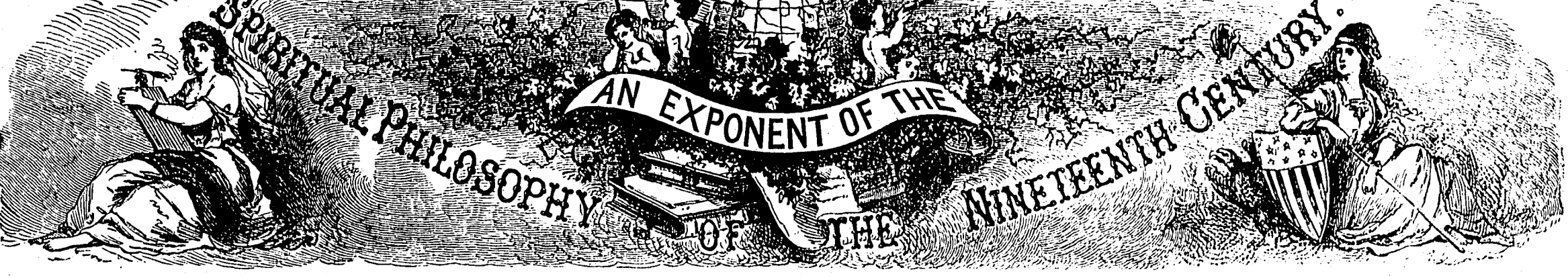


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## Free Thought.

### SPIRIT-MATERIALIZATIONS IN THE LIGHT OF COMMON SENSE.

BY J. M. ROBERTS.

To the Editor of the Banner of Light:

Since the dawn of Modern Spiritualism at Hydesville, New York, in 1848, the spirits of departed men and women have persistently striven to convince their mundane posterity of the indefinite continuance of their lives, consciousness, and individuality, after what has been called and supposed to be death. Having passed to "that bourne from which" it was thought and taught that "no traveler returns," and having realized that this teaching was an error most fatal to the genuine happiness and welfare of the human race, these spirit-benefactors have, with unselfish love for their fellow-beings, sought through long years to discover the means by which they could impart the knowledge they had acquired of the future spirit-life and of its true relations to man's earthly existence. At length, through the instrumental aid of the tiny rap, the first clearly recognized spirit-communication was given to mortal ears. Prior to that event all manifestations of spirit-life and spirit-return were attributed to a class of beings who had never had a mundane physical existence.

By that rude method of communicating thought, the philosophers and sages of the spirit-spheres were enabled to instruct those who were willing to hear and heed them, in relation to the steps necessary for more convenient methods of communication between spirits and mortals. As most appropriate to this preliminary glance at the origin and development of spiritual phenomena, I will here introduce the explanation which the spirits of Emanuel Swedenborg and Sir Francis Bacon gave through the mediumship of Judge John W. Edmonds concerning the origination of Modern Spiritualism. It will be found in "Spiritualism," by John W. Edmonds and George T. Dexter, M. D., page 365:

"It is now about one hundred years since Swedenborg proclaimed to the world that he had personal intercourse with the spirit land. It was the first instance since the days of Jesus that spirit-communication to such an extent had been known among men. There had been occasional instances during the previous fifteen or sixteen centuries, in which there had been spirit-intercourse, in which the spirits had made repeated attempts to open communion with man. But the intercourse through him, proclaimed to the world by him, was of a more extended and marked character, and had attracted the attention of mankind to a greater degree than anything since the crucifixion. When he died, unlike most men, when he entered the spirit-world, he knew all about the existence on which he entered, in consequence of his previous experience. He at once discovered how much of what he had taught was true, and how much erroneous; and how much it would benefit mankind if the knowledge he had acquired when in the body could be diffused abroad among them generally. In this respect he was far ahead of many who had long preceded him in their entrance into the spirit-land. He felt it to be at once his mission to endeavor to extend that knowledge, in order that he might elevate man from the depression with which ages of ignorance, bigotry, and superstition had afflicted him. He therefore devoted himself exclusively to that object, and sought for aid throughout the whole spirit-world; reasoning with some, importuning others, demonstrating to inquiring minds the reality of what they had no conception; calling on philosophers for their assistance, and upon affection for its aid; in fine, invoking throughout, by considerations not only affecting man's elevation on earth, but his elevation and happiness in the next sphere, their cooperation in this great work. This labor of his was conducted with the earnestness that could flow only from the most settled and thorough conviction of the reality and practicability of spiritual intercourse. That conviction which attended him in his passage from this world to the spirit-land was increased a thousand-fold by what he witnessed there.

