend, Prof. Lankester, I accompanied him in his visit to-day to Slade, the medium, in order to watch carefully what might happen, and to be able to corroborate or not the opinion he had formed as to the means employed.

A spirit message was soon written, the slate being held in opposition to the under surface of the table, the thumb alone of the medium's right hand being on the table. During the alleged writing a scratching was plainly heard, and at the same time a slight to and fro movement of the arm, with some contraction of flexor tendons on the wrist, was visible. The writing was imperfect and distorted, requiring the interpretation of an expert, and appeared on the surface of the slate which faced downward.

The result was in accordance with the theory of the agency of a minute piece of slate pencil probably held under the nail of the middle finger. The next communication was partly quite legible, and in a straight-forward, undisguised hand, but this time it appeared on the upper surface of the slate. Bearing in mind the hypothesis that this was ready written before the spirit got to work under the table, I carefully watched Slade during a considerable interval before he replaced the slate. While he was clearing his throat and making short remarks, I saw his right arm, now at some distance from the table, moving exactly as though he were writing on something placed on his knee. Owing to my position at the table, opposite him, I could not see his hand. Simultaneously I heard the scratching of the pencil, hardly at all obscured by the noises I allude to. After the replacement of the slate, the spirit-scratching (this time as a ruse) was heard as before.

Before the next communication the spirits were asked if they could write for Prof. Lankester. They agreed to do so. I observed the medium go through the same sort of manoeuvres as before, although even more deliberately, very little effort being made to hide a loud scratching while the slate was away from the table. After some little time Slade put the slate under the table, holding it as before, with his right hand, Prof. Lankester being about to hold it with his left in a similar manner. Here let special notice be given to the fact that at this moment the slate was said to be free from writing. Before any time was allowed for spirit-scratching to be heard, my friend, as agreed upon, sharply withdrew the slate, and in accordance with the prophecy displayed the message already written.

To make this exposure still more perfect, I may add that the first of the two later messages referred to consisted of two words read by the medium as "Samuel Lankester," in answer to the question as to what spirits were present. The "Samuel" being very indistinct, my friend suggested it might be "Edwin" which the medium said was quite possible. The last message was an answer to the same question, and the suggestion being adopted, the words "Edwin Lankester" were perfectly clear.

HORATIO B. DONKIN, M.D., OROLOGIST, Assistant Physician to the Westminster Hospital, Sept. 15th, 1876.

We hope that our readers will carefully peruse, analyze, and sift these two communications. There is an obvious discrepancy in them just at the vital, the crucial point. Mr. Lankester, F. R. S., goes to Mr. Slade's, "simulates" considerable agitation and an ardent belief in the mysterious nature of what he saw and heard, and leaves with an hypothesis precisely like that of Mr. T. F. Thomas and other American skeptics long ago: the hypothesis being that Dr. Slade executes the writing on the slate before it is put in position for the supposed spirit writing.

Having formed his hypothesis, Mr. Lankester makes up his mind to test it, "by seizing the slate from Slade's hand when he professed it to be devoid of writing, and at the moment when the spirit writing was about to commence."

So far, so good. On the morning of the 15th of September (the date of his communication), he went with his friend, Dr. Donkin, to whom he had fully explained his hypothesis, to "get a demonstration" of it; for "if the writing were already on the slate before the spirits were supposed to have begun their work," then, according to Mr. Lankester) no person "not already lost to reason" would doubt that the hypothesis was proved.

The crucial moment is now at hand. "As on last Monday, so to day," says Mr. Lankester, "Slade allowed me to hold the slate against the table in order to receive the spirit-writing." Here there is some obscurity, if not an obvious discrepancy vitiating both accounts. Shall we understand from his saying, "Slade allowed me to hold the slate," that Mr. Lankester actually held it, or that he merely had permission to do so? He leaves us wholly in the dark on this important question. And, strange to say, he makes no mention whatever of the vital fact, a knowledge of which, in the minds of experts in these phenomena, would throw great doubt on any theory of fraud—this, namely, that Slade was holding the slate under the table with his right hand at the moment when Mr. Lankester "sharply withdrew" the slate.

From Dr. Donkin's account it would seem that Mr. Lankester, up to the time of his "sharply withdrawing" the slate, had not touched it in connection with this last "crucial experiment." Dr. Donkin says: "After some little time Slade put the slate under the table, holding it as before with his right hand, Prof. Lankester being about to hold it with his left in a similar way."

With these discrepant accounts before us we will assume that Dr. Donkin's is the accurate one.

Now Dr. Slade does not pretend to be infallible in his clairvoyance. It comes in flashes, and often fails him when he most needs it. The supposed spirits often do things of which he is ignorant; and he does not do things which he is expecting. His mere assumption that the slate was "devoid of writing" was no evidence whatever that, while he was holding the slate under the table and waiting for Mr. Lankester "to hold it with his left in a similar manner," the brief message "Edwin Lankester" had not been written by the spirits without any noise of scratching recognizable by the parties present. Every one versed in spiritual phenomena knows that spirits may act with preterhuman celerity; that they will produce many written words in a second of time; that they may do this audibly or inaudibly; and why should they have needed any more time on this occasion?

The mere circumstance that Dr. Slade had expected that there would be no writing till Mr. Lankester had his hand well under the slate,

proves nothing except the fact that Dr. Slade may have been mistaken. [It will be seen from Dr. Slade's letter on our eighth page that he states what is highly probable (though contradicted by Lankester and Donkin), that he said, before Lankester grasped the slate, "They are writing now!"]

Dr. Donkin evidently attaches great importance to the circumstance that "at this moment" (the moment, namely, when Mr. Lankester was "being about to hold" the slate with his left hand) "the slate was said to be free from writing." Even supposing that Dr. Slade had so said, and was right in so saying, it would not need a second for the writing to be executed by spirit power. What evidence is there that there was not an interval of several seconds between the time of Slade's saying the slate was devoid of writing and the time of Mr. Lankester's sharply withdrawing the slate? (Dr. Slade's letter fully clears up all this question.)

The fact that no noise of slate-writing was heard is, as we have seen, of no practical importance whatever. Because Messrs. Lankester and Donkin did not hear any scratching by the pencil, it does not at all follow that the words Edwin Lankester may not have been written. Which is the more probable, that these two men, somewhat excited, perhaps, by the thought of "proving an hypothesis," may have failed to hear the writing of two short words, or that hundreds of intelligent investigators have failed to hear and see the alleged audible and visible slate-writing, even of long messages, executed by Dr. Slade while the slate was on his own knee?

What we have thus far said has been based on the assumption that Dr. Donkin's account is the true one. But if now we take Mr. Lankester's own account of the occurrences, and assume that when he says he was "allowed to hold the slate," he means that he actually did hold the slate, then all the conditions, according to their own assumption, namely, that the writing was not to take place till Mr. Lankester had hold of the slate, were fully complied with.

Thus, admitting the truth of the essential fact in the above statements, that, namely, of the seizure of the slate prematurely and the finding the message of two words there already written, it proves nothing to those persons who have thoroughly studied the phenomena. And when to this consideration is added the fact that the explanation does not begin to cover numerous other phenomena in independent slate-writing through Dr. Slade's mediumship, belonging to the same group, it will be seen of how little real weight are the experiences of Messrs. Lankester and Donkin. Precisely such guesses have been made repeatedly by investigators, and phenomena have come up and multiplied, to prove the utter insufficiency of all such conjectural explanations.

It is a very simple theory to suggest that something is written on the slate by Dr. Slade before it is put in position for the spirit writing; but to admit this is to suppose that the many shrewd and unbiased investigators who testify to the slate-writing phenomenon have been, after all, fooled by a mere obvious sleight-of-hand—by allowing Dr. Slade to do what they might both see and hear, and by failing to use either their eyes or their ears just at the critical moment.

In order to give some color to his hypothesis, Mr. Lankester ought to have looked at the slate before it was placed in position; he ought to have looked at it just as Dr. Slade was about to place it, and not after this was done. And Mr. Lankester might have effected all this quietly; not by "sharply withdrawing the slate," but simply by asking to see it; for the hypothesis was that Dr. Slade had written the message while the slate was on his knee. After the slate had been put under the table it was too late to prove the hypothesis of fraud; for the fraction of a second would have sufficed for the writing, supposing it to have been by spirit power, and Dr. Slade may have been wholly mistaken in supposing that the spirits had as yet written nothing on the slate.

There are ample reasons, therefore, for the conclusion that, supposing (what we do not doubt) that Messrs. Lankester and Donkin are thoroughly sincere in their conflicting accounts, and that either one of these accounts is true, there is no evidence whatever of trickery on the part of Dr. Slade. Any one versed in spiritual phenomena will see at once that the facts are reconcilable with his entire innocence of any fraud in act or in intent.

Of course we cannot expect that those persons unacquainted with the phenomena, and eager to think the worst of Spiritualism and of mediums, will weigh our remarks; but we believe there are many hundreds of non-Spiritualists that have witnessed the phenomena through Dr. Slade, who will admit that the hypothesis of Mr. Lankester, notwithstanding his vaunted evidences, is neither proved nor made probable, and would not, even if proved, be any sort of explanation of numerous cognate phenomena, involving conditions to which no sleight-of-hand theory could be applied.

One thing worthy of remark is the eagerness with which Mr. Lankester seems to have jumped to his conclusions. His "crucial" call on Dr. Slade was Sept. 16th, and his communication to the Times bears date the same day. Was he so elated by the prospect of proving his hypothesis, and showing himself a shrewder man than Mr. Wallace, Serjeant Cox, and the rest, that he could not wait and make further investigations, so that he might see if his hypothesis would cover other forms of slate-writing common with Dr. Slade? But no; the temptation to rush into print was too strong.

It appears, in conclusion, that on the 2d of this month Dr. Slade and his assistant, Mr. Simmons, were called before the police court in London, on a charge of obtaining money under false pretences. They were admitted to bail. This is well. The more persecution now, the better for the cause.

