

THE SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

AN EXPONENT OF THE

NO. 1.

The question now comes up—"Why did not Col. V. take the deed in his own name?" The reasons are good, but they are not important to the public. Another question—"Why is the Minister DeLong silent when the thinking public demand the truth?" I do not know why he does not give interviewers the benefit of his interesting experience. One thing is positive: private he is frank in his avowal of angel aid in the matter. The *cathe* where I heard the story was at the house of Mr. and Mrs. E. G. Baker of this city. The small audience was composed of persons of various creeds. All of one accord declared that Mr. DeLong had good cause for believing in Spiritualism. What he *does* believe I do not know. He made his statement and left us to decide for ourselves. H. F. M. BROWN.

Virginia City, Nev., March 8, 1874.



## Diakhaism.

CLAIRVOYANT TRAVELS IN HADES.

BY A GARDNER, LONDON, ENGL.

I am very far from assuming there is no ground for believing in the "Spirits of the Dead," or A. J. Davis, but I think there is a place nearer home which has not been sufficiently attended to, which is the reason I intrude the following pages on the readers of spiritual publications, that they may be induced to make further investigations in the same direction. Hades is on the earth, under the earth, in the sea, and, indeed, everywhere about the earth, including a great portion of the atmosphere. Here millions of human beings, who had a physical existence on earth, continue to live—some for a very long time, and others for a shorter period. Some in ships, some in houses, many in the woods, and millions in the air. Many sleep, and others are hallucinated so as to mis-observe their position entirely. And this state results, very often, either in intense pain or unbounded happiness. At other times, brief intervals occur, and they find themselves comparatively much in the same position they were in while they lived here.

Some time ago, I wrote out quite a number of epitomized sketches of clairvoyant experiences among the inhabitants of Hades, but I considered there was not then sufficient interest—even among Spiritualists—to warrant the publication of what I know of the matter. At present, if I am not premature, I will not overdo the thing by a large book, but confine the matter to a few pages, which will neither embarrass the reader nor the publisher. They refer, firstly, to the phantom ships, and their crews, so often seen by partially clairvoyant people on the ocean, who have no ability to investigate the matter any further. Those ships are real and belong to Hades, containing men, as well as other things which have lived here.

While we were investigating this subject, the spirits took the medium among those phantom or magnetic ships, so that the knowledge we gained was most thorough and complete. They went on board one ship, where they found the captain, mates, and all the crew, just as they had been in the ship that had been lost. There were on board two clergymen, three missionaries, and their wives, a doctor and his dog, a poor Irishman and his wife, a young lady, who was strong and beautiful, and a young gentleman. The missionary women were urging the last named to marry, but they resisted all their arguments. They spent their time in the usual way. The clergy preached and prayed, sang hymns, and talked about Providence. The young lady and gentleman were disgusted with their dry, dogmatic style, and seemed to be more punished with their companions than anything else about them. They are supplied with food from the magnetic essences of substances they are able to attract. A turtle of monstrous size came on board to the cook while the medium was there. This same turtle had been fresh killed for some of the epicurean blacks, perhaps, in some place not far distant. His magnetic turtleship would be straightway attracted to the ship to form a repast for the spiritual mariners, and their missionary passengers, who fully believed that Providence had sent them the feast in answer to their prayers. My father, who was with the medium, was visible to the young lady, and conversed with her, but she was not ready to be released, though she was, perhaps, the most likely person there. The young gentleman was a student apparently, and immersed in his particular studies. The doctor was peculiar for nothing but his dog. The mate went to take an observation, and when he told them the latitude they were very pleased, as they said they were in 31° N. L., yesterday, and were making toward the Caribbean Islands, where they would get a fresh supply of provisions to serve them till they got to the Cape of Good Hope.

As soon as these ships come within a certain distance of any land, the magnetic repulsion is so great they are driven back, and so they are kept for years traversing the ocean between some two magnetic points. Thus these spirits had been six years on the Atlantic, without being able to account for their strange adventures. They had no idea they were dead, and the clerical way of accounting for it was quite Orthodox. They said Jesus Christ had suffered for the sins of the world, and they were suffering for their own sins. My father often spoke, while they were speaking of their condition, though he was not visible to them, and they ascribed the voice to the devil. The Irish couple continued quarrelling very much, and the cook went down to the cabin to see if he could quiet them, but to no purpose. At last my father and the medium went down, visibly. He said, "What is all this quarrelling about?" Biddly turned round and said, "An' what is the likes of you coming to meddle between me an' my man for?" He left them as he found them. Michael was longing for something to drink, and uttering his constant complaints about being fered to abstain from the whisky he so dearly loved. His wife was only the other side of the same picture of misery. "She was always busy darning and performing such operations as cleaning the seats. The ladies employed themselves in sewing, knitting, and other needlework common to their rank. But their work had a tendency to disappear. One lady said she had knit nine pairs of stockings, and they had all gone, and she was mystified about the disappearance of her work more than the clergymen about the ship never getting to land, for they had a reason—Providence!—and she had none.

There were several animals on board beside the doctor's dog. There was a cat and some kittens, two cows and a pig, which they had no necessity to kill; for it appears that the strong desire of the magnetic body for food attracts fish and other things to them, when killed within a certain radius of the place where the ship is floating. The serious studies of the young gentleman would be a great help to him, for they keep the mind quiet, and the spirit gains strength under these circumstances. The clergymen and missionaries were punctual in reading prayers, preaching sermons, and taking the sacrament. Their manners were demure and sanctimonious, and the tone of their voices dry and drawing—anything but cheerful, and not calculated to inspire the people with feelings of happiness. One of them played the flute, and that was a relief from the monotony of their conversation. There were hundreds of ships in sight, of the same kind, but they did not go on board any other on that occasion. They saw a number of people clinging to a wreck; some were swimming around it. One woman, with her hands clasped, seemed in great agony. They are fortunate who get a good ship, as it is a terrible state to be compelled to cling to rocks and wrecks for many years. All more or less, have trials till they are released; but it is of great consequence to such persons that they should be freed from a state of alarm. None of the ship's crew above alluded to had any conception they were dead; and that was well for them till they had time to get more strength and information.

On the following day they went to the same seas, and on board another ship. There were two Catholics, several Protestants, two doctors, and a young lady and her father, besides the officers and sailors of the ship, on board. My father began to talk to the Catholics, and they called him a madman and a devil. One of them was magnetized, but he clung to his cross, and cried so hard to the other to deliver him from the devil, that he was left in that state which would be a real hell to him for years to come. The Protestants, who were Scotchmen, held up their bibles as a defence against the attacks of the "devil." They read passages, and pretended a great deal of piety, and said the Lord would deliver them from Satan. One of them took out his snuff-box, and, while taking a pinch, my father magnetized the snuff, so that he could get nothing done for sneezing. Every time he attempted to talk about the Lord and Jesus his olfactory nerves gave up, and there was a dead stand till he had done sneezing. This was a sad dilemma, for he felt the rebuke. Another was able to cough every time he attempted to utter any of his slang pietistic phrases, implying salvation by proxy. The physicians were studying, and that was the best position they could be in. The captain kept on smoking

his long pipe and longing for some grog, but that was an article not to be had in that latitude. The old gentleman who had the daughter was translated, and that caused a degree of inconsolable grief to her; similar to the grief of any who lose their relations by the first death. She thought he had been drowned in the sea, and could not understand he had gone to a higher sphere of life. She was too young in spirit, or she would have been liberated with him. Another Scotchman had a broken leg, which he had got some twenty-one years before, when the ship had foundered. He was suffering from paralysis, too; and toothache was another enemy he had to contend with. One old lady was suffering dreadfully from rheumatism and many concomitants. One of her thumbs was damaged by grasping something when the ship was lost. She could not get her boot on for corns; and her complaints were manifold. This lot of people had been generally injured by the wreck and carried their physical ills in the magnetic body.

They went into another ship, where there were many merchants from divers countries. There were Germans, Frenchmen, Englishmen and Turks, besides a Jew. The Germans were taciturn, and the Frenchmen did the talking. My father asked the Germans a question, and they eyed him with a keen, twinkling glance, but made no reply. He turned to the Frenchmen, and got a dozen answers, but no reply to the purpose. Then he spoke to a Turk, who began a rignarole about business, Mahomet and tobacco. They were all alike—utterly unprepared for any further development. The Englishmen were fond of talking about their honor, and their bravery in the defence of their country.