"It is important to notice here, that these untiring and strenuous efforts of his, causing him to range far and near, high and low through the regions of space, necessarily caused him to be known to vast numbers of spirits, as being engaged in that work, and as having had experience in his earthly life. But when he had succeeded in attracting the attention of spirits to the subject to an extent sufficient to insure adequate cooperation, it became primarily a subject of inquiry, *How it was to be done.*

"The mere proclamation through one or a few persons, it had already been discovered in his own case, amounted to little or nothing. To a few only could a knowledge of it be brought home, and with fewer still could any belief be produced. The very slight progress of the Swedenborgians for a hundred years is evidence of that. Hence the importance of the inquiry, *How was it to be done?* Man was so sensual, so material, so merely animal in his nature, that the mere address of mind to mind could not effect the great purpose in ages.

"Even the teachings of Jesus, if they had been, like Swedenborg's, unaccompanied by anything addressing itself to man's animal nature, would have been almost as ineffectual as his. The miracles, as they are called, which attended the mission of Jesus, were powerful if not essential elements in the propagation of his doctrines. Hence it was apparent that some mode of reaching man's physical perceptions must be devised, and that not through one person only, as in the case of Jesus, or through a few—a score or two, as in the case of his immediate disciples—but, if possible, through great numbers; thus not only diffusing the knowledge abroad among men, but affording the most satisfactory evidence against the charge of collusion. And it was reasoned that, as in the case of Jesus and his disciples, in the case of Swedenborg himself, and in the case of others through whom spiritual communications had been made in past times, a peculiar condition of their physical nature had allowed it, so that same condition existing in many others, as it necessarily must, might be availed of to effect the great end in view. Therefore the first direction of the minds engaged in this work was to affect the greatest number of those whose physical condition would permit them to be affected. Clairvoyance and psychometry were something toward it, paving the way, as it were, like John in the wilderness; but still there was wanting the evidence addressed to the senses which man's physical condition so imperatively required. At length, through the combined efforts of those engaged in the work, and chiefly through the practical philosophy of FRANKLIN, the mode of communication by raps was discovered. When at length it was learned on earth that a communication could be had with spirits by rappings (and it was a considerable time after the discovery had been made in the spheres) then the spirits sought out others whose physical condition permitted the raps to be heard through them also, and thus rapping mediums were noticed in other sections of the country. At first, as you will remember, this spirit-intercourse was held almost entirely by rappings. Various other phases of it, now known, have gradually grown up since then, and are the result of the progress thus far made.

"When the mode of communication by raps was discovered, it was manifested in this country in preference to any other, for two reasons. First, it was the country of FRANKLIN. Second, this country was in the enjoyment of greater mental freedom than existed in any other part of the world, or had ever been known in it; for here man was free to investigate whatever he pleased, because truth was left free to combat it. As the intercourse through physical manifestations extended and progressed, and men became believers in spiritual intercourse, they became, by virtue of a law whose existence and operation the wisest spirits know full well, more and more capable of being approached by spirits, until moral or mental manifestations (call them which you will) have extended and are extending to a still wider range than physical manifestations have ever obtained. Thus vast numbers have been found in this sphere of existence through whom, either by mental or physical manifestations, disembodied spirits have been able to communicate with man in the form. Now this has not been by a miracle, a prodigy, a special providence, or the suspension of God's immutable laws, but it has been in accordance with and in execution of those laws. Hence the power of spirits out of the body to commune with spirits in the body is not confined to a few, but belongs to all, as a part of their nature.

"There may, it is true, be exceptions of spirits too material and gross to approach up to the level of your stage of existence; but with that exception, all in the spirit-world, whether wise or foolish, progressed or undeveloped, vicious and evil-disposed, or virtuous and holy, can alike exercise the prerogative of communing.

"As the knowledge of this new discovery was diffused abroad among the inhabitants of the spirit-world, it was received by them with an interest far more intense than any of which you can conceive; and is strongly in contrast with the obstinate blindness with which mankind in this sphere receive it.

"Many spirits, bound to the earth by the strong ties of attachment for those whom they have recently left, are anxious to commune with them. Many who have too long ago passed from earth to have any such personal ties, are still drawn to earth by the propensities which have marked their life here, and which still linger around them. Some wish to commune from an unselfish desire to alleviate the condition of mankind. Others, alas! feeling still the passions which tainted their mortal career, desire to commune in gratification of their fear, their hatred, their envy, or their jealousy. And I repeat, that as the reality of spiritual intercourse was the natural result of man's progression, all these various classes of spirits could commune, the one as well as the other.

"But many found this difficulty. Mankind had so long been in the habit of bowing to the authority of names, that neither mediums, nor persons in the flesh communicating through them, were willing to receive communications unless they bore the sanction of some great or distinguished name, or some name which would of itself have influence upon medium or interrogator. For instance, how often have you yourselves seen, when a spirit has attempted to communicate, that the first question was, 'Who are you?' Not what do you teach? but who are you? And how often have you seen, when an unknown name has been given, that the spirit has been repelled, and not permitted to commune at all! Now this has been observed in the spirit-world over and over again, and the knowledge of it extends all through and among those who have attempted to have communion. And those who have either had a name that was odious among men, or one obscure and unknown, have found that by this besetting propensity of man to worship the authority of name, they were to be entirely excluded from the privilege of intercourse if they attempted to do so in their own name. And this privilege, so much more highly prized by them than you, they were to be deprived of by your perverseness, if they truly told you who they were.