The above, as will be seen, was written before we had read the communications of Dr. Slade, Mr. Wallace, and others, which will be found on our last page, and which we commend to the reader's close attention. The manly, simple letter of Dr. Slade bears the strongest internal evidence of perfect truthfulness. Every investigator knows that spirit-writing is executed with preterhuman rapidity, and there may have been an interval of half a minute between the time when the slate was supposed to be devoid of writing and the moment when Lankester withdrew it. So that even if Lankester and Donkin did not hear Slade's remark, "They are writing now," it is of no account. Slade's innocence must strike every one who knows anything about the phenomena. Mr. Wallace's letter is excellent. He evidently is not moved in the least by the ignorant statements of Messrs. Lankester and Donkin.

Conway the Calumniator.

Mr. Moncreu D. Conway, London correspondent of the Cincinnati Commercial, never misses an opportunity of saying an ill word for Spiritualism, and whether that word be true or false seems to him to be of minor importance. We have repeatedly exposed his misstatements in the Banner. Of course he makes the recent stir caused by Dr. Slade the text for further calumnies. His cheap, vituperative remarks in regard to the "thorough exposure" of Dr. Slade, we pass by as of no account; to those who can read and judge for themselves; but who we would call attention to is the animus displayed in the following passage in regard to Messrs. Wallace and Crookes:

"Wallace and Crookes have investigated Slade's tricks, and lately, when the so-called spiritualistic phenomena were discussed in the Anthropological Section of the British Association, Mr. Wallace presided, and Mr. Crookes made a speech defending the phenomena." Wallace also spoke, sanctioning Slade, and in his vehemence casting an aspersion on the late Sir James Simpson, who placed a five hundred pound bank-note in a safe, to be given to the person who discovered its number, and which no Spiritualist or clairvoyant ever claimed. Wallace, in reply to Dr. Carpenter's mention of this, said, "What proof have we of the existence of such a note?" and he went on too far, as was shown by the general cheering as Dr. Carpenter resented this insinuation against the honor of a dead friend. Such an insult to the memory of such a man as Simpson does not reflect any credit on Wallace's own character for integrity, which indeed had previously been tarnished. But the downfall of Slade brings Wallace, Crookes and Prof. Barrett, who read the paper on the subject at the British Association, into a disgrace from which they can never recover. The Slade tricks are so obvious, so penetrable by the most ordinary tests, that these gentlemen stand convicted of either culpable negligence or cowardice, and in a man of science one sin is as bad as the other. They have indeed been tending downward in the confidence of their former friends for a long time, and they do not, either in general or scientific estimation, stand in a position at all equal to that of the distinguished professor of zoology and the physician of Westminster Hospital, who yesterday laid Dr. Slade in the large cemetery of medium reputations."

This brutal and mendacious attempt to impugn the integrity of Alfred R. Wallace, one of the most honored of the men of science of England, must inevitably react on the shameless calumniator. Mr. Wallace's remark, on which Conway bases his statement, was as follows (in reference to Dr. Carpenter's remark that Sir James Simpson had placed a £500 note in a box for some clairvoyant to describe):

"You cannot disprove an affirmative by a negative. Again, why should we be asked to believe that there ever was a £500 note? They disbelieve our facts. Why should we believe theirs? They do not believe the statements of Spiritualists to be true; how do we know that this was not a dream, that it was not a piece of blank paper? We are asked to take these things on hearsay, and when we state facts they are told, 'Oh, it is mere hearsay.' (Applause.) We have been told by Prof. Tyndall that he went to a séance himself, and played tricks all the time."

Hereupon Dr. Carpenter resented what he called an "imputation" on Sir James Simpson. Mr. Wallace disclaimed calling any man's character in question. "You did—you said, how did you know it was a genuine note," retorted Dr. Carpenter. To which Mr. Wallace, in terms perfectly justifiable, replied: "I say again, how do we know; we have no documentary evidence—merely recollection. I think we have no right to receive any statements of that kind unless they are authenticated."

Such are the grounds for the Rev. M. D. Conway's aspersion on Mr. Wallace, whose only offence in the eyes of his maligner is that he is a Spiritualist, and has the courage to bear witness to unpopular facts. We have repeatedly called attention to similar instances of Mr. Conway's unscrupulousness in his statements and his inferences on this subject. Spiritualism would seem to be the one thing he hates and fears.

"Religion, Science, and Spiritualism."

We need hardly urge upon all the readers of this week's Banner a thoughtful perusal of the article which is reproduced, with the above caption, from the Harbinger of Light, a Spiritualist Monthly published in Melbourne, Australia. It reveals deep insight, clear conceptions, a lofty spiritual faith, and a peculiar faculty for the solution of dark problems and the reconciliation of conflicting views. The burden of it all is, that Spiritualism comes as the effectual solvent to bring into a true and just conjunction the forces of religion and of science, of both of which it is the grand supplement. For a long term of years there has been going on between them a fatal strife. It is the struggle of Knowledge with Belief, of Reason with Faith. Science refuses to surrender an inch of the ground she has gained, but she has to confess that her field is limited. Religion feels that she has made claims and urged powers for which she can furnish no vindication, and hence fears for the results of this conflict with Science in which she is engaging.

Without the interposition of a third and a larger force reconciliation and harmony are impossible. Religion is losing her prestige. Her power over men's minds is visibly waning. Her laurels and her glories are being torn from her brow. And Science, after it has done its utmost, is wholly impotent to supply that want which is the hunger and thirst of every human soul. So far as it can find its way it treads firmly, and is sure of what it has already attained. But there is a life-giving principle to whose grand secrets it cannot penetrate. That it cannot even make nearer approaches may be charged to the fact that it so far rejects the recognition and co-operation of the laws of spirit, which are the only laws of life. By-and-by it will no doubt be different; but not before a reconciler has helped science to see that what it dismisses with contempt as phantasms, is, after all, the only real.

With what a plain impressiveness does the article which we have quoted remark that "Science has truth and dreams that he has all," but that "Religion knows not truly what she has—she has claimed so much that she cannot keep—she has wronged so much that she doubts her own right, and having stolen from others scarce expects her due." Then what is the power, the new power, that is able to reconcile them, that both may play their full part in the advancement and happiness of the human race? It is Spiritualism. This can hold all the facts of the one and convert into knowledge the blind and stumbling faith of the other. In connection with whatever form of religious dogma and opinion Spiritualism may readily be held, it is free, and it is all-embracing. It does not come to raise a new conflict, but by dispelling the doubt and darkness of one side and opening larger methods to the other it will preserve the force of each and

make them both the united power they were clearly designed to be.

In this sense Spiritualism is not a destroyer, but a corrector; not a revolutionizer so much as a conservator; the great economist of knowledge, faith and life, joining them firmly in a triple cord that will stand any strain that can be put upon it. Where there is open war, Spiritualism comes holding out the olive-branch of peace. It ignores nothing that is known, it overturns no faith that rests on anything higher than human dogma. Every year the church pulpits ring either with labored assaults on science or with still more labored endeavors to unite science with religion according to creed and dogma. But the effort only shows more futile continually. Meaningful people ask if there is no reconciliation possible. Alas, yes; provided only that religion will take refuge in the spiritual only, and leave dogma to take its chance with all other mere human contrivances.

The world cannot have waited so long for this desired visitant in vain. It has been no purpose that millions have been awakened to an entirely new view of life, on the earth and beyond the earth, in the last quarter of a century. Spiritualism has come to perform lasting service, to accomplish some great work. If it comes at the very time when the fight is raging the hottest between religion and science, or faith and knowledge, it is by no chance, nor is it to be without a worthy result. They who would harden in the conceit of knowledge, and they who would hide in the shadows of superstitions, are summoned forth by Spiritualism to confess equally that religion is the soul and life of everything to whose larger power knowledge and dogma must surrender the control.

Let us keep in view, also, the fact that religion must needs take and keep the lead in life, or else that life is nothing. There is no getting on without that. Even if we have knowledge, it leads nowhere of itself. And if we faithfully subscribe to creeds, they are powerless beyond their own circumscribed limits. There is a deep sense of the necessity of the true life-giving principle in every heart. It is religion alone that can bring that activity into man's nature. Having gone as far as it can go in the guise of creeds, it now takes a new step and rends the creeds asunder, letting in the light of the furthest heavens. That the day is fairly breaking cannot be successfully denied. It must have dawned by this time, for all things were ripening and in readiness. As the writer of the article we reprint happily exclaims—"the religious spirit seeks new realms for its exertions and reposes on higher planes." While Spiritualism is in the largest sense religious, it is to be accepted as no less scientific also.

Paulina Wright Davis.

The message from this spirit, published in a recent Banner, has called forth expressions of satisfaction from her personal friends in Providence, who say of it that "it is considered generally to bear her impress most decidedly. One of the family"—adds a writer to us—"declared that if she had never heard of Spiritualism and known nothing of the return of the spirit, a reading of that communication would satisfy her." She declared that it was wholly "characteristic." We are also assured that the well-known poetess, Sarah Helen Whitman, declared it to be the unmistakable production of Mrs. Davis. She was an intimate friend of the departed one, and thoroughly understood the workings of her mind and her modes of thought. Throughout the communication she saw that death had not extinguished the benevolence and genuine love for humanity which inspired all her action in earth-life.

The pointed and most significant part of her message was that which related to occupation in the other life. In answer to the thought-question of some who were present in the circle—"What are you doing in the other life?" she replies in the spirit and language of a child—"Only beginning." She says she is but "looking over the ground to know where her hand shall take hold of the great and mighty work which she sees spread out before her." Her heart was so full that she protested she could not express the joy that she felt in leaving the weakened body that held her down to earth so long and kept her from doing that which her soul longed to do. She says there is no trace of that weakness now; all is "clear and bright." And her loving advice is to all—"work on, and on, and on. On for humanity, all through eternity." Such a message is a worthy one from an emancipated spirit.