The next day, when they visited the ships, they seemed to have been between the Canary and Cape de Verde Islands, as the medium's hand was controlled by one of the spirits to write—"I heard the Captain say we were in 29° 7' N. L." They went on board a ship which was bound for the East Indies, and had been from the time of the wreck years before. There were men of many creeds among the passengers, including Brahmins and Buddhists, whom my father conversed with till they approached a port where they took in provisions, and did considerable trade with the natives. One of the passengers was a Catholic. He took out his cross and went through the usual ceremonies and gesticulations in token of reverence for it. The Buddhists had some representations of their deities, which they also worshipped. My father magnetized the hands of the Catholic to his cross, so that he could not get them free, which much astonished him. The man up the mast began to cry out, "Land ahoy!" and they all became boisterous with the expectation of having a change and getting ashore; but as it is the usual way with those on board these ships, they could not land; and some of the ships cannot come near the land. However, they came sufficiently near to trade with the native spirits, who brought an abundance of sheep, goats, pigs, vegetables, and fruits of many kinds. The scene on board was like a fair, for the traffic was considerable. They paid for all they got with the current coin of the country; and though it was magnetic money, it was much solidified, and would pass a considerable time before it dissolved. There is much hallucination about the trading of these spirits in Hades; but it is not all deception of the senses, but mostly real, and as necessarily, for they get what they require by trade without defrauding others. The animals that were brought on board were the spiritual part of slaughtered beasts; and they were of the same form, and serve for food just as the external carcass serves men in this life.

Mr. Davis says, "Men and women are immediately after death exactly what they were before that event." Then he denies it by saying, "They are not the victims of uncontrollable passions." If they lose any passion, good or bad, they are not the same. He is right when he remarks, "Passions and vices do not inhere to the spirit—they pertain and adhere to the constitution of the soul." That is what I understand; but the spirit carries with it the "soul body," or "spiritual body," and it is frequently dominant for a long period, and that is the state of punishment that awaits the world of undeveloped men.

When the ship left the port she was much crowded with the merchandise and provisions they had laid in. My father took the medium about to the different parts of the vessel to view the various productions of the climate. They had previously been on shore and seen the dwellings of the people, and their ways and customs. The merchants were eagerly discussing the subject of their gains, and trying to trade with each other; so that it was difficult to get to them to speak of their state. He spoke to one, who let them see what he had purchased—a stock of cattle and different animals.

After conversing with several, they left that ship, and went to another, which had been twenty-eight years on the sea, and could not come near any land. There were four missionaries on board and three ladies. My father asked them where they were going, and they said they were going to preach the gospel to the poor heathen. He said, "What gospel?" They said, "The gospel of Jesus Christ." He told them the heathen were not to be taught such doctrines as they had imbibed; but men capable of understanding, in all countries, were to be taught the truth of Nature, and no false ideas. After much reasoning with them, they seemed well pleased that he had come to relieve their monotony. He magnetized one of them, who made his escape to the second sphere.

Then they entered another ship, where there were a number of passengers, both men and women. One lady was knitting or using wool in some way, whom he spoke to, and she brought out the cross for protection against evil spirits, so he caused her wool to vanish, which distressed her very much. They then went up to the second sphere, where the medium was much instructed.

Mr. Davis tells us the physiological color of races does not continue in the spirit-land. And he assumes that color has its origin in moral development. I can only say that all the spirits this year have been liberated from the old magnetic body have retained their color; with this difference only, the color was always seen to be more perfect, whether black or white, or any intervening shade.

The next day they went to the same place. The medium calls it Port Prahia, and describes it as a small town, where spirits are occupied with the usual routine of business common with mortals in that part of the world. They went into one of the small wooden houses which was painted, and had a shade in the front which served as a shop where the owner was selling a variety of hardware trinkets. My father asked him the privilege of seeing through his establishment; which was granted, with the understanding that some purchase was to be made. He did not buy anything, but gave him some magnetized snuff, which pleased him much, only he could not tell what to do with it till he was initiated into the mystery of the art of snuff-taking. He was well up in the art of drinking rum, though, and kept himself pretty much intoxicated. This state had been habitual in his first state, and his soul craved still for the usual potations. They went into another small edifice, where two women were the occupants. One was smoking; and they were engaged in selling their goods. They then sailed for a time in the ship they were in the day before. They found many passengers; among whom was a Catholic monk, a Turk, and a Scotchman. The monk was of Spanish origin, and had been at some convent in the East. The Turk had a sword of great value, in his estimation, which he displayed to the company as a thing of vast importance. The Scotchman was a worshiper of another kind: his bible was the shrine before which he prostrated all his faculties. The captain had enough to do to mind the sailing of the ship and his log-book; and the crew had to mind their several duties. However, the captain came where my father was showing the medium, for a few minutes, the way to take a sketch of the horizon and the far-distant Cape de Verde Islands, and he said, "What are you doing?" "I am teaching the medium to draw," was his answer, at which name he was sorely puzzled. My father made many efforts to arouse the men in this ship, but there were none of them ready. He had with him a small vial containing some fluid

like water, which he showed to them, and they brought glasses of water, into which he put four or five drops of the fluid, which turned the contents of the glasses into first-rate wine. He got from them three small fish, and he augmented the number to nineteen. Then a piece of bread was made into a great number of loaves. These evidences of power, in connection with his sublime teaching, made a great impression on some of them, but they were not ready for further development.

Mr. Davis says, "The effects of a vicious life remain after death, but the causes cease to operate." And he will not have it that a man has any further desire for sensuous gratifications when he has parted with his physical body. But we have seen that the soul is still thirsty, and rum is still daily drunk and used. We also discover little change in the mental organism of the advocates of the different samples of theologic superstition. It is clearly a gradual work, implying many pains and penalties, before the spirit is disentangled from the evil of its earth state, particularly if the work of regeneration is not begun early here, and the individual does not live a long and natural life. The mind is, generally, a great obstacle to spiritual development, particularly when it is deeply impressed with any set of religious dogmas which it is unwilling to part with. Death itself does not obliterate religious ideas, however false they may be, in a short time, as some have supposed.

On the following day they went to the East Indies, and traveled along the burning coast, where the medium sensibly felt the great change of climate. They saw many spirits on the coast; and numbers of them were lying on the sands in the magnetic sleep. They went to a ship they saw at a little distance, by walking on the waters. They passed on board unseen by the crew, and went around invisibly and saw the passengers. There were many merchants. My father introduced himself to one by inquiring what he was doing; he said he was taking his grog. He inquired what religion he was of, and he said he was of none. He believed there was a devil—and thought there was not much proof there was a God—as he had never seen a man that was not a devil in some sense. He seemed tired of his circumstances; and had not many false ideas if he had no true ones. A Scotchman was operated upon magnetically, and made to stammer in his speech, so that he could not speak plainly when he was questioned about the bible, which might cause him to think in another direction from that in which his mind had run so long. They then went into the cabin and found another class of passengers. My father entered into conversation with a lady, who said she had been nineteen years and three months in the ship, and it had not yet reached its destination. She said they were going to Calcutta, where she had a father, brothers, and some other relations. She said she belonged to the Society of Friends; and she was dressed in the Quaker garb. She said she believed in the Lord, but had no faith in ghosts—not having any idea she was dead. She was not prepared to be released, but she became somewhat impressed with the conversation. My father told her he would come back in nineteen years, if she would give up her old ideas. There was a Spanish priest, with his dagger and cross, whom he talked to also. He flourished the dagger as if he was determined to defend the cross with it. My father told him to hold it up; he did so, and it became rusty. He was informed that nature had done that, and the cross could not undo it. He was much incensed at the indignity that had been displayed toward his means of defence, and the emblem of his religion. The many signs that were given, and the serious lecture that was delivered in this ship, would take up much space, and I cannot do justice to the whole at present.