"It is not strange, therefore, that very many, either from an over-anxiety to commune, or from a careless disregard of what they deem a trivial falsehood, assumed false names; and among all those who have been falsely personated, there has been no one more frequently so than Swedenborg; for the simple reason that there is no one in the spirit-world so generally known as him as identified with this new discovery. And many of those who assume his name do not know but that on earth, among you, he is regarded in the same light in connection with this matter. Hence they so often take his name, and because they suppose it will be the most acceptable to you.

"Let it be not supposed, however, that all

those who thus falsely assume his name intend to teach falsehood, or to make a statement in any other respect untrue. They perceive that the price they must pay for communing is this false personation, apparently harmless to them, for they cannot help asking themselves, Why do men care so much more for name than for substance? But they intend in all else to teach truthfully as far as they know. Some, indeed, having learned what Swedenborg did teach, suppose they are teaching exactly his doctrine now. But there are some who, for mischievous purposes, assume a false character, and teach false doctrine to deceive and mislead.

"Out of this general statement the danger of spiritual intercourse may be discovered. Out of these crudities and false teachings the truth must be sifted, as must often be done in more mundane matters. We have but one guide, but one protector against the errors which may thus mislead. That guide is the free, unbiased, candid exercise of our reason; that protector is purity of intention, holiness of thought, and a firm reliance upon the providence of God."

Such was the communication which was given through the mediumship of Judge Edmonds, on the evening of July 23d, 1853, in answer to a question asked of Swedenborg, by Mr. Owen G. Warren, as to whether he was the author of certain teachings which purported to come from him. Having answered that he was not the author of them, he said, through Dr. Dexter, "Judge, are you able to be impressed for a few moments? I will try and explain why there are so many communications purporting to be from me, by showing to your mind the reasons." Judge Edmonds says, "I replied, yes, I felt very well. And I withdrew my thoughts from external objects in order to aid them. In a short time a train of thought was thrust upon my mind, which I followed for a while, when I asked, Am I right in my conception of your ideas? and it was answered through the doctor, Go on, we will tell you as you proceed. I then gave utterance to the following."

Whether, or not, that communication was the teaching of the great spiritual seer Swedenborg, and the profound and unequalled philosopher Bacon, is of little consequence as compared with the importance of the facts and truths which it sets forth. In the space of the few pages it occupies is concentrated a fund of knowledge which the largest drafts of worldly wisdom upon it can scarcely lessen. It comprehends all the essential principles which underlie the laws of spiritual progression, and points out the only way through which a correct knowledge of those laws may be obtained. A quarter of a century has since elapsed, and the manifestations of spirit presence and communion with mankind have increased and spread beyond all possible anticipation; yet, all that has occurred but confirms the truth of the teachings of that pregnant communication.

The great lesson which it teaches is, that if we would seek knowledge of spiritual things, we must look to the spirit-world alone for light and guidance in our search. Just in proportion as this course has been observed in the past has Spiritualism progressed, and just in proportion as it has been disregarded has confusion and difficulty attended such misdirected efforts. Men and women, not content to wait, to watch and to weigh the momentous facts which the spirit-world is seeking to bring to our knowledge, have undertaken to dictate to these spirit-teachers what they may, and what they shall not do, in the fulfillment of their beneficent mission to their stiff-necked brethren of earth. Entirely ignorant of the laws which govern each and every phase of spiritual manifestations, professing Spiritualists presume to prescribe conditions for spirit-communication which controlling spirits either will not or cannot observe. They go further, and undertake to dictate to spirits what mediums they shall or shall not use in manifesting themselves on the earth. To this irrational and offensive dictation the controlling spirits refuse to submit, and their mediums become the objects of the envy and enmity of the discomfited dictators. Hence the almost daily accounts of brutal assaults upon the persons and characters of spiritual mediums, either committed by professing Spiritualists, or approved and encouraged by them.

I confidently believe the communication above cited was given by Swedenborg and Bacon through Judge Edmonds, as much from the nature of that communication as from the fact that the spirit of the great American Philosopher Benjamin Franklin, he to whom Swedenborg principally ascribes the discovery of the mode of communication by raps, himself communicated to me, in the summer of 1874, through a lady medium, almost the same statement of facts in relation to the eventual consummation of the physical manifestation of spirit presence among men. Dr. Franklin, in that communication, described to me the labors of himself and his scientific spirit associates, in devising the spirit-rap, as the physical proof to men of the individual life and return of spirits to earth. He seemed to take especial pains to impress upon me the fact that unconsciously to himself he had been a medium while in the earth-life, as had Swedenborg, Bacon, and other leading minds who were then in spirit-life, and that their philosophical studies and experiences while on earth had fitted them for the important achievement which had been assigned them by the aggregated wisdom of the spirit-world.