Like many another pure spirit that has ascended, she feels certain that the Spiritual Philosophy is true, and that it can be made of great practical use to the world. She expresses her deep gratitude that its beauties were unfolded to her while on earth. She is thankful for every little flower of truth that she ever received, for every raindrop of spirituality that ever fell upon her brow. Through this grand but silent influence she now feels sure that the whole world will be revolutionized. She is confident that Woman, whose freedom and elevation formed the thought and task of her life, will yet, through the divine influence of Spiritualism, stand on an equal footing with her brother, Man; that she will not only influence him, but that she will have a distinct influence of her own to wield for the good of humanity, still laboring for the elevation of her sex, and laboring as she never could do in the form. And she will surely witness the full triumph of a cause which is so near and dear to her heart.

What a reflection it is, that when we reach the other side we are then "only beginning." It should lift up discouraged souls and inspire them with fresh hope. It is not of such consequence there what one has done in the past, whether much or little, but what does he stand ready to do then. The state of the will is of far more importance than any record that might be produced. And those who are most ready to begin work there are least inclined to mention or think of what they have done here. The work is to be without end. So long as there are souls to be lifted up, so long will other souls find plenty of worthy employment. It is work, service, that is the real reward; not an idle state of self-complacency, in which the immortal looks back over the past as the whole of its allotted part, but a sympathetic, generous, loving mood, in which it looks forward to rest only that it may begin with renewed vigor to work again.

The Evening Standard, New Bedford, Mass., for Sept. 23d, prints "The Chemistry of Character" entire, but fails to acknowledge to its readers that Miss Lizzie Doten, of Boston, is the authoress of that grand poem.

Will Mr. Lankester Explain?

Mrs. Louisa Andrews, of Springfield, Mass., a careful and scrupulous investigator of the spiritual phenomena, and one whose "word is as good as her bond" with all who have the privilege of knowing her, passed two months last summer in the same house with Dr. Slade in New York.

She relates the following as among the many satisfactory proofs of supersensual phenomena which she received: "I took a folding slate into my bed-room, and with it a screw and screw-driver—having previously had screw-holes made in both frames.

On one of the inner sides of this double slate I wrote a few lines addressed to a friend in spirit-life, after which I placed a fragment of pencil within and then fastened the two leaves securely together. "In this condition I took it down stairs and placed it on top of the table at which the medium was seated. Almost immediately we heard the scratching sound made by the pencil in writing, and after the séance was over, on opening the slate (which I did not do in the presence of the medium, but after returning to my room, where I had left the screw-driver) I found a reply to what I had written, signed with the Christian name of the spirit, whom I had addressed—whether written by this spirit or not I cannot say, and any opinion I might form on that point would be worthless except to myself.

What I know, is that some power caused writing to be done on the inner side of a folding slate, which did not leave my possession, and which remained firmly screwed together till I myself unfastened it. "We have also personally had in presence of Dr. Slade the most convincing proofs of his reliability. While on a visit to New York last October, we called on Dr. S. in company with a friend, and during the sitting which followed, a perfectly blank slate with a fragment of pencil thereon was placed on that friend's head, and in this position a message from one of our spirit friends was written, without the remotest possibility of collusion on the part of Dr. Slade. We emphatically assert that it was utterly impossible, in this instance at least, to have been deceived, as we carefully watched every movement of the medium at the time.

How will Mr. Lankester's explanation of Dr. Slade's *modus operandi* fit cases like these? As a correspondent remarks, "it is too thin, too shallow," and we wonder that any of our English friends should have been for a moment disturbed by the hypothesis and the claimed proof of fraud.

A Strange Vision.

A curious story is told by Mrs. Frances Wordsworth, one of the survivors of the wreck of the ship *Strathmore*. She was sitting by a fire on the island upon which they were cast, when she saw a woman's face and head appear. It was a beautiful face—pale complexion and dark eyes, with a kerchief tied over the head and under the chin. It smiled kindly on her, and slowly faded away. She spoke of it to her son, and he mentioned it to some of their companions; but the striking part of the story is that the gentle young wife of the American captain who took them from the island and saved them—who was on her husband's ship—had the face of the vision, even to the kerchief tied under the chin.

We clip the above from one of our exchanges. It is given as a "curious story," the most striking part being that the apparition so palpably seen was none other than the living wife of the American captain, who rescued the survivors of the ship *Strathmore*, which had been wrecked. The Spiritual Philosophy, so much tabooed of late by unlearned and learned bigots, explains the phenomenon in this wise: The apparition seen by Mrs. Wordsworth was undoubtedly the spirit, or "double," (so-called) of the captain's wife, who, while asleep, was solicited by the spirit friends of the castaways to visit them, they (the spirits) thereby hoping to connect a magnetic cord between the respective parties in order to influence the captain to sail in the direction of the island, and thus rescue the survivors. It was, in fact, a direct interposition of spirit friends to save their earthly relatives.

Spiritualists know of hundreds of similar instances, although they frequently decline to make the facts public, as they feel that it would only bring upon them, as credulous people, the ridicule of those who are ignorant of the law governing these cases. We could relate a strange story, were we allowed to do so, that was given us by a reliable business man of Boston, whose spirit friends prevented the loss of a steamer, on which he embarked, in mid-ocean, with all on board. The most singular circumstance in this connection was the fact that the gentleman was told by his spirit friends, before he left Boston, through the mediumship of Mrs. Conant, that he would be in imminent peril ere he landed in Europe, but that they would avert the danger—which they did.

The Indian War.

Simultaneously with the new treaty which the Bishop Whipple Commission has been negotiating with the Indians at the Red Cloud and Spotted Tail Agencies, Gen. Crook is making busy preparations to reopen the Sioux war within thirty days, feeling convinced that the Indians will by that time be entirely out of supplies, and that it will be too late for foraging for their ponies. The Sioux are already reported to be encamped on the Little Missouri river, where Gen. Crook is making ready to strike them what is called a decisive blow. The feeling of revenge, it is safe to say, will supply as vigorous an element of attack as any desire to deal out punishment for alleged wrongs. Let the Indian nature be quite as barbarous as some insist it is, there is no denying the fact that it is in no manner improved or softened by the treatment it has received at the hands of the whites.

In the midst of these warlike preparations of Gen. Crook, how just and proper it would be for the government to heed with unusual care the calm and weighty words of the Chief Spotted Tail, in his very remarkable speech to Bishop Whipple and his Commission. As a New York paper observes, "the comparatively elaborate speech of Spotted Tail on this occasion, if accepted as evidence of the capacity of the untutored intellect, will place the American savage (?) foremost in the races of men. If the men who are capable of such efforts in their barbarous condition were also capable of civilization, they would have no superiors anywhere." As for the new treaty, its value must be estimated according to the sincerity of our government quite as much as according to that of the Indians. We have got so far along in this business now that it has become a by-word that the government's faith is to be questioned as quick as that of the trickiest Indian chief.

Mrs. Cora L. V. Tappan

Commenced, on Sunday, Oct. 1st, a course of lectures before the Society of Spiritualists meeting at Grow's Hall, Chicago, Ill. She will be in San Francisco, Cal., on and after December 1st.

Singular Verification of a Prophecy.

Charles H. Foster, the widely-celebrated test medium, is at present doing much to convince the skeptical public concerning the validity of Spiritualism's claims to their attention, at 9 West 20th street, New York. Notwithstanding the press of that city teems with assaults on the cause and its concomitant phenomena, people of the highest social position in the metropolis daily visit his rooms for sittings, and depart perfectly satisfied by what they have witnessed of the genuineness of his development. The following pleasant experience is only one in a goodly number with which it has been the privilege of Mr. Foster to meet during his career as a medium:

Mrs. M., of New York City, visited him some twelve years ago, and was then told that though she was at that time in a position of need she would in ten or twelve years be placed in far different and better circumstances, and he bade her take courage all the way along, as what was foretold would surely occur. Last week the same lady called again upon Mr. Foster, and volunteered the statement that what he told her so long ago concerning her private and business matters had at last proved thoroughly and completely true: that her father had died, and property had fallen to her care by which she had been lifted out of the depths of poverty, and placed in comfortable circumstances.

Spirit-Art.

S. M. Kingsley informs us that Prof. M. Milleson, of Michigan, recently favored the people of Putnam, Ct., with several of his excellent lectures on Spirit-Art, made doubly interesting by the fine drawings with which he furnished instructive illustrations. The sessions were crowded, and much interest was manifested by the people.

Mr. Milleson will speak in Stoneham, Mass., on Sunday next, morning and evening, in the Unitarian chapel, on "The Need of More Knowledge of Magnetic Currents in the Treatment of Disease—only to be Obtained in the Closer Study of Art-Works on the Anatomy of the Spiritual Body."

The West End Medium.

The Boston Herald of Wednesday, Oct. 4th, contains a detailed account of circumstances resulting in what it claims to be an exposure of deceptive practices on the part of Mrs. Bennett, the West End medium. The most important point is the statement that an expert carpenter was taken to the house in McLean street, and after close examination of the kitchen discovered signs of a passage way to the room above. This would seem to be a very damaging circumstance. If there are no good and sufficient explanations from the other party, we shall have to conclude that the Herald has made out a case.

Around the World Again.

From a letter just received from our correspondent J. M. Peebles, we learn that he lectures in San Francisco, Cal., the third Sunday in November, and thereafter until the arrival of Mrs. Tappan. He will remain in California till toward the last of December, lecturing upon "Travels Around the World"—"Travels in Mexico, Yucatan and Central America," or upon Spiritualism, as friends in different localities may desire. Address, till the 20th of October in care of Dr. Samuel Watson, 250 Union street, Memphis, Tenn.

Going South.

We are informed that Dr. J. R. Newton has decided to pass the coming winter in the South, to avoid the cold of this northern climate. He will start early, in order to visit one or more Western towns, and will be in Crawfordville, Ind., during October. It is his purpose to return to New York early in the spring.