The day following, my father appeared to the medium, knocked on the table, and showed some papers. He read portions of one which he termed a "Complete Guide." He then put the medium into the trance state, and they went off to the Indian Ocean. There they entered a ship that was fast bound on a rock, and had been for years, serving as a refuge for shipwrecked and drowned mariners and others. There was an Indian juggler in that ship, who did very many curious things which very much amused the medium. He floated in the air, danced on the sea, turned water into wine, and caused a serpent to vanish from his hat while it was on his head. They afterwards came on shore and climbed some jagged rocks on the coast, from whence they saw a ship at a distance, and went to her. This ship was afloat, and the sea became boisterous, which put the crew and passengers in a sad fright. They seem to go into the same state of frenzy and excitement they had been in at the time they were wrecked, whenever a storm occurs. When the storm ceases, they return to a state of quietness, and go on in their usual business. There was a Jew on board, who was trying to teach an Irishman and a poor Indian the way to get money. The Irishman said he sold liquors, but he could not get any profit out of them. The Jew's prescription in this case was this: take a bottle and fill with water, and put a little stuff in to color it, then sell it for wine. He showed the Indian how he could do, by taking a piece of glass—made to look like a diamond—to a passenger, whom he persuaded, with much ingenuity, to buy. The man made the purchase, and the Jew came back with a handful of money, to the astonishment of the poor Indian, who was still unconvinced of his ability to make money in that or any other way.

My father delivered a suitable address to the passengers generally, which had a good effect, and was well received by them. Some of them wanted another discourse; but the Jew said he would like to have "a discourse on the way to make money." Some manifestations were then made by turning water into wine, rum, ale, etc. Then he discoursed some time to them on the effects of a bad life, which Nature always visits with pains and penalties. He then sounded a trumpet, which was answered from the second sphere, and the magnetic cloud and instruments descended, and one man was released and taken up. When the medium came out of the trance, he read some good instructions. Another played harmonious music, which seemed to come from all sides. Many other phenomena occurred which it is not necessary to relate here.

[To be concluded in our next.]

### Spiritual Impressions.

A recent number of the Athenaeum contains a long biographical article on the late Mr. Cornelius Varley, and gives a brief notice of his son, Mr. Cromwell Varley, F. R. S. The scientific career of the latter is well known, but it is not so generally known that being an expert swimmer he has saved five persons from drowning—three in the Hampstead Ponds, and two in the Regent's Canal. He has been presented with a testimonial by the Royal Humane Society in consequence. He was blown up on board the Cricket steamer in 1847; being at the time close to the centre of the vessel, he was covered in an instant with steam and red-hot cinders. He instantly rushed to the side and sprang overboard, sustaining no injury beyond the loss of a suit of clothes, which were torn and burnt by the explosion. This is the sixth life saved by his being a good swimmer. Of this circumstance Mr. Varley says: "My aged grandfather, who was very fond of me, but who had at the time no idea that I was on the Cricket steamer, nor that any accident had happened to it, had an impression that I was dead, and sent up to my father's house to ascertain if I were alive, so strong was the impression on his mind. This seems to have been a communication from me to him, because at the moment the explosion occurred, I dropped my head, rushed forward, and sprang overboard, thinking I was dying. All was total darkness in consequence of the cloud of steam. The heat was intense, and I thought I should be boiled to death; I was also wondering whether I should find myself in hell or heaven. It is surprising what a flood of thoughts passed through my mind in that interval, which could not have been more than ten seconds; yet it seemed to me a long, long while before I felt the water which I was so anxious to descend into."

Would you live with ease, do what you ought, and not what you please.

## To the Thinkers of Boston—Presentation of a New Science.

PROF. J. R. BUCHANAN:

DEAR SIR—Knowing that you have long been an earnest student of the structure and functions of the human organism, and an original explorer of the more occult and mysterious phenomena of human nature—knowing also that some thirty years ago you announced your claims to discoveries of startling interest and importance, claims which have repeatedly been sanctioned by committees of investigation—we would urge you to improve the opportunity of your present stay in Boston to state your views on these subjects in a course of public lectures, with such proofs and illustrations as you are prepared to give. We trust that the spirit of this community is candid enough to appreciate all the truth you have to teach, however novel or strange. In this confidence we invite you to address us, our friends and the public.

JAMES FREEMAN CLARKE, WILLIAM R. ALGER,  
LEWIS B. MONROE, MARY J. SAFFORD BLAKE,  
DAVID THAYER, WINSLOW LEWIS,  
L. MACFARLAND, JOSIAH QUINCY,  
C. A. BARTOL, NAHUM CAPEN,  
WILLIAM LLOYD GARRISON, EPES SARGENT.

TO MESSRS. CLARKE, ALGER, LEWIS AND OTHERS:

GENTLEMEN—To you, and to all in Boston whose mental activity has been so influential and so beneficial for human progress, I propose to speak for the purpose of drawing your attention most earnestly to a new sphere of thought, in which you may find a higher and broader science and philosophy than is attainable by any paths that have heretofore been trodden. Such philosophy is rich in present and future utility—in that prospective wealth of human happiness which may satisfy the hopes of the earnest reformer and the enlightened Christian philanthropist.

If it be conceded that, in the language of Phavorinus, "On earth there is nothing great but man; in man there is nothing great but mind," it would seem that the study of man and mind should be the leading object alike of scientists and philanthropists.

If scientists, deterred by the supposed difficulties of the investigation, have neglected man to give their attention almost entirely to physical science, I would show them that the investigation is not peculiarly embarrassed by mystery or difficulty, and does not disappoint those who follow a strictly philosophic method, but yields the richest harvest that has ever been garnered.

It is already more than the third of a century since I entered the field, and more than thirty years since I first published the discoveries which not only rendered Anthropology a possible science, but (in the opinion of those who have studied the subject) completed its outlines, and placed it on the imperishable basis of facts developed by scientific experiment. This science, comprising the anatomical and psychic relations of soul, brain and body, which are strictly mathematical, embraces those divine attributes and possibilities of human nature which indicate its progressive future and those laws of life and sociology which may guide us to its attainment.

A generation has grown up since these discoveries were first presented by lectures, by experiments, by collegiate teaching, and by "Buchanan's Journal of Man," and many who welcomed their advent—the majority of my early friends—have gone to a higher world. The question may arise in the minds of the men of to-day, why science of such importance and demonstrability is not already enthroned and recognized by all. I might refer to the slowness with which any new discovery, even as simple as the circulation of the blood, advances to general recognition; but it would be more pertinent and true to say that I have neglected the duties of propaganda, and that there has been no lack of reception and appreciation wherever in the sphere of my labors I have imparted these discoveries to physicians, students, and medical professors, or submitted them to the investigation of learned committees. The first Committee of Investigation, at New York, in 1842, embracing names well known to fame, after witnessing my experiments, reported their conviction that my discoveries "had a rational experimental foundation," and opened a subject "second to no other in immediate interest and important future results to science and humanity."

I might quote the reports of eight other committees, in different cities, endorsing my claims and expressing in still more emphatic language their conception of the importance, the certainty and the grandeur of the discoveries which had been presented before them. I might quote the elaborate descriptive report of the Faculty of Indiana State University, under the Presidency of Dr. Wylie, illustrating the science and narrating many experimental facts, portions of which were extensively published in 1843. I might quote the cordial approval and eulogistic language of my associate professors and medical classes during ten years at Cincinnati, more than five hundred of whom, as medical graduates, have held an honorable standing as practitioners, professors, clergymen or editors. Nor should I omit to mention the manly support of my views by the venerable and learned Caldwell, the founder of the most flourishing medical school in the West, and the notable repetition of my experiments in 1842, by Prof. J. K. Mitchell, of the Jefferson Medical College, Philadelphia.

I refer to these things to show that I deal not in debatable propositions or intangible speculation, but in science sufficiently clear and convincing to satisfy all who give it their candid and faithful attention. To be more explicit, I present Anthropology developed from its centre in the human brain, in which we find all conscious life, embracing the entire relations of the soul and body, with their laws of expression and development in oratory, art or business, in education, hygiene and character.

The encyclopedic character and multifarious aspects of such a science in its pathognomy, sarcognomy, psychometry, cranology, nervology, sociology, expression, physiognomy, comparative anatomy, education, aesthetics, etc., in all of which, except anatomy, it presents entire novelty of principles and facts, render it impossible that it should be more than briefly outlined in the single volume which I published, or in a brief course of lectures. Nevertheless I shall venture to trust your kind appreciation by giving three lectures on cerebral anatomy, pathognomy and psychometry, in which the basis and the deeply interesting fundamental principles of the new philosophy, with its applications in oratory and character study, will be presented at the Parker Memorial Building on Monday, March 30th, and the succeeding Wednesday and Monday, trusting that the great truths which have often been received with enthusiasm will enlist your profound interest.