I desire to direct the attention of the reader to the paramount importance which these immortal benefactors and teachers of mankind attach to physical manifestations of spirit presence, intelligence and power, as compared with the mental and psychological evidences of spirit intercourse. They most pointedly demonstrate the utter futility of attempting to convince the world of the

truth of Spiritualism, except by evidence addressed to the animal senses of mankind, whose physical condition imperatively required such evidence to render spirit-intercourse and communion generally available to the human race. And yet we have wisemen who would if they could suppress every phase of physical manifestations. Not venturing to make themselves so ridiculous as that wholesale condemnation of important evidence would render them, they cry out against dark séances, cabinets, rope-tyings, the levitation and transportation of material substances, the speaking of spirit-voices, the touching by spirit-hands, and all other manifestations of spirit return which require darkness for their production. So averse are they to any physical manifestation of spirit-return, or of spirit-intelligence, that they seek to discredit every medium who allows spirits to use them for such manifestations. Having no power to oppose the spirit-world in its determination to prove to mankind the truths of Spiritualism by such modes as they find necessary to adopt, these would-be dictators attack their chosen mediums, and seek to prevent them from serving their spirit-guides by every means which can satisfy their wounded pride.

Of all the various phases of spiritual manifestations which have excited the ire of these pretentious Spiritualists, spirit-photography and spirit-materialization have called forth their most bitter animosity. Especially has this been the case with the phenomena known as spirit-materialization. There has not been a medium in this or any other country through whom spirit-materializations have occurred in the light whose mediumistic integrity has not been questioned or assailed by these *super-spiritual* Spiritualists. That the open and avowed enemies of Spiritualism should have done so, was quite natural; but that leading and prominent Spiritualists, spiritual speakers, lecturers, writers, editors and even mediums should have done so, was as unnatural as it was stupidly perverse.

It is impossible for me, now, to recall all the so-called exposures of mediums while sitting for spirit-materializations in the light. It is not necessary, however, for me to do so, in order to demonstrate the utter futility of such attempts to suppress spirit-materializations; and to show what part the medium appears to play in this most incomprehensible manifestation of spirit-power. I have witnessed and attentively observed spirit-materializations at séances with Dr. Henry Slade, and Mrs. Mary Wilson of New York; at séances with William Eddy, both at Chittenden, Vermont, and at Ancora, New Jersey; at séances with Mr. and Mrs. J. Nelson Holmes, DeWitt Hough and Mr. and Mrs. J. A. Bliss of Philadelphia; and have witnessed the appearance of hundreds of human forms, under circumstances which rendered it impossible that they could be personations by the mediums or accomplices, or that they were masks or effigies of any kind whatever. From what I have witnessed under those circumstances through the mediumship of the persons named, and from what I have learned concerning the occurrence of similar phenomena through the mediumship of Mrs. Andrews of Moravia, New York, through Mrs. Markee, formerly Mrs. Compton, of Havana, New York, through Mrs. Huntton, Chittenden, Vermont, through Mrs. Stewart, Terre Haute, Indiana, through Mr. Little, Maquoketa, Iowa, through Mrs. Hull, of Portland, Maine, through Mrs. Mendenhall, of Cerro Gordo, Indiana, and through Mrs. Seaver and Mrs. Hardy, of Boston, and many other mediums for spirit-materialization elsewhere; I am led to believe that they are one and all true mediums for spirit-control, and that the manifestations which have occurred through them have been actual spirit-materializations. This I venture to say has been the conclusion of ninety-nine out of every hundred sincere, truthful and unprejudiced persons who have witnessed them. The opinions of the insincere, untruthful and prejudiced observers of them are worthless, and of no consequence whatever. It is deplorable that there are some persons so constituted, mentally and morally, that they cannot conceive how spiritual mediums can be honest where there is a possibility of their being dishonest, and who on that account consider that such mediums have no rights which their suspicious enemies are under any obligations to recognize or respect. They will tolerate no conditions which the controlling spirits find necessary for their manifestations, and will be satisfied with no proof of the controlling power of spirits in producing the materializations, except to be permitted to seize and hold the spirit-forms which appear. It matters not whether the spirit guides of the latter earnestly implore them to take no advantage of the helpless and unconscious medium, and explain to them the fearful injury which any violent interference with the spirit-forms would cause to the medium; they are too stupid and ignorant to distinguish between the medium and the control, and therefore ascribe everything to the dishonest intentions of the mediums. A kind of mania seems to be prevailing, lately, to shoot, seize, hold or otherwise outrage the appearing forms of spirits; and a settled purpose is manifested to break down in that manner the attributes of mediums and the power of spirits to produce the materialization of spirit-forms.