We published recently a note from Dr. Eugene Crowell, in which, referring to the recent Philadelphia Spiritual Convention, he expressed his belief that all attempts at any general organization of Spiritualists are destined to result in failure. In this issue of the Banner we present the comments of another of its published list of officers, on the general purposes of the New Movement; the name of Hudson Tuttle in the proceedings of the Convention as one of its vice-presidents seemed somewhat inexplicable, we have been informed, to the readers of his "Career of the God-Idea in History," published in 1872; some of them stating to us that they did not see how he could, consistently with the views which he had outlined in those works, consent to cooperate with the Convention; but his letter on our second page is so clear and direct that it is scarcely possible that his position will ever hereafter be belittled or bemisapprehended.

Prof. Huxley, in his opening lecture in New York City, exhibited either much tact or humor in his treatment of the narrative of creation as told in the Bible. He neither referred to it as the "Mosaic cosmogony," or the cosmogony of Genesis, but laid the whole burden of the load upon the shoulders of poor old John Milton, calling the attention of his hearers to the erroneous character of the "Miltonic hypothesis" concerning the advent of man on the planet, etc. That shield, however, lacked thickness, and the arrows of the Professor's logic could be seen quivering in the very vitals of the Genesisic record.

E. V. Wilson is speaking and giving tests in New York City to the general acceptance of his audiences, notwithstanding the "hue and cry" of the N. Y. Sun, that Spiritualism and its phenomena have no foundation in truth. The readers of the Sun, many of whom are Spiritualists, laugh at that paper's namby-pamby editorials on the Spiritual Philosophy. Get posted, Mr. Sun, and then you will see the propriety of being more just in your allusions to the religion of millions of respectable people in the new and old world.

By report of Mrs. Kilgore to the Index, it seems that the "Paine Bust" project has reached a successful conclusion, which must prove pleasant to every liberal heart. Now we shall see whether the city of Philadelphia will honor itself by cordially accepting this mark of honor to Thomas Paine.

Charles Ellis will lecture at Paine Hall, Boston, next Sunday forenoon. The public are cordially invited to attend. Subject, "Death."

The free-thinking element in Jacksonville, Illinois, is moving toward the organization of a local auxiliary Liberal League.

Centennial Hall.

B. J. Barber writes us, announcing that the "public opening of the new edifice on Bath street, erected by the First Society for the advancement of Spiritualism in Ballston Spa, N. Y., will occur on Tuesday, Oct. 10th, 1876, at half-past ten A. M. Among the speakers engaged for the occasion are J. E. Bruce, M. D., of Newburyport, Mass.; J. H. Harter, Auburn, N. Y.; A. A. Wheelock, Vienna, N. Y.; and a lady from Boston. A plan for organization will be submitted, and topics of a wide range will be fully discussed. It is believed that all who attend will be richly profited."

Spiritualist Grove Meetings.

A Quarterly Convention of Spiritualists of Western New York will be held at Lockport, Saturday and Sunday, Oct. 14th and 15th. The Spiritualists of Susquehanna and Chenango Valleys will hold their three days' Convention at Binghamton, N. Y., in Leonard Grove and Hall, on Oak street, on Friday, Saturday and Sunday, Oct. 13th, 14th and 15th. The Spiritualists of New Hampshire will hold their Annual Convention in Washington, Friday, Saturday and Sunday, Oct. 20th, 21st and 22d.

Donations for God's Poor Fund.

Received since our last acknowledgment: From Banner of Light Free Circles, \$1.02; from J. O. B., Boston, Mass., \$2.00. The demands made upon us by the destitute and suffering poor are numerous, and those who feel moved to assist in helping this unfortunate class, may rest assured their donations will be faithfully distributed to such. All who contribute to a charity that does so much good, will surely reap their reward somewhere.

Price reduced. THE DAWNING LIGHT, on steel, India-rubber, with circular containing map of Hydesville and diagram of the "Fox house," is mailed, postage free, for one dollar. Former price two dollars. Address R. H. Curran & Co., publishers, 28 School street, Boston.

A Woman's Labor Convention is called to meet in Cooper Institute, N. Y., Friday and Saturday, Dec. 1st and 2d.

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New Publication.

THE WORLD'S SAGES, INFIDELS AND THINKERS. By Dr. M. Bennett, Editor of the *Truth Seeker*, New York. This is a most valuable biographical sketches of leading philosophers, teachers, reformers, innovators, founders of new schools of thought, eminent scientists, etc., etc. The contents of the work are divided into four parts: The first gives sketches of characters from Men to Jesus; the second, from Jesus to Thomas Paine; the third, from Paine to Lord Amberley; and the fourth includes living characters, from Thomas Carlyle to the author himself. It would be impossible to speak of the merits of a literary enterprise like this except in a general way. And in that way we are free to declare that it is an interesting compendium.

Spiritual and Miscellaneous Periodicals for Sale at this Office. THE LONDON SPIRITUAL MAGAZINE. Price 30 cents. HUMAN STRUKE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents. THE SPIRITUALIST: A Weekly Journal of Psychological Science. London, Eng. Price 6 cents. THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill. Price 8 cents. THE LITTLE BOUQUET. Published in Chicago, Ill. Price 10 cents. THE CHURCHILL. Published in Boston. Price 6 cents. THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 15 cents. THE SPIRITUAL MAGAZINE. Published monthly in Memphis, Tenn. S. Watson, Editor. Price 20 cents; by mail 25 cents. THE MEDIUM AND DAYBREAK: A Weekly Journal devoted to Spiritualism. Price 6 cents.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and fifteen cents for every subsequent insertion. SPECIAL NOTICES.—Forty cents per line, fifteen each insertion. BUSINESS CARDS.—Thirty cents per line, Agate, each insertion. For all advertisements printed on the 5th page, 20 cents per line for each insertion. Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Monday.

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THE WONDERFUL HEALER AND CLAIRVOYANT—For Diagnosis send lock of hair and \$1.00. Give age and sex. Address Mrs. C. M. MONTROSE, P. O. Box 2619, Boston, Mass. Residence No. 4 Euclid street. 12w*. Au. 19.

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THE SOCIETY OF SPIRITUAL SCIENCES have engaged the services of a remarkable Medium to answer SEALED LETTERS for the public. Enclose \$2. Repeated \$1. Address Society, P. O. Box 2822, New York, or 40 Broadway. O.7.

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MR. and MRS. HOLMES, 614 South Washington St., Philadelphia, Pa. Circles Monday, Tuesday, Wednesday and Thursday evenings, at 8 o'clock. F.19.

THE MAGNETIC HEALER, DR. J. E. BRIGGS, is also a Practical Physician. Office 121 West Eleventh-st., between 5th and 6th-ave., New York City. J.1.

DR. FRED. L. H. WILLIS may be addressed for the summer at Glenora, Yates Co., N. Y. O.7.

J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixth-av., New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. O.7.

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BUSINESS CARDS.

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NOTICE TO OUR ENGLISH PATRONS. J. J. MOYSE, the well-known English lecturer, will act in future as our agent, and receive subscriptions for the Banner of Light at fifteen dollars per year. Parties desiring to subscribe can address Mr. Morse at his residence, Warwick Cottage, Old Ford Road, Bow, E., London, Eng.

PHILADELPHIA BOOK DEPOT. DR. J. H. RHODES, 98 Spring Garden street, Philadelphia, Pa., has been appointed agent for the Banner of Light and Reform works, and will receive subscriptions for the same at fifteen dollars per year. Parties desiring to subscribe can address Mr. Morse at his residence, Warwick Cottage, Old Ford Road, Bow, E., London, Eng.

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DR. J. R. NEWTON Will be at Crawfordville, Ind., on the 6th Oct. Dr. NEWTON has returned from California with new developments of clairvoyance, which he will teach and demonstrate. Patients willing to him can have a look at the distance, if desired. Dr. Newton also has the sick at a distance, by means of a "Magnetic Fluid" in \$10. No letters answered except those that contain money and stamps. Oct. 7.

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JAY J. HARTMAN, PLEASE send me my photographs and spirit pictures that I paid you for while in Cincinnati, to S. M. R. Keane, 100 Broadway, New York. J. A. RILEY, Oct. 7.

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Message Department.

The Spirit Messages given at the Banner of Light Public Free-Circle Meetings, through the mediumship of Mrs. Jennie S. Rudd, are reported verbatim, and published each week in this Department.

We also publish on this page reports of Spirit Messages given each week in Baltimore, Md., through the mediumship of Mrs. Sarah A. Danskin.

REPORTS OF SPIRIT MESSAGES GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE S. RUDD.

Invocation.

Our Father and our Mother God, thou who art the beginning and the end, thou who art from everlasting to everlasting, thou who art the light, and life and beauty of all existence, we bow before thee to-day in our weakness, for we are mortals. We are finite, while thou art infinite.

Questions and Answers.

CONTROLLING SPIRIT.—We are ready for your questions, Mr. Chairman. (Ques.—[By J. M. Peebles.] While it is generally admitted that spirits, by studying the magnetic emanations from the brain, can determine the general tendency of the mind, many doubt the power of spirits to read the thoughts of human beings. Permit me to ask:— 1. Can we think only in words or language? Ans.—In spirit-life, thought is tangible, so that when we come in contact with an individual there need be no movement of the lips, no audible voice, for we can read the thought of the individual. Not only in spirit-life has this become a well-known fact, but even in your earth-life.

great deal of silent time. Another reason is, that our medium is not one of the kind that answers sealed letters. We will endeavor to do whatever we can for the benefit of the audience before us, and shall be most happy if we can find an individual who can receive the thought of the spirit present and give it to those who have delivered unto us this gift-office.

Helen Alsop. Will you say, Mr. Chairman, that Helen Alsop, of Lebanon, N.Y., wishes her friends to meet her somewhere. I feel that there is a something which I would be glad to give them, a power which I would be glad to hand to them, and maybe it will keep them from evil, and help to strengthen them in days to come, when the storm-clouds arise and when all seems dark.