J. R. BUCHANAN.

For the Banner of Light.

### RELIGION AND ITS VOTARIES.

Yes, Love is the watchword of duty,  
That lightens each burden we bear,  
Enfranchising our hearts with its beauty,  
And banishing sorrow and care.  
'Tis Love lights the heavens above us,  
And sheds o'er the earth its bright rays,  
Enkindling the spirits that love us  
To actions of honor and praise.

Let Faith her bright pinions outspread,  
Bid Hope mount and soar thus away;  
And Justice, with mercy indwelling,  
Shed Peace o'er the earth in its sway.  
Let Charity, kindly and trusting,  
Breathe hope to the down-trodden soul;  
Sweet Patience its mission now ending,  
As Love crowns and gladdens the whole.

Thus Religion its duty discloses,  
The virtues and graces approve,  
And each in its turn still disposes,  
The law of all goodness is love.  
Then haste to obey the glad summons,  
Religion its votaries send,  
Till all tongues shall swell the grand chorus  
Of Love to our Father and Friend!

DIAMONDS.—A note on the diamonds of South Africa, was communicated to the geological section of the British Association, during its recent meeting at Bradford, by Prof. Tennant. He said that the first diamond arrived in England from South Africa in 1867. It weighed 21 carats. Last year there was one of 110 carats, and this year one has been brought over which in its present rough state is larger than the Koh-i-noor itself, and which, when cut down, will probably not be much smaller than that celebrated gem. He gave a history of the Koh-i-noor, showing how it has been reduced from its original weight of 787 carats to 102 carats, its present weight. It is a great mistake, said the speaker, to suppose that, because the diamond is the hardest substance known, it is not easily fractured. He showed by means of a diagram the fractures that had been made in the Koh-i-noor, and remarked that the diamond is, in fact, one of the most brittle stones we know of.



Written for the Banner of Light.

## THE BRIGHT BEYOND.

BY HENRY HITCHCOCK.

In the Land of Peace—the Bright Beyond—  
Where bliss and beauty e'er unfold,  
Its charms exceeding hopes most fond—  
Ay, more than song hath ever told;  
There loved ones dwell and gladness feel,  
And God, in gratitude, adore;  
Where every sweet the hours reveal,  
But tell of joy forevermore.

Though grand the deep cornelian hue  
That decks at sunset, all the West,  
A grander scene awaits the view  
In realms where all the pure are blest;  
And glories that at noon shine  
When the Day-King proudly tips the dome,  
All pale before the Light Divine  
That illumines the Spirit-Home.

The Jewels of the starry sphere,  
Our spirit friends oft times forego,  
And swiftly to his drawing near,  
These joyful tidings whisper low:  
"Death is but the gentle hand impelled,  
That opens wide the noiseless gate,  
And leads thee to the Better World  
Where sainted friends in kindness wait."

Oh, blest be God—our Father kind!  
Oh, blest be Infinite, true and just!  
The mortal form—not soul, or mind—  
Alone returneth unto dust;  
For when the feeble breath hath fled,  
And eyes to eyes no more respond,  
The prostrate clay alone is dead—  
The soul still lives in the Bright Beyond.  
St. Louis, Mo., March, 1874.

## Banner Correspondence.

## A Lecturer's Work—Phenomenal, etc.

DEAR OLD BANNER—I am drawing near your spiritual standard from whence your ample folds are waving all over the world. Nearly six months have I been on the line of march, doing duty, according to my best ability, at each stopping place, giving and receiving time and occasion required. At Washington I read the signs of the times in the contending elements that surround and pervade the old National Capitol. The people feel the decay of the foundations of former strength, and know that institutions reared upon them are surely tottering to the fall. Nature's divine germs are sending their green shoots up through these crumbling forms, and the watchmen on the tower, seeing them, cry out, "The dawn is breaking!" So we are moving on, through this financial, social, religious and political storm, to more harmonious conditions, and what we need is, patience and perseverance to work—wait and work. The seers are doing their best in all places where I have been. In Springfield the new hall is in use, and I am to speak in it in May. Philadelphia has Dr. Henry T. Child, whose unparalleled energy keeps him in motion to some good work all the time. Many a deed of charity will be credited to his account in the Book of Life. Very much did I enjoy my stay of two months there. It is very sweet to renew old friendships and form new ones, out of which we slip so much of life's real history.

The Society at Washington is presided over by Col. J. C. Smith, who is well known by thousands, and whose sweet and lovable wife provides with equal grace and ability over the realm of home, where I was kindly entertained, and had the honor and pleasure of eating at the table with honest Senators, men who could not accept an increased salary, ground out of the laboring classes for their benefit; men who, in the future, will have the respect of those whom they protected from the selfish tyranny of their associates in office.

New faces appear at the hall in New York. Only a few of the old ones make their appearance. Mrs. Abbie Burnham and Dr. Hallock served in my place on one Sunday of my engagement, when I was sick. Just before leaving New York, I went with my dear friend, Mrs. M. A. Halstead—at whose home I was entertained during the last of my stay—to visit J. V. Mansfield and Dr. Henry Slade. The manifestations witnessed with both were remarkable. I addressed a question to Henry C. Wright, who, you will remember, gave me such a remarkable test four years ago by stopping my hand and communicating with full names given, and things of importance referred to. I think Mr. Mansfield to be one of the most convincing and reliable mediums in the country, and worthy the patronage of all seekers after tests of spiritual communion.

We then went to sit with Dr. Slade, and had that most marvelous manifestation of slate-writing. I need not describe it, as many have done so before me; but I may say that no rational person can sit at that table, with the slate or slates closed together, with a piece of pencil between, lying upon the side of the table opposite the sitters, and hear the sound of the pencil as it traces the lines, and accuse Dr. Slade of deceiving in that manifestation, if he could in all others. There came raps, that sounded genuine, having "the old ring," and touches, as of hands, pulling at our clothing. On opening the slate the following communication from Alcinda Wilhelm Slade, with whom, when in the form, I corresponded, was written in an intelligible style:

"MY DEAR SISTER, Mrs. T.—How pleasing it is to me to meet you, and your loving hand of spirit friends and guides that are present with you now, and ever present with you, when you are blessing those souls that are in want of light and truth. May you be spared to do good—for good you are doing. I can see the many hearts you have made light by your work."

You see I am not idle. I can do more good now, helping my dear and faithful husband, and shall stay by him as long as his life is spared, and then he will come to the arms of his ever-loving ALLIE.

Surely these two mediums are among "the tall palms that rise" to bless the sorrowing sons and daughters of the earth, and should be sustained.

And now, dear friends, all over the earth, may we gather the rich fruits and grains from seeds sown by us in times of toil and tears, and realize that we are making footprints in the sands of time, by which others, seeing, may be guided and comforted; and may we be true to the living God within each and every one, is the wish of

Stoneham, Mass., March 8th, 1874.

## In Memoriam—Christian Sharp.

BY DR. H. T. CHILD, PHILADELPHIA, PENN.  
Passed to the higher life, from his residence at Vernon, Ct., on Thursday, the 12th of March, 1874, Christian Sharp, in the sixty-third year of his age.

As one of the old and substantial pillars of Spiritualism, Brother Sharp merits more than a passing notice. As an inventor he ranked high, being the author of many improvements in various kinds of machinery. The rifle bearing his name, and him the honor of notoriety. He was much interested in everything that tended to promote the welfare and progress of mankind. He

devised numerous improvements in steamboats. One of his last efforts was a plan for raising trout, to which he devoted much energy.

Mr. Sharp has been identified with Modern Spiritualism ever since its advent, and in all the relations of life he made his Spiritualism known to those with whom he associated; he was peculiarly genial and pleasant in his method of presenting it; he was earnest and practical in his efforts to sustain our meetings, and was especially interested in the welfare of mediums, many of whom have been blessed by his liberality.

Our young friend and eccentric genius, L. Judd Pardee, after many ever trials, came to Philadelphia, at which place Mr. Sharp was then residing. His health was broken down; he had no means. He found in Mr. Sharp's house and with his family a home, in the fullest sense of the word; and for two years, while he was a great sufferer, and gradually passing over the river with a terrible disease, which rendered him exceedingly nervous and irritable, his every want was ministered to, with untiring devotion and tenderness.