As cases in point I will refer to the recent attempts to expose Mrs. Markee, at Rochester, N. Y., which resulted in the complete discomfiture of the individuals who seized the materialized spirit and attempted to hold it, though the medium in each instance was left in a dying condition. Another recent case in point is that of Mr. Little, at Maquoketa, Ia., where certain mem-

bers of a so-called Spiritual Association under took to expose the medium by rushing into the cabinet while the medium was entranced. They found him unbound, and without waiting to hear his explanation or to intelligently examine the facts in the case, they rushed into print, to injure the medium, and proclaim their own dishonor and shame. Mr. Little not only offered to prove to them the injustice of their accusation against him, but begged of them the opportunity to do so. But what did his appeal avail? Nothing. He continues his séances, however, despite this action on their part, and his spirit guides are nobly vindicating him.

Another recent case in point is the attempted exposure which a party of six or eight individuals from Wilmington, Del., attempted to make of Mr. James A. Bliss and his wife, in Philadelphia, two weeks since. The facts were briefly these: Mrs. Bliss was placed in a perfect test cabinet, and so locked in that it was a physical impossibility for her to leave it until released by those who locked her in. One of these persons was a man named Johnson.

One or two spirits had appeared several times, and one of them walked out into the room as far as nine or ten feet from the cabinet, where the medium had been confined by this same Johnson. At length the spirit of what appeared to be an elderly woman stood in the opening of the curtain. She was asked if she came for any one present. She nodded assent. For any one in the first row? No. In the second row? Yes. Two persons in that row asked, "Are you for me?" They were answered, no. Johnson then asked, "Are you for me?" "Yes," was promptly answered. The spirit, when asked if it was his mother, responded "yes." Johnson advanced at her request to where she was, accompanied by Mr. Bliss, who held his right hand. Without waiting a moment to speak a word to the spirit, or to see whether he could recognize it, he threw his left arm around the waist of the spirit form and tried to drag it forward. Mr. Bliss was instantly partially controlled by his guide, Pat McCarty, and was made to seize Johnson and to chastise him for the outrage. In the scuffle Johnson fell to the floor, and whatever he had in his arms went down with him. When he rose there was nothing in his arms, or to be seen upon the floor, but a heap of dark fabric, which soon faded away. The spirit had appeared in white, and was so clothed when it was seized. As Johnson and the spirit fell to the floor, the curtain, which hung three or four feet in front of the cabinet, was pulled down, and several persons saw a spirit form glide into the cabinet. An angry altercation arose between Johnson and Mr. Bliss. The former declared that he was a reporter, and he would expose Mr. Bliss and all concerned with him in the séance. At this stage "Blue Flower," the Indian control of Mrs. Bliss, appeared in full materialized form outside of the cabinet, and denied his assertion that he was a reporter. The séance was broken up, and two lady mediums, who were in the circle, were found to have suffered very severe and prostrating nervous shocks, which they did not get over for several days. Mrs. Bliss at length came out of the trance without any unusual loss of nerve power, but the three keys which had been used to lock her in had been carried away, and she was not released until all the fastenings were violently wrenched away. When Mrs. Bliss came out of the cabinet her hair and clothing were not in the least disarranged or torn, and it was clearly manifest that she had not left the cabinet after she was locked in. No more positive proof of the genuineness of the spirit-materializations which occur at Mr. and Mrs. Bliss's séances, could have been desired or had, and the intended exposure, so far from injuring the mediums, becomes their triumphant vindication. That Mrs. Bliss should not suffer from this outrage, as did Mrs. Markee, at Rochester, was owing to the fact that the spirit guides of herself and husband understood what was intended, and drew from the circle to form the spirit which was grasped. The injurious effects upon the two mediums mentioned was very marked.

Another specimen of an attempted exposure of a medium for spirit-materialization is that of Mrs. Robert I. Hull, of Portland, Me. In this instance the aspirants for the encomiums of the foes of spiritual truth were men professedly learned in the art of medicine, and dubbed with the professional title of doctor. Through the Portland Press of Aug. 26th, these M. D.s give their version of the facts on which they base their denunciation of Mrs. Hull as an impostor. After telling us that Dr. Greene seized and held the hand of the form which appeared as a materialized spirit, the Press says: "All present distinctly heard a very alarmed voice exclaiming 'Don't! don't! let me go!' and then 'For God's sake let me go!' 'Why,' said Dr. Greene, with well-affected surprise, 'this is not a spirit! This is Mrs. Hull!' Meanwhile Dr. Gerrish had stepped quickly to the curtain, drawn it aside, and discovered the stool unoccupied, an empty skirt, and a little pile of female wearing apparel;" and this is all these confessedly hypocritical and treacherous accusers of Mrs. Hull have deigned to assign as an excuse for their conduct in this affair. Can it be that they were such consummate fools as to suppose that an intelligent public would accept such facts as they have given as proof of anything to the prejudice of Mrs. Hull as a spiritual medium? Grant that all they have stated is true, and what does it amount to? Where is the one solitary fact to show that Mrs. Hull had any voluntary or conscious agency whatever in what occurred in that cabinet? We are not told of anything