Simon S. Chaffee. I was a Spiritualist. I believed firmly in Spiritism. "Death" had for me no terrors, only the struggle which I might be obliged to pass through. That was all that ever intimidated me, for I knew that Spiritism was true, that there was no death, that light and life was immortal, and that, so sure as there was an overruling power, so sure there was an immortal life.

Barnabas Otis. I am an old man, and I have been gone many years. I was a kind of a Unitarian in belief, yet I don't know as I believed anything in particular. I tried to do the best I knew how when I was here, and I've tried to find out something since I've been in the spirit-world, as you call it. But I don't think, sir, that I make much headway. I feel as if I was standing still; yet I know I go and sail on the clear lakes, and I can catch the fishes in my hand, but I don't understand it! I was one of the workers when I was here. I have ever tried to do right. I have left some distant relatives on this side. I don't believe I know anybody present, for I have been away a long time. That bright and shining shore which I expected to find, I do not find. I was told, sir, by some of the spirits present here on your platform, that if I would communicate to my friends, I would find much relief. I have but few friends left, and they are distant friends, but if I can do 'em any good I shall be willing to do it.

Dr. James M. Underwood. I have got a few words to say. I don't believe in talking about this thing very much. I had but very little faith in it, sir, when I was in the body. In fact, I had but very little faith in anything. Did you ever see a physician who, if he was a conscientious man, had very much faith in theology. I tell you, when you come to stand by the bedside of sick people, or when you come to find nothing that will tell you where the soul is, nothing that looks like a soul, you are very apt to get skeptical on the point of theology, and almost doubt whether the spirit exists after death. It was a matter of doubt to me, although I looked at the Universalist faith more favorably than any other.

My experience in spirit-life is, "that as ye sow, so shall ye reap," and if you sow selfishly, you will reap a harvest of thorns; if you sow wildly, you will reap a harvest of wildness; if you sow wisely, you will reap a harvest of good and perfect grain; and I advise all who ever knew me to sow the seeds of righteousness and truth, for the spirit-world is not a myth, but it is a real, tangible world, a working world. There are no drones up there, but everybody is busy, and everybody must work—it is a law of God and of nature.

My wife, my family, is with me. My first wife has gone up above me with my darling daughter.

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I have been gone many years, and was quite an old man. You can call my name Barnabas Otis. I went out from Plymouth, Massachusetts. My wife, my family, is with me. My first wife has gone up above me with my darling daughter.

I had some experience, Mr. Chairman, with some people calling themselves Spiritualists, which was not really coming to me. I collect being called on to the bedside of a dying Spiritualist, and the Spiritualists crowded around the bed to the exclusion of the friends, which appeared to me very unbecoming. Perhaps if I had understood more of the laws of magnetism, I might have been a little more charitable. It looked to me like not minding your own business, but meddling with somebody else's. I thought the most suitable persons to be near a dying man were his wife and children, his brothers and sisters. When they crowded round him there, they thought, probably, that as the rest did not believe in Spiritism, they could give him a magnetic force by which he could go out easier. In one sense they were correct; in another sense I doubted their sincerity.

I have learned since, Mr. Chairman, that Spiritism is really true; for what better evidence can I have of it than I now have by controlling your medium to-day?

I find that the doctors have, in many instances, been the biggest fools that ever existed, for if we had looked more into nature and less into books, we should have been more successful in our practice. I believe that I had clairvoyant power enough if I had minded it, to have helped me in the harness, not flinching, but working on to the end. I loved my profession. I cared for it. I worked day and night, and had, and I trust many times successfully, but had I known what I have learned since I came to this time, I could have saved ten patients where I only saved one. Do not for one moment suppose I ever injured any one. Never to my knowledge did I injure any, that is, unless ignorance did it. I made many mistakes in the first year of my practice, but I ever strove to help; it was my desire to do it; and I have not stopped working yet. Why I talk about the colleges of earth, and the schools of medicine belonging to your earth! They are not to be spoken of in the same day with our schools in the upper life! You ask us why we do not give more of our knowledge to earth? Simply because we have not the proper mouth-pieces to speak our ideas through, for the mediums of to-day do not develop their mediumistic powers understandingly.

They should be to the world the connecting links between heaven and earth; they should embody all that is true, and pure, and good, then we could come with a power and understanding, and give these new thoughts and ideas; but we find none out of ten of them surrounded by inharmonious conditions. It was not so with the priestesses of old, for they were kept in the temples, surrounded by everything holy, that they might obtain the will of the gods directly. That is why we cannot bring our holier thoughts to earth. This is simply my opinion, Mr. Chairman.

When I see in our medical schools a vast amount of knowledge which it is impossible to convey to earth, I feel to say, why is it? What does it mean that the world does not wake up to the fact and give us the right instruments with which to communicate the great and mighty truths of life? I was known as Dr. James M. Underwood. I went out from one of the Abingtons.

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MESSAGES FROM THE SPIRIT-WORLD GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN.

During the last twenty years hundreds of spirits have conversed with their friends on earth through the mediumship of Mrs. Danskin, while she was in the entranced condition—totally unconscious.

Mrs. Danskin's Mediumistic Experiences. (Part Forty.) BY WASH. A. DANSEIN.

In our last we gave a part of our experiences on the road with the spirit of John Fitzpatrick, the ostler. Returning to the stable I told the man who groomed my horse how to treat him, what he should do for him, as directed by the spirit. He said he had never heard of such a prescription for a sick horse. It was something entirely new to him. However, he was faithfully carried out my directions, and in the course of a few days the horse recovered his health and spirits, and was in as good condition as ever.

The sequel, while very characteristic, was equally amusing. One evening at our "circle," when a number of ladies and gentlemen were present, the spirit of John Fitzpatrick announced himself, and after some preliminary conversation he said, with his rich Irish brogue, "Misther Danskin, I cured your horse for you, did n't I?" I assented, and told the company the particulars. He then said, "Now I want you to do something for me." "What is it John?" I inquired. "I want to send a letter to Mrs. Fitzpatrick, and you 'll write it for me, wont you, Misther Danskin?" I procured the proper materials and placed them on the table, when John exclaimed, with great apparent indignation, "Is that the way you 'd trate me after what I've been doing for you?" "What's the matter, John," I asked. "Sure," said he, "That paper wont do, get a shate of paper with a broad black band around it, so sho 'll know it comes from a dead man."

There were several present who had been acquainted with John, in earth-life, and were familiar with his ready Irish wit, and they pronounced it unmistakably his spirit. Characteristic of him, both in manner and matter.

Bernard Milmo.

In my uncle's residence, East One Hundred and Twentieth Street, Harlem, on a Sunday in August, after a short but severe illness, I died. Bernard Milmo, aged sixteen years.

From the wilderness, not of deep anguish or sorrow do I cry, but for a lack of knowledge and appreciation of the laws under which I must have an eternal life. I'm not unkindly or harshly treated. I have my birthright in the skies; but I know not of all the laws and beauties that lie beyond, consequently by the way-side I must be a stayer, drawing water, dipping it up, weighing it out in measurement to others.

This is the first law, uncle, that presents itself to my spirit mind, to speak of self and of self surroundings; but now let the mind trace itself back to earth, and gather up its data therefrom, and speak. To you be all honor, praise, and glory, for tho' manifest good you show to me. Though I spoke it not, the very vigors of my brain gave you praise and thanksgiving. And now, uncle, let no gloom gather around your mind; let the heart be buoyant and happy, for there is a silver lining for every one, however dark the cloud may appear.

Jane Hull.

In Baltimore, of diphtheria. I am the wife of George Hull, of Morris-town, New Jersey, and daughter of the Hon. Samuel Foote, of Geneva, New York.

In the stillness of the night peace that surpasses the understanding of man crept over my body and claimed the soul, to make it an inheritor of that kingdom eternal. Strifes, bickerings, building up or pulling down, are not in the realm of beatitude where Jane's soul has found rest. Not that rest that follows idleness, but rest in manifest good, not only to advance ourselves but to advance others. This is the lesson that is given those who have comprehensive minds to understand. My husband, my father, my friends may never see this, and if they do, in all probability they will treat it with contempt—not having learned that unwritten volume, so broad and so clear that even the uneducated may draw lessons therefrom. Farewell, and hold memory with me.

Myers.

Do you see here now! this is a matter of vital consideration. It's myself that knows something about this manner of doing things—going up yonder and coming back here. But do not mistake anything to myself is that I do not's know myself at all. My name is Myers, and I have been somewhat acquainted with this lady on account of neuralgia and rheumatism. It is not long since I've come over here; and the objection to my coming is all on my part, the acceptance of it is on theirs, for the matter stands in this wise: I've left a wife behind me, and the riddance of me is altogether pleasant to herself. For the matter of it is, I was no sort of good to her, and probably I never should have been of any good to myself.

It's her father that I'm coming at. He always held a spite toward me, and made his daughter treat me with indifference; for which I'm going to play a joke on him. Dead men know when they are dead, and live men know when they are alive. Now what called me back so quick as this, I do not want a bit of mockery—a selling of the furniture to get mourning, when they do not feel a bit of sorrow in their hearts. I'm not going to pester my wife, for I think she done the best she knew how. I always did say she liked to spend money; but that's not the fact, 't was I who spent the money—in policies and lottery tickets, and things of that kind. The Catholic religion has not done much for me, because I had not money enough to pay for praying me out of purgatory. But I tell you, sir, it's not all night with me, for I see some day, and I see a broad ladder which I cannot get to yet, but I will reach it, and when I climb it, things will be better.

I would like to say before I go, if my wife gets married again I hope her last experience will be better than her first.

Eliza Campbell.

Eliza Campbell, the late Lebanon Campbell, and mother of the late Lebanon Campbell, of Elizabeth, New Jersey. In the seventy-eighth year of my age I died, in April, at the residence of my son-in-law, Lewis.