Throughout Mr. Sharp's life Spiritualism was ever a beacon-light, and amid all the storms that came upon him, he ever turned to it in full trust and confidence, knowing that the loved ones would never fail to minister to him; and when the final hour came, it was like the morning star lighting up his pathway to the beautiful shore, where he was met and kindly greeted by the loved ones who had gone on before.

His funeral took place from his late residence at Vernon, on which occasion Mrs. Katie B. Robinson, of Philadelphia, who had frequently been the medium at his circles, was entrusted and gave communications from several spirits, describing his birth into spirit-life and his occupation in his new home. Bro. Pardee told how he had been enabled to take him to his own home now to rest, in return for the kindness he had received from him in his earthly home.

The First Association of Spiritualists of Philadelphia, of which Mr. Sharp was an active member for several years, held memorial services at Lincoln Hall on Thursday, the 19th inst., on which occasion addresses were delivered by Dr. H. T. Child, Katie B. Robinson, Sarah A. Anthony and others.

## New York Items, etc.

BY E. D. BARBITT, M. D.

The religious and temperance movements seem to be gaining depth here in New York, and I look upon the fact with pleasure, even if there is much that is unphilosophical in the manner of conducting them. The people run almost crazy after fashion, money and materialistic interests, and when their wild ambitions become humbled by a panic, it is a very good time to turn from the mortal to the immortal side of life, for the higher and more imperishable joys. It is wonderful to see the deep and broad current of spiritualistic research which is setting in from all directions! The secular papers abound more and more in that which appertains to it, and the churches are full of Spiritualists, or at least of those who believe in spirit communion. I have just met a staunch Presbyterian who would not give up the sweet intercourse with the beloved ones of spirit-life, and one of my patients—a good Methodist—communes an hour with her dear spirit-husband every night, while yesterday I was sixty miles distant saving the life of a good Baptist, by spirit aid. I believe the churches patronize the magnetic and spiritual healing more than Spiritualists do, although not as much in proportion to numbers.

By-the-way, what bungling terms people do use to describe this method of cure! We are called "rubbers," "rubbing doctors," "animal magnetizers," "mesmerizers," "spiritual doctors," etc. Animal magnetism is a word more than what a horse has; vital magnetism is a much better term—but what term shall include also vital electricity?—and what shall include the communication of these elements through manipulation? Magnetism is a very indefinite word, and would generally be understood by scientists as meaning the coarser mineral element. Psychopathy (accented on the second syllable) means soul-cure, and is a good word as far as it goes. The philosophy of all cure and all human development is the building up of soul and body together, and that generally through the instrumentality of soul and body. This, though beyond the general understanding of the church world, is beginning to be understood by Spiritualists, but the present inexact nomenclature comes from the ignorance of the people in the earlier history of the practice. This method of healing, which is already becoming a power in the land, generally combines the penetrating soul aura and manipulation. The word psychopathy, pronounced psychom-ahny, from *psyche*, the soul, and *pathos*, the hand, would be euphonic, and would convey the idea of soul and body together, and that generally through the instrumentality of soul and body. This, though beyond the general understanding of the church world, is beginning to be understood by Spiritualists, but the present inexact nomenclature comes from the ignorance of the people in the earlier history of the practice. This method of healing, which is already becoming a power in the land, generally combines the penetrating soul aura and manipulation. 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## Banner of Light.

BOSTON, SATURDAY, APRIL 4, 1874.

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### Volume XXXV.

With the current issue the Banner opens its thirty-fifth Volume, or the thirtieth year of its existence. We should be inexcusably negligent of what is in our thought and uppermost in our heart, if we did not embrace the occasion to thank all our friends who have so generously and sympathetically aided us in our arduous labors during this long term of seventeen years, and by not less candid and explicit in proffering charity and forgiveness to all such as may hold themselves enemies.

In this eventful period, in which struggles and anxiety have not been wanting at any moment, we have faithfully striven to perform the whole of our duty to Spiritualism and its believers, unimpeded by fear or favor from any quarter. How successful these efforts have been is just and discriminating public must decide. In fact, we are ready to accept its approval thus far as its decision, and a welcome one. We feel a profound assurance, we indeed know that we were summoned to the duties we have these years endeavored to discharge to the best of our ability, the evidences of the Spirit call being too numerous and plain to be suffered to pass unheeded. The superior intelligences announced the necessity which harnessed us to the ear of Progress, and so long as that necessity exists we shall do our best to carry out the plans of those in the superior life, that the millions in the earth-life may be fully illuminated in their souls respecting their destiny in the great future which stretches before us. This is a worthy work for mortals to be engaged in, for it concerns the deepest happiness of whose enjoyment the human race is capable.

With so beautiful a Gospel to spread abroad among mankind, Spiritualists should be the last to allow room for any personal feelings that tend to keep them apart, but should unite their efforts to publish and proclaim their divine faith wherever human ears may be open to hear. They should be one in their purpose to revive the power of a spiritual faith throughout the earth. Yet it is with painful mortification it has to be confessed that many in our ranks, in spite of the tender and impressive admonitions vouchsafed them from time to time by spirit-friends, still permit the lower to predominate over the higher faculties of their nature, and remain in a state of beligerency which inevitably detracts from the strength of the cause in which we are all engaged, and exposes the cause we all profess to love to the mercy of its enemies. It is quite time this condition of things was ended, and it is the solemn duty of Spiritualists to see that it is ended. Until they do it, it will be impossible for them to come into the heart and soul of a work that is to teach scientific religion, break the bonds of superstition, make the world of man a better place than it ever has been, and thus be the means of magnetically lifting up out of their low conditions the millions of spirits who are still suffering in consequence of a false education and unhappy conditions while in the earth-life. Alas, if the pioneers in this great and holy work did but comprehend their mission here, we feel sure they would send forth gentle thoughts to the erring and visit contempt upon none. We know how much they have had to contend with, and how sorely their patience has been tried. Our own personal experience has made us familiar with that. But remembering that charity is the sweetest blessing of life, let us all strive in the future to bury in oblivion the lesser good of our natures, and to exalt to broader and grander usefulness our higher and diviner faculties.

In conclusion, we would say to our patrons, in thus launching our bark upon the tide of another year, that as long as we are at the editorial helm of the BANNER OF LIGHT, we shall unflinchingly pursue the course marked out for us by those in the Superior Life, through whose mandate we were called to the position so long ago; and at the same time we hope to work in harmony with all—whether high or low—rich or poor, wise or ignorant—who are laboring that humanity may be the better for their having lived, feeling assured that compensation awaits them and us in the next sphere of being, however we may fare amid the shifting scenes of time.

The reader must not omit carefully perusing the extracts from the Journal of the Prince Emile of Sayn Wittgenstein, which we publish elsewhere, in regard to SPIRIT MATERIALIZATION. It seems to be corroborative of the statement Mr. Parker made some time ago through Mrs. Conant on the Music Hall platform, that he hoped within ten years to be able to show himself to those in the hall sufficiently palpable to be recognized. And may it not come to pass even sooner than that time, when such manifestations as are recorded by Prince Emile take place to-day?

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### The Last Assault on Spiritualism—By Lippincott's Magazine.

In the April number of Lippincott's Magazine a writer signing himself John Hayward has an article entitled "Among the Mediums." He tells us how he went the round of the mediums with a friend, to whom he gave the name of Henry Rost, and who, having been bereft of children and wife, was desirous of getting some consolation from the spirit-world. And so, Messrs. Hayward and Rost, having first called for information on Dr. Gray, of New York, one of the most venerable and intelligent investigators of the phenomena of Spiritualism, proceeded to the rooms of Dr. Slade, the well-known medium in New York City, gave him their cards and asked for a sitting. They were courteously received, and after the usual raps, a message was written on the slate. It was as follows: "God bless you, A. P. R." The initials were those of Rost's wife, Rost then asked a question, "the simple frankness of which," says Mr. Hayward, "indicated his faith," and the pencil wrote: "Yes, I am A. P. R.: banish all doubts. Heaven is shining in your soul."

After a remarkable experiment with an accordion, the two visitors left, promising to call again.