which has not occurred thousands of times to hundreds of mediums, and through hundreds of mediums whose integrity has never been successfully questioned or impeached. There is nothing whatever to show that Mrs. Hull was not sitting on the stool when Dr. Greene seized the hand, or that Mrs. Hull was not compelled to do what was done while she was insensibly entranced by her spirit guides. We are not told what was the special significance of the "empty skirt" or the "little pile of female wearing apparel," which the learned and astute Dr. Gerrish found just as "what was expected." He has not thought it worth while to tell us whether he found Mrs. Hull unclothed, or dressed in her own clothes, or dressed in pretended spirit garments. He has not thought it worth while to tell us whether the "empty skirt" was that of Mrs. Hull, or that of the spirit, or that which he supposed was provided by Mrs. H. to personate the spirit form in. It is most singular how very indefinite these self-complacent exposers always are about matters which will disclose where the truth lies. The fact is, they almost invariably set out to find falsehood and deceit, and generally manage to return loaded with that which they went forth to seek.

Well and truthfully might Mr. Hull say, as they represent him to have done, "Well, gentlemen, I wish you to understand that I have no hand in this affair. I knew nothing about it," and Mrs. Hull could have done so too with equal truthfulness. But these unmanly assailants of the reputation of Mrs. Hull tell us that "Mrs. Hull protested that the deception had been practiced because she was poor and needed the money;" and in the same sentence say, "but she stoutly maintained that the other scances had been genuine, and offered to give the gentlemen a test sitting." Now one of two things is certainly so: either Mrs. Hull never said what her accusers put into her mouth in the way of an admission of deception on her part, or they speak untruly in saying that she stoutly maintained that the other scances had been genuine, and offered to give the gentlemen a test sitting. But the latter statement is most probably true, as it is what Mrs. Hull, a lady well-known to be a genuine spiritual medium, would have declared and asked of her cowardly assailants. That Mrs. Hull ever admitted she had practiced deception, as they say she did; is most unnatural, and most certainly untrue. They did not dare to give Mrs. Hull the opportunity she demanded at their hands to vindicate herself, thus proving themselves to be as unjust as they were cowardly.

But look at the conduct of these would-be exposers of Mrs. Hull, according to their own version of it, and how do they stand? Under the pretence that they were fair-minded and sincere investigators of spiritual phenomena, they asked for and obtained the consent of Mrs. Hull to attend the scances. They admit they had at that time already decided to act in bad faith with the medium, and to take advantage of her helpless condition. We are told by them that "science counts character for nothing." They, evidently, as men professing to be devotees of science, cared as little for their own characters as they did for that of Mrs. Hull, in their attack upon that lady. Had they been honorable, fair-minded men, they would have gone to Mrs. Hull, frankly told her of their doubts of her integrity as a medium, and requested her to give them an opportunity to test the genuineness of the manifestations, and especially of the spirit-materializations. Had Mrs. Hull refused to give them the opportunity they sought, there would have been some poor excuse for their subsequent treacherous conduct. Did they make any objection whatever to the cabinet, make any examination of the medium, or take any precautions whatever to satisfy themselves as to the true nature of the occurrences which might follow? Nothing of the kind. They had come there with their minds made up to get up an *exposé* against Mrs. Hull, and this they could not have done if actual facts were sought for. They very naturally decided on the only course which would utterly preclude the correct determination of the nature of the manifestations, and availed themselves of the most frivolous and well-known circumstances attending genuine spirit-control on which to base their accusations against Mrs. Hull. That there had been genuine spiritual materializations through Mrs. Hull, is well known by hundreds of as intelligent and judicious observers as these scientific pretenders can possibly be; and that there will be a continuation of them, there is no reason whatever to doubt. Then what becomes of this boasted *exposé* and the cloud of calumny which these scientific marplots have raised around Mrs. Hull? It will disappear, and there will lie her accusers, prostrated by the overwhelming weight of the truth which they sought to suppress. Thus will end this foolish attempt to crush a spiritual medium, for no other reason than that she is a chosen instrument of the spirit-world to enable spirits to manifest themselves, in physical form, to mortal sight.