I am one of those that have never strayed away from the Shepherd's fold, but was always care-

ful to keep the heart clean and the mind clear, knowing that the trumpet one day would sound its peal for my immortal spirit. I am not vigorous in this new life, but am gaining in vigor, making myself competent in all its departments to perform the work which will give light to others and glory to me. I am what I was—a true believer in the mercies, in the goodness and kindness of that Divine Mind that hath ever shown so much wisdom in his reign.

I stand in one of the most beautiful of gardens, surrounded by fragrant flowers, beautiful warblers, rippling waters whose eddies bring forth music to the listening ear. Friends, relations, kindred, daughters, sons-in-law, receive this as a boon, not from the dark and silent grave, but from that beautiful home eternal in the heavens. If you doubt this, pass into your closets and silently pray, and the whisperings of the angels will bring you the glad tidings, I am not dead, but alive.

Josephine Conover.

At Greenville, New Jersey, Josephine, the wife of William Conover, in the thirtieth year of her age. Residing on Danforth Avenue.

I come, and the reason why I cannot tell, except it be to break news of strangeness to those I've left behind, that in my Father's house are many mansions, and I in the spirit have gone to one. And oh, what a thrill of joy it gave to me, after a short-lapse of time, to find that I was what I was, excepting more ethereal and more spiritual. Our God and our Father did not in death rob us of memory, nor of deep-toned affection, but quickened and brought them to the surface by the manipulations of angels.

Those who have laid down the physical and taken up the spirit—oh, how beautifully radiant do they look to us when we first enter that temple not made with hands.

Oh! ye who are still stayers on earth, let me say, we are not divided; the tie that bound us together on earth is more strongly knit here. The wife never loses sight of her husband, the mother never forgets her children—she administers, guides and controls them, ever trying to instill into their young minds that God is wise and good in all his works.

Remember, friends, I never was a deceiver in earthly life, therefore do not judge me wrongfully now, but accept my testimony. In so doing you will give joy to Josephine.

Nettie Ritter.

At New London, Conn., I, the daughter of John and Nettie Ritter, died of congestion of the brain, in my sixteenth year. My residence was Pacific street, Brooklyn. Out of the depths of anguish oftentimes we can glean a smile. I know it is painful to our friends to lose those whom they love; but it is all wisdom;—a favor, in death, has been conferred on me.

The brain being congested, for some lapse of time, the power was not given to discern between death and life, or life and death. But after, oh, father and mother; the mists became cleared from the mind, I grew to understand my position. At first, it appeared as if I were coming from a dream. Little by little I commenced to realize the separation from yourselves, and the home, and the kindred; but now no regrets, no sorrows, no aches, no pains, for all around me is beautiful. You see my education is not strong enough to give you all the points and all the realities of this spirit-home, which I was taught to call heaven. Father and mother, believe me, I am honest and truthful. The flowers bloom, the birds warble, the waters flow, and to me, as I listen, it sounds like music; for it sings the sweet song, "Home, Sweet Home." Then the inspired ones, the wise ones, gather around us children and teach us the ways of this interior life, called the angel-home. Grief and sorrow came to the home like an avalanche, for the one whom all loved was "dead"—dead to their outer senses—for they knew no better.

That cold, chilling word is not spoken in this world of light and beauty. We are taught to mother earth, and the spirit has gone home to heaven, to be robed in white and be called "the angel."

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Banner of Light.

BOSTON, SATURDAY, OCTOBER 7, 1876.

Controversy Concerning Dr. Slade's His Letter of Defence; Additional Testimony from the Truth by Prof. Alfred R. Wallace, Algernon Joy, Serjeant Cox, George S. Joad, et al. A Parting Snarl from H. Ray Lankester.

By reference to our fourth page an editorial and several paragraphs will be found, which treat of the strange and foolish escapade into the making of which two learned Englishmen have allowed themselves to be drawn, by an undue desire to demonstrate their truly superior powers of perception.

DR. SLADE'S DEFENCE. To the Editor of The Times: Sir—It very seldom occurs that I feel called upon to write in my own defence.

These are the facts: On our sitting down to the table I held the slate against the under side of the table, when, after some delay, the sound of the pencil writing on the slate was heard.

Now, had Prof. Lankester listened as closely as he says he watched me, he must have heard me say, after asking him to hold the slate with me, "They are writing now."

LETTER FROM ALFRED R. WALLACE. To the Editor of The Times: Sir—In the Times of the 16th inst., Prof. E. Ray Lankester states that I am personally responsible for the reading of Prof. Barrett's paper before the Anthropological Department of the British Association, and that my supposed conduct is "more than questionable."

THE PAPER IN QUESTION was brought before the Committee of Section D by the Secretary, before which time I had never seen it. A member proposed that it should be reported on, but after a full discussion this was negatived.

As to Prof. Lankester's opinion as to what branches of inquiry are to be taboos as "degrading," we have on the other side the practical evidence of such men as Lord Rayleigh, Mr. Crookes, Dr. Carpenter, and Col. Lane Fox—none of them inferior in scientific eminence to Prof. Lankester, yet all taking part in the discussion, and all maintaining that discussion and inquiry were necessary; while the close attention of a large audience, and of a crowd of students, showed the great interest the public excited.

As I have now shown that Prof. Lankester commended his letter with an erroneous statement of fact, and a "more than questionable" statement of opinion, it is not to be wondered at that I find the remainder of his communication equally unsatisfactory.

Yours faithfully, ALFRED R. WALLACE. Glasgow, Sept. 18th.

A WORD FROM ALGERNON JOY. To the Editor of The Times: Under the above heading ("A Spirit Medium") Mr. Lankester and Dr. Donkin give an account of a séance with Slade, which differs so materially from my own experience that I trust you will, in common justice to Slade, allow me to state some of the points of difference.

1. Slade sat on my left, facing me, and in such a position that not only my eyes and feet, but his whole body, as well as both hands and arms, were in full view during the whole séance, except when he was avowedly holding the slate under the table, when one hand and forearm were concealed.

2. The writing always came on the upper side of the slate.

immediately let go, and placed both his hands on the top of the table. Under these circumstances I got a distinct answer to my question written on the upper side of the slate.

Yours faithfully, A. JOY. Junior United Service Club, London, S. W.

A PAIR VIEW. To the Editor of The Times: Sir—Having been twice referred to by your correspondents as one of the witnesses of Dr. Slade's doings, I must ask your permission to state briefly that my visit to him was a social, my duty, as President of the Psychological Society of Great Britain, being to report to the Society upon whatever alleged psychological phenomena may invite attention.

I certainly witnessed all that your correspondents have described, and have reported faithfully what I saw. But I have carefully abstained from pronouncing any judgment as to genuineness or otherwise. My report concludes thus: "I offer no opinion upon their causes, for I have formed none. If they be genuine, it is impossible to exaggerate their interest and importance. If they be imposture, it is equally important that the trick should be exposed, as trickery can only be, by showing how it is done and doing it."

My experience differs from that of my friend, Prof. R. Lankester, in this—that with me the slate was not placed under the table, but upon it, and the writing appeared upon the side next to the table, my eyes, as well as hand, being upon it from the moment I cleaned it until I lifted it and found the whole side filled with writing from end to end.

Yours obediently, EDWARD W. COX, President of the Psychological Society of Great Britain. Carlton Club, Sept. 18th.

In the same issue of The Times which contains Prof. Wallace's card, a correspondent, Geo. C. Joad, testifies that he has had several excellent and satisfactory sances with Dr. Slade. In the course of these sittings, writing was produced inside a perfectly clean double slate which he himself brought into the presence of the medium, the slate at the time of this writing being placed upon his [J.'s] left shoulder by Dr. Slade, and held in such a position that Mr. Joad by turning his head could have the whole length of this slate in view at once.

A FURTHER ACCOUNT OF THE DETECTION. To the Editor of The Times: Sir—A correspondent who professes to be his personal friend, states that Slade said before the slate was removed by me, "There is already writing on the slate." Dr. Donkin and I were the only persons present besides Slade at the time, and we emphatically state that nothing of the kind was said. Slade offered no explanation whatever, but, exhibiting great agitation, remained silent and pale.

It is perhaps hardly necessary that I should point out to your readers the utility of Slade's agent, Simmons, who sits in the ante room with visitors who are waiting for an interview, and listened to their conversation. In this way he picked up the somewhat unusual name of a deceased relative of a friend of mine, who was at first staggered by the appearance of this name on the slate, but immediately remembered that she had mentioned this name in the presence of Simmons in the ante-room, and that Slade had subsequently, before the séance commenced, conversed with Simmons.

The real question to be investigated in this matter is not "By what strange agency are these spiritualistic marvels brought about?" but "How is it that apparently sane persons believe that the Spiritualists' tricks are marvels due to a strange agency?" The answer which all history and experience gives to the latter question is to be found in the existence of an unexpected amount of credulity and incapacity for observation, and of an unexpected amount of impudence and mendacity.

To convict the Spiritualist impostor one must not approach him with theories based on "recondite principles of modern science," nor should one put him on his guard as though an honorable contest were in hand, but his habits and methods should be as minutely and covertly investigated as those of some elusive wild beast, and then at the right moment he may be seized and brought to the light "taken in the act."

Yours faithfully, E. RAY LANKESTER. Sept. 30th. Mrs. Hollis in Washington. To the Editor of the Banner of Light: Permit me to inform our friends, through the columns of your paper, that Mrs. Mary J. Hollis has removed to Baltimore, Md., and resides at 153 Stratford street, and, at the request of many of her friends in this community, she has consented to make regular weekly sittings to Washington during the fall and winter, on Saturdays and Sunday of each week.

for the first time. The manifestations were of such a character as to afford satisfaction and pleasure to those in the circle who were believers, and convincing proof to the minds of those who were disbelievers in these spiritual phenomena. The tests witnessed on this and former occasions within the past few months, furnish the most indubitable proof that Mrs. Hollis's remarkable powers are improving. But, aside from her merits as a medium, she possesses in an eminent degree all those qualities which adorn the female character, which, combined with her ladylike deportment, command the respect and esteem of all those who have the good fortune to come in her presence. Our spiritual friends in this city and Baltimore, as well as those who are in search of light in the direction of Spiritual Philosophy, are to be congratulated that they are to have among them one so worthy and competent to aid them in their investigations this centennial year.