The next morning they were present, by appointment; and here we will let Mr. Hayward take up the thread of the narration:

"Being seated as before, the medium hit the point from his pencil, and dropping it on the slate, held it under the table, when almost instantly the scratching of the pencil was heard. It continued for several minutes, and when the slate was withdrawn, its entire face had been written over in a fair round hand, the pencil being nearly worn out. We read: 'MY OWN DARING: As now I am best by coming to the one that is the life of my soul, oh may you soon be best by the spirit of God's love, as you are by the loving spirit of your darling.' Oh, I have so much to tell you I cannot think what to say first. I am your loving A. P. R." My friend asked me to copy this, and suggested to the medium that if a pencil point were placed under the slate as it lay before me, perhaps the spirit would continue the message while I transcribed. This was done, and the slate to creep under my very eyes like a thing of life. I stopped my copying, and holding the slate, listened in amazement till the writing ceased. Bear in mind, a particle of pencil no bigger than a pin's head was placed upon a walnut-tabled—an inch in thickness and an ordinary school slate laid over it, and my hands—not the medium's—employed in holding it down. There was written: 'MY DEAR: I hope you will cast off all doubts, and always believe we are by you to bless and guide you in the true paths of life, so you can come to us as your father and I, as a human soul can come. Good-by! God bless your loving soul.' A. P. R."

Again this spirit was announced as exhausted, and we turned our attention to other phenomena. Raps were given simultaneously round the room; the tables would rise under our hands and drop violently to the floor; the slate being held at arm's length by the medium upon my head, my full name was written by an invisible hand.

I will not disguise the fact that in spite of these manifestations my faith in Dr. Slade had begun to wane. That he possessed an occult power which I did not understand, was evident, but the feeling had constantly grown upon me that it originated in his own mind. The writing on the slate either emanated from the consciousness of Mrs. Rost, or from his. As an abstract proposition, it was easy to believe it came from him as from her. I knew it had no accordance whatever with her tone of feeling or form of expression, while it was couched in just such language as he employed in conversation. Therefore, with all my anxiety to believe, I could not accept, unreservedly, these messages as coming from her. But this feeling I did not communicate to Rost.

After an unsatisfactory visit to Mrs. Dr. Kane (Margaret Fox), of which visit we will say more by-and-by, Messrs. Hayward and Rost went back to Dr. Slade; and here again, we will allow Mr. Hayward to describe the result in his own words:

"The Doctor welcomed us as disciples. By a singular caprice of memory he invented my friend's name, and saluted him as 'Mr. Henry.' When he withdrew for a moment, I suggested that this mistake would furnish an interesting test. If the messages received came from a member of the Henry family, we might know they originated in his mind. The Doctor announced his readiness, and we gathered round the table. 'The conditions were never so favorable,' he remarked. 'I am in a fine mood, and the atmosphere is full of electricity.' A miscellaneous rapping was heard over the room, a heavy chair appeared to move itself from the opposite wall to the table, and my own chair was wrenched half round, the Doctor's hands meantime remaining on the table at our feet. It was evident the spirits resorted, as it were, to the same expedient, and were resolved upon a firm and easy time. As soon as the slate was held under the table, the pencil wrote, 'I am so glad to see you again! MARY HENRY.' This was the hearty salutation of an old friend. The 'again' at least implied a former meeting. Rost looked at the slate for at least a minute with well-concealed disgust, and then handing it to me said, 'I never knew this person; perhaps she is a friend of yours.' I had not the honor of her acquaintance, but, comprehending the situation, I looked dubiously at the message for some moments and replied, 'I am trying to think.' The medium was clearly nonplused, but again held the slate under the table. A pause of ten minutes ensued. The pencil then wrote, 'The message was for me, and leaving us to infer that the address was determined by the Doctor's own intuition. I knew you a long time ago. MARY HENRY.' I asked, 'Where?' Fifteen minutes passed in profound silence; not a sound was heard, nor a faint note. The medium looked wistfully at Rost and inquired, 'Are you not Mr. Henry?' 'No, sir.' Ten minutes more of suspense. 'Strange! I can't account for it. The spirits never behaved so before.' Another pause. An idea seemed to strike the Doctor: 'Would my friend be kind enough to write a name on the slate?' He failed to stipulate that it should be that of a deceased friend. The scales were dropping from Rost's eyes, so he wrote the name of a living sister. The slate was held under the table, and again the pencil began to write. We had: 'We are all here, but a change in the air prevents our communicating, with the name of his sister attached. In his history Rost had written her last name intelligibly, and I noticed the spirit had signed it intelligibly. This might have been a coincidence. Her message very plainly indicated that the séance was about to close, and I wanted more of her signatures. I knew a few simple questions that appeared to foreshadow another sitting would be answered, notwithstanding the change in the spiritual barometer. In this manner I obtained half-a-dozen answers, in none of which was the last name intelligible. Looking at the slate, I remarked that I could not decipher the name, and asked the Doctor what it was. He did not know, but appealed to Rost. 'Mene, mene, tekel, upharsin,' he replied, pushing the chair back from the table.

There was no longer any doubt of the imposture. It is true, I think, the medium did not, nor do any of them, know the nature of the force employed. It will not do to reject all their phenomena as spurious; for though much is trickery, there is a large residuum which is as much a mystery to them as to us. But one thing most men who have given the subject any attention must know, and above all the mediums themselves—that the agency is not supernatural, but that it springs from and is dependent on the medium's own volition. The little pencil was as clearly directed by Doctor Slade's will as his hand was when he reached it out for his fee.

It may be imagined Rost's reaction was violent: his superstitious reverence for this man gave way to savage indignation. There was a

streak behind him of cerulean hue and an odor of brimstone for at least three squares. Slade had speculated on his affections, coined his heart to gold, and he thanked God for the good old orthodox hell to which he could consign the knave."

Here ended the interviews with Dr. Slade. Because there was on his part a mistake or misconception, or what Mr. Hayward calls "a caprice of memory"—because his clairvoyance failed him at this third interview, though it had been manifested in the most indisputable manner at the first, and some surprising physical phenomena had, as Mr. Hayward admits, taken place in his presence—Messrs. Hayward and Rost, in their simplicity, can conceive of no other hypothesis, in explanation of the failure, except that of "knavery," and "imposture!" "Slade had speculated," on poor Rost's "affections," and the "orthodox hell" was too good for the "knave."

Mr. Hayward does not appear to be altogether a simpleton. He admits that the medium "did not know the nature of the force employed." He says, in regard to the phenomena, that "though much is trickery, there is a large residuum which is as much a mystery to them (the mediums) as to us"—and yet, in the same breath, Mr. Hayward stultifies himself, and assumes to utter a slander, of the truth of which he can have no assurance, by charging "imposture" on Dr. Slade.

Now, if Dr. Slade were a clever impostor, is it very likely that he would so soon have forgotten the surname of Mr. Rost, and called him Mr. Henry? Do rogues so soon forget what it is a part of their business to remember?

"It is true," I think, "says Mr. Hayward, 'the medium did not, nor do any of them, know the nature of the force employed.' There is a large residuum which is as much a mystery to them as to us." How, then, after such admissions, can Mr. Hayward, as an honest man, charge "imposture" on Dr. Slade? Imposture means, of course, conscious imposture; but where is Mr. Hayward going to fix the consciousness? How can he presume to draw the line, and say, on this side lies imposture, and on that unconsciousness? His own language, his own narrative carries the full exculpation of Dr. Slade.

Who shall judge of the subtle inducements which go to derange, confuse, or disconcert what Mr. Hayward calls "the force employed"? How do we know that "the force employed" does not intentionally confound and mix up things, when the sphere of the parties present invites it by animosity, suspicion and an ungenerous, carping state of mind? A sifter gives the name of a living person, pretending that it is the name of a departed friend, and "the force employed" gives back deception for deception. How do we know that this may not be precisely in accordance with subtle psychological laws?

After all his concessions as to the medium's ignorance of "the force employed," Mr. Hayward, begging the whole question, and putting forth his mere unsupported assertion in the place of argument, tells us that the "agency," which, according to his own words, is "as much a mystery to them as to us," is not supernatural, but that it springs from and is dependent on the medium's own volition. And on this mere assumption, this begging of the question, he thinks he is justified in charging Dr. Slade with imposture!