This article is already very long, but, for the benefit of those who have been or who may become emulous to follow in the wake of these exposers, I will venture a few suggestions on the subject, which are the result of long and careful observation of spirit-materializations: 1st, Spirits require the intervention of living human organisms to enable them to appear visibly and tangibly to us. 2d, Some human organisms are better adapted for such use than others, and those which enable spirits to use them more readily than others are called mediums. 3d, These mediums have, and can have, no voluntary agency in producing a spirit apparition, because a condition of self-negation and unconscious participation on the part of the medium is necessary to enable spirits to materialize through them. 4th, 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 apparition may be constituted. 5th, 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 seen. I have, on three different occasions, seen the spirit de-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. In one instance it faded away entirely. 6th, 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, and 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 dumfounded the ruffianly aggressors, and which proved the truth of spirit-materialization. The first is the occurrence which took place at the scance given by Mr. and Mrs. Nelson Holmes, on the 27th of January, 1875. That scance was given under the following circumstances: Robert Dale Owen and Dr. H. T. Child had, on the 6th of December, 1874, published their cards casting doubt on the manifestations which they had witnessed at the Holmeses' scances, and impugning the truth of their own widely published testimony in relation thereto. About a month thereafter, Col. H. S. Ocott and Madame H. P. Blavatsky, on the 11th of October, and Gen. F. J. Lippitt, on behalf of the Banner of Light, entered upon a careful and crucial investigation of the real nature of similar manifestations which continued to take place at the scances given by Mr. and Mrs. Holmes. Having satisfied themselves, beyond all question, that the manifestations were genuine spirit-materializations, these three prominent persons, as the *finale* of their investigation, urged upon Mr. and Mrs. Holmes to give a gratuitous scance, to which Robert Dale Owen, Dr. H. T. Child, Wm. W. Harding and L. C. Davis, of The Philadelphia Inquirer, Col. Nevins, of The Press, and others were to be invited. Being assured by their advisers in this matter that these gentlemen had expressed their willingness to attend, to see for themselves, and to fairly publish the facts as to what should occur, and being assured that they would be treated honorably and courteously by all concerned, Mr. and Mrs. Holmes consented to make this attempt to obtain justice from those who had publicly maligned them.

All the persons named, excepting Dr. H. T. Child and Col. H. S. Ocott were present at that scance. Dr. Child, well knowing the monstrous wrong he had done these mediums, did not dare to attend, and Col. Ocott left Philadelphia before the scance could be held. Fortunately there were a few disinterested persons present, two of whom were my informants of what took place. The triangular cabinet used was placed against a dead wall in the middle of the room, away from all doors and windows, and in such a position as to show each of its three sides. The cabinet was carefully examined before the scance. Mr. Holmes being sick, Mrs. Holmes alone entered the cabinet. Before doing so, however, she was put into the muslin bag, made by Madame Blavatsky, and used as a test condition by Col. Ocott in his investigations. Every precaution was taken to prevent deception on the part of Mrs. Holmes. Under these circumstances, the faces of "John" and "Katie King" appeared at the aperture of the cabinet, called up most of those present, conversed with them, and permitted themselves to be touched and otherwise closely and critically observed by those who desired to do so. At length the door of the cabinet opened, and the shadowy form of "Katie King" was seen in the cabinet, but in such a position that Mr. L. C. Davis, editor of the Inquirer, could not see her. He was told by some of his associates to move his seat in front of the cabinet, which he at once did. In a moment after the door opened again, and this time "Katie King," quite distinctly formed, stood in the cabinet. She had advanced but two or three steps to come out into the room, when Mr. Davis, confident that he would put a final quietus on the troublesome spirit of "Katie King," jumped to grasp the materialized spirit-form. What became of it no one could see, for in the time that Mr. Davis could pass a distance of six or eight feet, the apparition had entirely disappeared, and there was Mrs. Holmes in the bag precisely as she was when the scance began. Mrs. Holmes was entirely insensible, and appeared to be in a violent spasm, which continued for several minutes. When restored to consciousness, she manifested great nervous prostration. When Mr. Davis was called upon to state the result of his brilliant attempt to squelch "Katie King," he had the unblushing effrontery to say that the beautiful, graceful, and distinctly formed female spirit-form, was the raised foot of Mrs. Holmes within the bag, and that when he jumped to seize it the foot was lowered, and he held Mrs. Holmes in his grasp instead.

In view of the humiliating failure of Davis, his associates feigned indignation at his conduct, insisted on his leaving the room, and urged a continuance of the scance. Mr. Owen, who was present in good faith to do justice to the mediums, urged them not to continue the scance; but finding himself overruled in the matter, he refused to remain to witness any further outrage, went to Dr. Child's residence, where he was sojourning, and was there prostrated by an almost fatal attack of nervous fever, which confined him to his bed for weeks. As the continuance of the scance was only sought as a blind to conceal the complicity of the invited journalists, with Davis their associate, it was soon ended without further result. Never from that day to this have any of the attendants at that scance fulfilled their promise to publish the facts related. In this instance, most fortunately for the medium, the spirit was able to restore to her the organic substance which had been drawn from her to constitute the materialization. Had this not taken place, the country would have rung with the great journalistic *exposé* of the "Katie King" fraud, and Mrs. Holmes' raised foot would have become as famous as the poor bribed, weak and untruthful Eliza White was rendered by these same publishers of her disgraceful conduct.