Internally, J. W. PARISH. Washington, D. C.

Letter from Mrs. Hull. To the Editor of the Banner of Light: Under ordinary circumstances I should consider it a sacred duty to withhold the following letter from the public eye; but as circumstances alter cases, so I think the extraordinary occasion that prompted its dictation may excuse me for asking you to insert it in full in the Banner:

PORTLAND, Sept. 27th, 1876. MR. HAZARD—My Dear Sir—Soon after you left us, my husband sent you a note requesting you to write a communication to the Boston Sunday Herald. For my own part I should very much rather it would not be done. I think what was said in the Banner is sufficient, and I think too, as I am, and have always been, a private medium, yet have been so ruthlessly dragged before the public, with whom I consider I have nothing to do, that they have had enough of me. After I have fully established myself with those who have been in the habit of sitting with me, and some one shall have sent an account to the Banner, I shall consider my work finished. While I can say with a clear conscience before God and man that to me the sacredness of my gift never allowed a thought of fraud to enter my heart, yet when I see my name in print, even in my defence, it makes every nerve in my body quiver with pain.

Permit me, in connection with the above, to express my grateful thanks to your correspondent (who is personally unknown to me) Mr. J. M. Roberts, for the able exposition of mediumship, particularly as connected with "materialization," that appeared in the last week's issue of the Banner, which has from beginning to end the true ring of an earnest, candid and intelligent investigator, as unlike "Hyperion or a Satyr," to some who profess to be the especial friends of the cause and believers in the phenomena of Modern Spiritualism in general, but who as often as an instrument of the angels is "exposed" (viz., accused) by some ignorant skeptic who is credulous in regard to everything but the truth, jump to their defence in print, and with their forked or double tongues do more injury to the cause than open avowed enemies have power to do. These are they who, in the language of the poet:

"Damn with faint praise, assent with sullen leer, And without sneering touch the rest to sneer." I would, as Paul observes in his epistle, that such were either "hot or cold," and until they acquire one or other of the temperatures, they should be left classed with the worst enemies of Modern Spiritualism, of whom in reality they "are the chief."

More especially would I call the attention of every true Spiritualist to the following passage in Mr. Roberts's communication, which embodies, as I have long been convinced, a most momentous fact, which, when thoroughly comprehended by all candid, intelligent investigators of the phenomena, will vindicate in the light of truth at least nine-tenths of the much abused instruments of the higher powers, who, like the sensitive, shrinking Mrs. Hull, have simply been subjected to untold tortures and wrong simply because they were confidingly faithful to their mediumistic gifts:

"The materialized form of the spirit may be more or less dense, or consist of a greater or smaller portion of the entire body, and hence requires the use of a greater or smaller amount of the constituent elements of the physical organism of the medium, accordingly as the apparatus may be insubstantial. The spirit draft upon the medium, in producing a fully materialized spirit-form, is so great that the material organism of the medium becomes attenuated, often to a condition less dense than etherial. I have, on three different occasions, seen the spirit materialize beside the medium, while both were in view, and as the spirit faded out, the form of the medium which was before a misty, ethereal figure, grew dense and distinct. A few moments afterwards the spirit re-materialized, and as it did so, the form of the medium faded out until it was barely perceptible. If the spirit-form is such as to require but a small portion of the physical organism of the medium to produce it and to render it visible or tangible, it is not too far from the medium to prevent its return to him or her in the cabinet, if the form is seized it cannot be prevented from instantly returning to the medium. On the other hand, if the materialized spirit-form, when seized, contains so large a portion of the organic structure of the medium as to preclude its return to the latter promptly, or is so far from the medium, when seized, as to prevent such return, the remaining portion of the organism of the latter, with its living soul or spirit, must resume its possession of the materialized spirit-form, or its death would be inevitable. As instances where the spirit-form, when seized, returned to the medium, I now recall three notable instances which completely disprove the truth of spirit-materialization." T. R. H. St. Denis Hotel, New York, Oct. 2d, 1876.

Rechercher Hall. (Reprinted for the Banner of Light.) On Sunday last Mrs. Fannie Allyn commenced the course of lectures at the above hall under the auspices of the Boston Progressive Lyceum No. 1. In the afternoon a very large audience assembled to welcome her to the new platform, and all were well rewarded by a discourse on "How do we eat, drink, sleep and work, in spirit-land?"—the subject being dictated by the meeting. The evening's address was upon the "Spiritual Body," St. Paul's words being handed up, "There is a natural body and there is a spirit body." Both of these subjects, which a spiritualist can adequately treat were discussed with a clearness and vigor of thought, accompanied with an energy of delivery that invested them with a telling interest. Each address was supplemented by a poem. The solos by Miss Harrington were most grateful elements in the proceedings.

Mrs. Fannie Allyn will deliver discourses at the same place, on the remaining Sundays in October, afternoon and evening; and it is to be hoped that Mr. J. B. Hatch, conductor, will be well supported in his laudable endeavor to keep spiritual truth prominently before the public, both by these lectures and by the Progressive Lyceum. It has been intimated that he is in progress important arrangements for the future, and it is only necessary for the friends to rally round him to put them into execution.

BRIEF PARAGRAPHS.

Cleaning machinery in motion is described by the Inspector of English factories as "continuing to lead to very numerous and painful mutilations." In the half year ending April 30th, 1875, 124 persons were killed in England through factory accidents alone; 488 amputations were necessary; there were 200 fractures of limbs or bones, and 2103 other injuries in factories; in all, 287 males and 769 females.

Robert Browning calls the British reviewers "chimney-sweepers" in his new poem. When they sue at him he had a brush with them, and they did not scold him.

How to DESTROY THE GRASSHOPPERS.—Burn one pound of sulphur in charcoal in the corner of the field. To prevent locusts from destroying the crop plant two grades of fassad in each hill. This will prevent them from injuring the potatoes, as they will not go near the flax.

A violent hurricane occurred at Porto Rico on the 13th ultimo, several lives being lost, buildings and bridges swept away, and a large number of vessels wrecked.

Cheremayn Blamed Gen. Explosion for exploding Hall Gate on Sunday. But not the explosion of the gates of Hell after our regular Sunday business?—The Index.

An Omaha paper complains of a young bare, "Stare-every-woman-in-the-face"—a member of the Id-i-ot tribe, who haunts the street corners of that thriving city, much to the disgust of the female pedestrians. Boston is afflicted at present with many choice specimens of the same genus.

INSANITY IN THE UNITED STATES.—That insanity does not increase, *pro rata*, at least in the United States, is proven by the census returns for the past twenty years. In 1850 the census returned a population of 23,101,678, and a total of 16,749 insane and idiots of 37, or 1 in 578. In 1860, with a population of 31,433,272, there were 42,861 insane and idiots, or 1 in 734. And in 1870, there were 38,555,883, there being 61,222 that class, or 1 in 622. In England, during the same period, there was an average of about 1 in 450; in Scotland, 1 in 400; in Ireland, 1 in 400; in France, 1 in 600; and in Australia, 1 in 521. These reports, if accurate, show a favorable condition in this country as compared with that of others.—Charles D. Robinson in Scribner for September.

The Word, Princeton, Mass., is to be issued weekly. Alphonse Karr says women guess everything. They never make mistakes unless they think.

Another battle has occurred between the Turks and the Servians, the latter being repulsed with a loss of 1500 men. The hand of Russia is rapidly becoming apparent in the conflict.

HORRIBLE.—A beer brewer has patented a new beverage he calls Jewish beer. He brews it himself, you know.—N. Y. Commercial Advertiser.—Boston Globe.

It is said that a plaster made of fresh slacked lime and fresh pine tar is a sure cure for a cancer, which will come out with its roots after treatment.

The salaries of the different monarchs of Europe are given as follows by a German statistician: Alexander II., \$4,000,000, or \$20,000 a day; Francis Joseph, \$4,000,000, or \$40,000 a day; Frederick William II., \$3,800,000, or \$3,200 a day; Victor Emmanuel I., \$2,100,000, or \$4,810 a day; Victoria, \$2,200,000, or \$5,270 a day; Leopold, \$500,000, or \$1,613 a day.

Obed Smith, bow-oxerman of the Halifax four-oared crew taking part in the recent Philadelphia regatta, and his brother Mark were drowned in Halifax harbor Sunday morning, Oct. 1st, their boat being sunk by collision with the steamer Nova Scotia.

A guest in a Pittsburg hotel looked under the bed before retiring. The burglar who was captured with a bottle of chloroform ready for use, was admitted that a man should be so squeamish as to look under the bed.

GIORDANO BRUNO: Boston, Feb. 17, 1860. Full high-advanced, Truth's banner bright he bore In a still priestly awe, which fagots piled Around the Sons of Light, whose spirits soar.

Col. Wm. B. Greene, President of the New England Labor Reform League, is in Europe.

The Pope and Cardinal Antonelli are again reported as seriously ill.

On and after October 1, 1876, the publication office of The Index, P. O. Box, editor, will be No. 21 Washington street, Boston.

Gen. Braxton L. Bragg dropped dead while crossing Twentieth street, in front of the Post Office, Galveston, Texas, Sept. 27th. He was 61 years of age. The cause of his death was syncope induced by organic disease of the heart.