If Dr. Slade, by his conscious volition, can tell the pencil what to write, why can he not by the same volition cause the movement of the pencil? What need for Mr. Hayward to talk of "the force employed"? Why not say, that when a slate is put on a table, and a bit of pencil is laid under the slate, and Mr. Hayward's "hands—not the medium's"—are "employed in holding it down"—the conscious will of Dr. Slade is not only suggesting words but causing the bit of pencil to write down those words? What right has Mr. Hayward to discriminate between the two acts, and say that the one is imposture, while the other is a mystery? Does he himself claim to be a seer, and to be privileged in the possession of a superhuman knowledge on this subject? If not, why does he presume to explain the thing, and say this is Dr. Slade's work, and that part is the work of "the force employed"? Mr. Hayward has admitted altogether too much if he wishes to impose on us his theory of fraud.

It would seem that he is too swift in his unfriendly conclusion. According to his own showing, "the force employed" manifested an inexplicable intelligence or clairvoyance by giving the initials of the name of Rost's wife, "A. P. R." We grant him, that because one part of the communication was true, it does not follow that the whole must be true; or that because the initials of the name were correctly given, "the force employed" was thereby identified with the spirit of Rost's wife. But this we do say: Mr. Hayward has no right whatever to take that part of the communication which was verified, and credit it to "the force employed," and then take that part which was neither verified nor disproved, and credit it to fraud on the medium's part. This is neither sound reason nor fair play.

The "form of expression," he tells us, was not like that of Mrs. Rost; "it was couched in just such language as he (Slade) employed in conversation." And so the whole of Mr. Hayward's proofs of fraud reduce themselves to a criticism of a form of expression—to a mere literary objection!

Now if Mr. Hayward had thoroughly qualified himself to pronounce upon these subtle psychological manifestations, he would have learnt that in all ages of the world, the communications, supported, as in this case, by marvels, and purporting to come from spirits, have been tinged and modified by the mental character and capacity of the medium. As far back as the first century of the Christian era, we find Plutarch, who was a Spiritualist and a man of extensive culture, discussing these very difficulties. The Pythian oracles were often communicated in language that did not seem faultless to an educated taste, and that threw doubt on their spiritual origin in minds that had not given much thought to the subject. If the oracular verses came from Apollo, why this literary defect? To which Plutarch replies: "The first inspiration alone comes from Apollo, which, however, is adapted to the nature of every prophetess (or medium). . . . Voice and sound, expression and metre do not belong to Apollo, but to the woman; he only inspires her with the images and conceptions, and inflames her soul so that it can see the future."

Once convinced that clairvoyance and prevision had been manifested by the medium, Plutarch was too wise a man to charge her with imposture simply because her language was not above the level of her own intellectuality. "Whence came the supersensual, preternatural intelligence which she exhibited?" That was the vital question with Plutarch, as it ought to be with every man competent, by profound study of these manifestations, to recognize and esti-

mate their immense significance. But a swift witness, like Mr. Hayward, goes and gets tests and proofs of an abnormal power, in phenomena that ought to give him food for study and cautious meditation for a lifetime, and then abuses the medium as an "impostor!"

"Everything pertaining to the Deity," says Plutarch, "in and by itself is beyond our powers; and, when it reveals itself to us through some other agent, it mixes itself up with the peculiar nature of that agent." How much unconsidered truth lies in this simple passage!

Here we have the announcement of a profound psychological law, a study of which would go far to explain many of the seeming inconsistencies of spiritual intercommunication. Plutarch, it is evident, was deeply versed in the pneumatology of the ancients; and in the psychological knowledge connected therewith he had a great advantage over our modern speculative philosophers, such as Spencer, Lewes, Bain, and J. S. Mill, who ignore the amazing facts.

That the clairvoyance exhibited by mediums is not mere thought-reading (and what is thought-reading itself but a proof of knowledge got without the aid of our known senses?), we have often proved by the following experiment: Taking a dozen bits of paper, on each of which we had written a distinct name, we have rolled them up tightly into pellets, and so mixed them on a table that it was impossible for us to say what name was on any one pellet, and then the medium has given every name correctly, thus showing a power wholly independent of any knowledge he could have got from our mind. Was there not something more than thought-reading here? And with what reason can any one say that it was thought-reading alone which enabled Dr. Slade to give the initials of the name of Rost's wife? And yet if it had been thought-reading, there would still have been a great spiritual mystery to explain.

Mr. Hayward's language toward Mrs. Dr. Kane is even more unmanly and unjust than that which he employs toward Dr. Slade. Here is Mr. Hayward's account of some of the tests he received through Mrs. Kane:

"This medium is impressionable. Unlike her co-laborers, the trance-speakers, whose personal consciousness is assumed to be suspended, she simply relinquishes the use of her right arm—detaches it, as it were, from her will, and lends it to the spirit. The peculiarity of her writing is its being entirely inverted. She holds her pencil exactly as I hold mine, but it runs hitherward, from right to left, and the manuscript must be held between you and a strong light, with the written page from you, and read through the paper, or else reflected in a mirror. After a general rapping her hand began to write. The first message was: 'There are many here to greet you, and we are getting into communication with you. Speak to us as though we were near by your side, and then you will be able.' The time is not far distant when you will be permitted to witness the presence of spirits, and you will receive proof that will destroy doubt. A."

A loud rap was here given, and her hand wrote, 'There is one here who is waiting to speak with you. It is your old friend James—you will not know at this meeting who—or why I came.' Rost looked at the paper and shook his head. I asked if he had a friend James in the spirit-world. 'No, unless it be General L.' A loud, affirmative rap was heard, notwithstanding the assurance in the message that we should not know at this meeting who it was. The medium wrote: 'Still another friend. Close the shutters, and bid us to get more power. A.' The shutters were closed. 'Meet us again: I will come to you in a light, and bear in my arms a blessed child that you will recognize. Let my dear child communicate. A.' 'Is that the spirit of Antoinette?' Rost asked, his voice quivering with emotion. The answer was 'Yes,' and the ardor of my friend, which had been somewhat cooled by the irrelevancy of the messages, boiled up anew.

Miss Fox remarked that if the alphabet were written the spirits would spell their full names: a pencil running down the column and pausing an instant at each letter, when the proper one was indicated the spirit would rap. In this manner 'A. Phillips' was spelled. (The maiden name of Mrs. Rost was Phillips.) A gentle rap, scarcely audible for a few moments with great energy. Rost took the manuscript to the window and came back glowing with enthusiasm as he read: 'MY GOOD FRIENDS: On next Thursday evening, at half-past nine o'clock, be alone and quiet, and you will receive a token. Be alone, and watch for the token at nine and a half o'clock next Thursday night. BENJAMIN FRANKLIN.' I asked where we should be. 'It makes no difference, so you are alone and quiet. B. P.' We knew we should be in Hartford, and to remove all doubt I asked if the communication could be received there. 'Yes, the only condition is that you be alone and quiet, and watch for the token. B. P.'

As any experienced student of these curious manifestations might have anticipated, the message, signed Benjamin Franklin, resulted in nothing. No token was received at the appointed hour. Mr. Hayward says:

"A letter was sent (from Hartford) to Mrs. Dr. Kane saying we would call on her on Sunday morning at ten o'clock. Promptly at that hour we were at her door. 'She was not feeling well; would we call at three in the afternoon?' At three 'she had gone riding, but would return by seven.' At seven 'she was out to tea; call to-morrow at ten.' At ten next morning 'she was out shopping, but would certainly be at home to us at four.' At that hour 'she had taken a run into the country for a few weeks.'"

She had been given no clow to our disappointment in the Hartford letter; indeed, it was intentionally so worded that, if she had not practiced a deliberate fraud, she might have inferred the complete fulfillment of the promise. But the evidence of her trickery did not stop here, for in less than a month, as I was relating our experience to a party of gentlemen, one of them drew from his pocket an exact duplicate of our message from Dr. Franklin. This promise he had also failed to keep."

Mr. Hayward complains of trickery, and yet he confesses that on two occasions he and his friend tried to trick the medium. For example, in his account of his last interview with Slade, he says, "I knew that a few simple questions, that appeared to foreshadow another sitting, would be answered," &c., thus intimating that he put the questions by way of finesse; for he seems to have had no intention of having another interview. To those acquainted with these phenom-

ena, is it surprising that the deceivers were themselves deceived or at least baffled and misled?

Again, the Hartford letter of Messrs. Hayward and Rost "was intentionally so worded that if she (Mrs. Kane) had not practiced a deliberate fraud she might have inferred the complete fulfillment of the promise." That is to say, their letter was intentionally so worded as to produce a false impression on Mrs. Kane's mind. Mr. Hayward, while complaining of deliberate fraud on Mrs. Kane's part, confesses, substantially, that there was a deliberate fraud on the part of himself and friend. Thus like gets like.