BANNER OF LIGHT.—No. One of Vol. Forty of the Banner of Light has made its appearance, and is usually filled with choice reading. The paper is one of the handsomest among our list of exchanges, and is well worthy of a generous patronage. While the friends have any influence in the regular work of the paper, or otherwise, they will find much that is worthy of cultivation, and deep and earnest thought. Published by Colby & Rich, Boston, Terms: \$2.00 per year. Single copies 50 cents; for sale at the Post Office news stand.—Haverhill (Mass.) Publisher.

A despatch from Pamplona, Spain, says an appeal to arms in defence of the fueros, signed by Basque and Navarre committees, is circulating in Navarre and the Basque provinces.

It is currently believed in Egypt that Rattib Pasha, who went out to "Croc and Terry" the Abyssinian warriors, has been captured with his staff near Massowah.

The man who played the organ at Notre Dame at the coronation of Napoleon I. has just died. His name was Michael Engelbert, and his age ninety-six.

"Unmodifiableness" is one of George Eliot's new words. Up to Sept. 27th, 4,071,313 paying visitors had passed through the tunnel, and had and fifteen days the Centennial Exhibition has been open since the 10th of May. The noble army of dead-heads in that time numbers 1,365,569.

The carelessness of some people is shown by the British Post Office Report for 1875, from which it appears that £500 in cash got blank notes, and nearly £5000 in checks were found in blank envelopes.

There are in the United States 6,000,000 farmers, 1,200,000 tradespeople, 2,700,000 mechanics, 2,650,000 professional men, 43,000 clergymen, 46,000 lawyers, 128,822 teachers, 62,000 doctors, 2,000 actors, 6,200 journalists, 1,000,000 laborers and 975,000 domestic servants.

Yellow fever is still alarmingly prevalent in Savannah. The Mass. Society for the Prevention of Cruelty to Animals has notice that the sum of \$2,500, bequeathed to it by Miss Harriet A. Deane, late of Salem, is ready to be paid by the executor of her estate.

A farmer who brought a load of apples into Warren, R. I., last week, not finding a sale for them, left them to be given away. This is an incident much better to hear of than that other of an apple-seller in Boston, who preferred to throw his stock overboard, and did, under similar circumstances.

WOMAN. Chased with fine gold her woman's page appears, And rich path with an abundant bliss; Dost thou, my dear, my dear, my dear, my dear, Praise when aright, forgiveness when amiss, Else east her o'er despair's unknown abyss, Or add fresh fuel to her scorching fears? Bless'd part of life, she is life's very source; Dispensing not alone the necrotic course To the frail but she bears, but to the swain, The hero and the hero's very core, Grants a perpetual harvest to sustain, Life's sweetest stream from an exhaustless vein. —F. P. A SONG OF AMERICA AND MINOR LYRICS, by James Lick.

John says that the presence of rats about a house is really gnawing-eating. The new Sultan is reported to be very liberal in his views. He is for enlarging the freedom of the press, the suppression of slave-dealing, and wishes to promote the education of Turkish women. The indicative mood, present tense, of the verb to go, should now be rendered thus: I go to Philadelphia; You go to Philadelphia; He goes to Philadelphia; We go to Philadelphia; They go to Philadelphia; They all go to Philadelphia.—Buffalo Courier.

Movements of Lecturers and Mediums, N. H.

James M. Choate has located in Portsmouth, N. H., where he is holding ten spirit circles, at which he gives the names of from ten to thirty spirits at a sitting. His circles close with an address of some thirty minutes, given by him in the trance condition. His efforts are creating a lively interest in spiritual matters.

Mrs. Clara A. Field will speak in Hospitaler Hall, Sunday, October 8th, at 10 1/2 o'clock, A. M. She would like to make other engagements to lecture. Address 55 Lorange street, Boston, Mass.

Mrs. Mary M. Hardy has resumed, at her residence, 4 Concord Square, Boston, her Sunday evening sances for the materialization of spirit-hands, and for obtaining paraffine molds of the same.

Warren Chase may be addressed during October at Ottumwa, Iowa.

W. L. Jack, clairvoyant physician and medium of Haverhill, Mass., will be in Philadelphia, Pa., on the 11th of October. He can be found for a brief season at 921 Green street, that city.

Thomas Walker, the young trance speaker, has been lecturing in Ohio and Michigan for some time, and large audiences have listened to him with marked satisfaction. He is now in Iowa, moving on gradually to the Pacific States. He awakens a deep interest in Spiritualism wherever he speaks, and G. B. Lynn is meeting with excellent success in New Haven, Conn. The press give lengthy reports of his addresses. Mr. Lynn will speak in Philadelphia in January, 1877. He is ready to make engagements for November and December. Address him at Portaca street, New Haven. Joseph D. Stiles's address is, till further notice, Weymouth, Mass.

Mrs. T. J. and Dr. T. J. Lewis have removed to 145 Waverly place, corner of Fulton avenue, Brooklyn, N. Y.

Dr. H. P. Fairbairn is at his home in Greenwich Village, Mass. He would like to make engagements wherever his services as a lecturer are desired. Address him as above.

Andrew Jackson Davis Testimonial Fund.

(ENGLISH COMMITTEE.) LIST OF CONTRIBUTORS TO THE SEPTEMBER, 1876: C. B., per Benjamin Coleman, Esq., forwarded £ 5 4, direct to Mr. Green 25 0 0 Charles Blackburn, Esq. 20 0 0 William Webb, Esq. 10 0 0 "Nicomachus" 10 0 0 Thomas Grant, Esq. 10 0 0 Alexander Calder, Esq. 5 0 0 P. B. Harrison, Esq. 5 0 0 Mrs. Catherine Terry 2 0 0 Sir Charles Isham, Bart. 1 0 0 Miss G. 1 0 0 N. Y. 1 0 0 G. G. 1 0 0 W. H. Harrison, Esq. 1 0 0 Mrs. B. 1 0 0 S. T. 0 10 0

Per Mr. James Burns's list in The Medium and Psyche, 8th Sept., 1876, viz.: Miss Jane Jennings 5 0 0 Mr. W. Jenkinson 1 0 0 Mr. Burns's Lecture 2 4 5 "Nicomachus" 1 0 0 A Grateful One 1 0 0 M. A. B. 0 10 0 F. 0 10 0 Mrs. Col. Bodd, of Boston 0 10 0 Col. P. Greck 1 0 0 Mr. Brock 1 0 0 Mr. B. Worley 1 0 0

A. C. Swinton, Esq. 8 10 0 Countess of Cashness 70 10 0 £23 4 11

The above shows that our English friends are actively engaged in a worthy object. We hope the Spiritualists of America may still continue in the good work of swelling the Davis Testimonial in this country. Contributions for the purpose may be sent to Wm. Green, Chairman of the Committee, 1238 Pacific street, Brooklyn, N. Y., or to C. O. Poole, Corresponding Secretary, Box 989, N. Y. Post-office.

Spiritualist Meetings in Boston.

TEMPERANCE HALL, 488 Washington street.—Spiritualist meetings every Sunday, at 10 1/2 A. M. and 2 1/2 P. M. Good mediums and speakers always in attendance. F. W. Jones, Chairman.

Rochester Hall.—The Children's Progressive Lyceum No. 1, convened as usual at 10 1/2 o'clock on Sunday, Oct. 1st. There was a very large audience present. The exercises were of a pleasant character, and afforded general satisfaction. Mrs. M. V. Whittier read a beautiful poem entitled "The Vanishers." Mr. Dearborn rendered a harmonious solo, and the children contributed as usual their music and recitations, which added to the interest of the occasion. Mrs. C. Fannie Allyn made an address to the children, and near the close of the session a lady from California (name not obtained) said a few pleasant words.

JULIA M. CARPENTER, Cor. Sec'y. CHARLESTOWN DISTRICT.—Townhall Hall.—On Sunday, last the first of a course of afternoon meetings was held in this place at 3 o'clock. Mrs. C. F. Taber, of Boston, was the speaker and medium. The meeting was well attended and interesting. Mrs. Taber will speak in this hall every Sunday in this month at 3 o'clock P. M. A small fee will be taken at the door to defray the expenses of the meeting. C. B. M.

To the credit of Spiritualism, it is not and never has been a sect, and should it ever retrograde and crystallize into that, very likely "Ichabod" will have to be written over the door-panels of its temple, for its glory will have departed. "Spirits" excepted, Spiritualism is liberal and progressive, and we should be sorry to see it take the back track.—Boston Investigator.

Convention in New Hampshire.

The Spiritualists of New Hampshire will assemble in Annual Convention at Washington, N. H., Friday, Saturday and Sunday, Oct. 20th, 21st and 22d. We, after a careful consideration of the present condition of Spiritualism within the State of New Hampshire, are glad to see that the time has arrived for a New Departure in Spiritualism, such as would more fully set forth a code of moral laws suited to the demands and requirements of the age, and the uplifting and nobler inspiration, which would lift the trembling curtain between the two worlds, revealing the spiritual as the ultimate and permanent basis of all existence, and the burning of old; and aid in the organization of societies and associations for work and the promulgation of Spiritualism, and the advancement of physical, moral and intellectual culture, rather than for the discussion of untenable, licentious, vague and unscientific doctrines.

We feel that in unity alone strength can be found, therefore we would organize our forces for the purpose of tearing from Spiritualism all fang and parasitical doctrines which have attached themselves thereto, destroying its vitality, and tainting its life-blood with the poison of dissimulation. We invite all those who are in sympathy with this call to assemble at the place named on the days here mentioned. The Spiritualists of Washington are noted for their hospitality, and will provide for the entertainment of as many as may desire. Good hotel accommodations can be obtained at the Lovell House at reasonable rates.

The services of Rev. J. E. Bruce, M. D., of Newburyport, Mass., and Geo. A. Fuller, of Boston, Mass., have been secured for the entire Convention. Also a good test medium is expected. Come, come, come all who have interest in this new movement. GEO. A. FULLER, Sec. DR. SYLVESTER WOOD, GEO. S. MORGAN, A. LINDSEY, M. D., J. W. COOK, Ed., &c.

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