No wonder that an impressionable nature, like that of Mrs. Kane, shrink, perhaps without knowing why, from an interview with persons practicing duplicity. She may have promised in good faith to see them, and some controlling clairvoyant power may have prevented her fulfilling her promise, and finally sent her off into the country to get rid of them.

We generally look in these cases for a motive. What possible motive could Mrs. Kane have, of her own accord, to deceive these and other gentlemen by telling them that Dr. Franklin would give them a token at a certain hour? Was it not directly against her interest as a money-making medium, to destroy her credit in this way, deliberately, gratuitously, and out of mere mischief? Is not the spiritual theory an infinitely more probable one in this case; namely, the theory that she acted under influence—under the influence of some careless or mischievous spirit who was quite willing to hoax these gentlemen, evidently disposed as they themselves were to play tricks, and, one of them, at least, disposed to gather material for a sensational magazine article on Spiritualism?

Let us look now at what these investigating gentlemen got from Mrs. Kane, in spite of their tricks, and their abuse of her. They got three remarkable tests from her; in one of which the maiden name of Mrs. Rost was spelled; in another the name of Rost's infant child was spelled; and in another the name of the child's Aunt Cinthia or Cynthia was spelled.

About this last test there was something so remarkable and so suggestive of spiritual intelligence, that one would think that any man, sincerely seeking for a great spiritual fact, and capable of appreciating it when presented, would have reverently bent his head, as if in the presence of an efflux from divinity itself, and have been ready to exclaim with Jacob, "How dreadful is this place! This is none other but the house of God, and this is the gate of heaven!"

We care not what the moral character of the medium may have been, whether high or low, pure or depraved—whether clad in new silks, or, as Mr. Hayward gallantly and generously describes Mrs. Kane, "dilapidated and threadbare"—here, at least, flashed forth the godlike, though out of the midst of rags and human weaknesses and limitations—here was an indication of a faculty wholly transcending all that we know, or can believe, of our mortal powers—a faculty manifesting a knowledge that could not have come through any known gate of the senses—a phenomenon settling at once the point in dispute between the two great schools of philosophy that have been doing battle from long before the time of Plato to our own day, and never more actively than now—the question, namely, whether there is a principle in man independent of his mortal senses, not circumscribed by his visible organism, not limited by the functions of the corporeal matter we can see, touch, and dissect, but inhering, we may fairly infer, in some psychical substance beyond the grasp of our senses and the testing of our instruments, at least in the present stage of science, and manifested to us through its own distinct, peculiar, and most astounding phenomena.

For what were the facts, according to Mr. Hayward's own showing? Rost, having in his mind an aunt now alive in St. Louis, asks the supposed spirit child, "Do you remember your aunt?" To which the answer was "My dear papa, I have an auntie here with me." And the name of "C-i-n-t-h-i-a" was spelled. Rost then remembered that his wife lost a sister, before he knew her, whose name was Cynthia.

It does not appear from the text that either Hayward or Rost was in the slightest degree impressed by this most remarkable proof of clairvoyance. By what power could Mrs. Kane, or "the force employed," have entered into the innermost recesses of Rost's mind and dragged forth to his tardy remembrance the name of a sister his wife had lost before he knew her? Whether we suppose Mrs. Kane did this by some transcendent faculty, or whether we suppose she got the knowledge in the way she may think she did, from a communicating spirit, it matters not. In either case the phenomenon is equally significant—a proof of a psychical sense, or, if you please, "a force employed," superior to all that we can predicate of our physical senses, and giving us therefore the most satisfactory assurance of a 'spiritual' organism, destined to supersede and outlast the material.

We have nearly done with Mr. Hayward. It is unnecessary for us to follow him much further at present. In his article the antidote goes with the bane, though he probably did not mean it should be so. Superficial readers may be misled by his conclusions; but no intelligent and thoughtful Spiritualist can read his narrative attentively without finding in it an ample confirmation of some of the great central truths of spiritual science.

Mr. Hayward represents a large class of half-way thinkers and investigators on the subject of these hyper-physical phenomena. The glib complacency with which he jumps to conclusions and makes facts bend to his preconceived theories, shows the hasty and superficial character of his studies and reflections. Spiritualism, he should know, has a past as well as a present; and before he dismisses in his jaunty way the great facts illustrative of spiritual action, he should explain to us how it happened that some of the wisest and best men of the past agreed fully with some of the wisest and best men of the present in regard to these occult and most significant manifestations? How happened it that Socrates, Plato, Cicero, Plutarch, Apollonius, Paul, Confucius, Augustine, Tertullian, Bacon, Glanville, Mather, Baxter, Blackstone, Wesley, Swedenborg, Goethe, Kerner, and many hundred more of the greatest men of the past, were in full accord with intelligent Spiritualists of our own day in reference to facts, the scientific establishment of which is one of the near prospects of the future, if it cannot be said to have already been accomplished?

These half-way, superficial investigators of Spiritualism speak with a sort of condescending pity of the "credulity" of Spiritualists. "Their credulity," says Mr. Hayward, "is to me almost



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## Anniversary of Mediumship.

the seventeenth anniversary of his control as public medium, on the evening of Saturday March 28th. The attendance on the occasion was large, and the exercises—chief among which was the welcome extended by all to the little daughter, Mary Olive, so recently born (Feb. 1874) to the gradually broadening cares and responsibilities of physical life—were varied and interesting. The services were presided over by Dr. A. H. Richardson, of Charlestown, and consisted of music and singing by Messrs. Fessenden and Hovey, the Misses Herriek, and Mrs. Emma Fessenden Bracket; an original poem from Judge Ladd, remarks by Dr. John H. Currier, of Boston, (who at the close of his speech laid a crown of flowers upon the head of the babe, instead of the usual "sprinkling," of the christening ceremony); John Wetherbee, Esq., Dr. Richardson, Dr. Grover (who returned thanks for the good wishes and floral remembrances of his friends and others; after which refreshments and a *moderately* dance closed the evening's pleasure.

**God's Poor Fund.**

Since our last report the following sums from the benevo-  
lent have been received, for which grateful thanks are re-  
turned. Funds so received are appropriated under the su-  
perintendence of spirit Theodora Parker:

J. K. Kendall, San Francisco, Cal.,	\$5.
Orin Ames, Atter, Ind.,	1.
A. Friend, Boston,	1.
A. E. M. Denver, Cal.,	1.
G. Torgerson, M. D.,	1.
S. C. Hays, New York,	1.
A. Friend, Nashua, N. H.,	1.
H. F. M. B.,	1.
<b>Total,</b>	<b>\$7.</b>

**Lester Day's Report.**

BUFFALO, March 24th, 1874.

COLBY & BENT: *Gents.*—Since my last report to you the balance I have received the following amounts on the Chester fund:

Unknown, West Randolph, Vt.....	.....\$
Wm. Skinner, Lyons, Iowa.....	.....
Unknown, Ilion, N. Y.....	.....
J. O. Goodale, East Tawas, Mich.....	.....
Thos. Wardale, Stacyville, Iowa.....	.....
Total.....	.....\$

With thanks, yours truly,  
L. DAY

**To Correspondents:**

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

W. F., JR.—Your interesting letter did not get here in season for this issue; but it will appear in our next, unless you object. The other documents will be used as soon as we get at them.

## Passed to Spirit-Life:

From her home in Wakefield, Mass., March 19th, 1891.  
Mary Perham, wife of Joshua Perham, aged 55 years.

To the bereaved husband, children and relatives.

A sudden event brought deep grief; but the light which spiritualism has thrown upon the nature of the departed soul is called to the aid of the bereaved, and their minds for many years, that for her who has gone a little while no more, as for themselves, this natural event had no terror. In all domestic duties and neighborly relations Mrs. Perham has well performed her part, and from the summit a well-spent life on earth she stepped into the higher sphere of being.

Rev. J. W. Burdette conducted the funeral.

**THEODORE PARKER  
A BIOGRAPHY.**

**Preface.**—The friends of Theodore Parker's ideas, as  
as the lovers of his person, thinking that his day was  
done, but was rather about to break, have long wished  
he might be introduced to a new public by a new biography.  
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