A second notable instance of a similar character is the attempt which was made by a prominent Spiritualist of New York City, at a scance given by Mrs. Willson, on No. 4 Grand street, to hold the hand of a spirit which at his request was extended to him. In this instance, in the struggle to disengage the hand from the grip of the would-be exposers, the light and detached cabinet was overturned, and Mrs. Willson was found with her hands firmly bound behind her back, just as they had been when the scance began. The medium was deeply entranced, and continued so for many minutes after the attack had been made. Here again the spirit had been able to reinstate the medium in such a manner as to completely vindicate her, and save her from the intended injury of the bigoted, skeptic who

sought to discredit the medium and the materializations.

That the spirit-guides of other mediums have been less successful in saving them under similar circumstances from undesired misrepresentation and condemnation, we all know who are familiar with current events of a spiritual nature. These spirit-guides, like ourselves, are finite in their resources, and are as subject to the supremacy of conditions as we are in carrying out our plans and purposes. Time and experience will enable them to overcome all mundane treachery and opposition, and render it as dangerous for the would-be exposers of mediums and foes of truth to seize and hold materialized spirit-forms as it will be impossible for them to prejudice not longed since, at a scance given by the Holmeses, while Mr. Holmes was alone in the cabinet and perfectly secured in a wire case from which he could not emerge, a curiously-attired spirit-form of a young person walked out into the room. It was recognized by a young man, a native of Cuba, who was present with a friend, as the spirit of a former acquaintance of his. He asked and obtained permission to go near the door of the cabinet. He did so, and the spirit came out, and was approaching him as if to lay his hands upon his head, when as quick as thought he grabbed the extended left arm of the spirit by the wrist. Instantly the arm was wrenched from his grasp, and he was struck so heavily on the side of his head with the right hand of the spirit that he sunk to the floor. The figure returned to the cabinet, and the spirit-grabber returned to his seat muttering that it was his friend, but not a spirit. The same form soon came out again, and beckoned him to come up, but at the same time assumed a belligerent attitude toward his aggressor. Curious to see what would follow, the Cuban was urged to go forward again. This he did after the spirit had withdrawn a second time. When the door opened again, a moment before the athletic male figure which had a moment before withdrawn into the cabinet emerging as was expected, a delicate female form appeared, as if to allay the hostile feelings which had been aroused by the Cuban's treacherous conduct. The latter took his seat, spoke hurriedly to the friend who accompanied him in the Spanish tongue, and then pleading sickness, and frankly confessing his fear to remain, he seized his hat and rushed from the room. His friend, who remained, said that he had recognized the spirit as being that of a person he had deeply wronged, and the proof he had received that his old enemy could return and chastise him had caused him the greatest alarm. More than once recently has "John King," while in materialized form and standing in the presence of large circles, warned them that an attempt to seize the figures when he was present would result in serious injury to those who might attempt it. He has only given these warnings when there was a manifest purpose on the part of some of those present to try that dangerous experiment.

Mediums should, for their own safety, guard against the consequences which may follow the repetition of the assaults of "spirit grabbers," or the shooting of the spirit-forms, which is threatened, and as I believe, really contemplated; should consent to sit only under strict test conditions. Some one will yet be killed, owing to the persistent determination of the enemies of Spiritualism to stop its progress, and the equal determination of the spirit-world to advance it; and mediums should use every precaution to avoid all responsibility for what may occur while they are helplessly insensible to what is being done through their mediumship. If they will do this, they need feel no apprehension in the fulfillment of their duties to the spirit-world and to their fellowmen; and they can defy their persecutors.

Burlington, N. J.

## ON EXPOSURES.

BY JOHN WETHERBEE.

To the Editor of the Banner of Light:

A friend has just handed me a "Scientific American" to read an article where the editor discusses the question, "Is anybody perfectly sane?" Considerable may be said on the negative side of the question; but I will come to the same conclusion that the said editor does, and consider him an illustration of a sound man in general, but slightly insane on the subject of Spiritualism. He once said, at the conclusion of a long and ignorant article on the subject, that the time would come when this belief in Modern Spiritualism would be looked upon as the foul blot on the nineteenth century. But the article to which our attention has just been called, is written simply for the purpose of saying rather elaborately that a belief in Modern Spiritualism is a proof of insanity, and in which he states somewhat thoughtfully this really profound truth: "One would hardly believe it, but there are people who are sound and sensible on all other subjects and matters, but seem to be hallucinated on this." And now says he, "after his fraud has been so fully exposed, (referring to the Portland materialization medium, we presume,) there are some people who will still believe that in these absurd manifestations they are dealing with spirits."

In other words, millions of people "sound and sensible," having had experience that no frauds will explain away, and knowing that the subject rests on a basis of truth, are insane on the point, because one man who has not seen any genuine manifestations says there are none. Verily, we think the latter both egotistic and insane, sufficiently so, at least, "to point his moral and adorn his tale." My friend has amused but not instructed me in giving me this paper, but it gives me a text, or a thought to write upon, and as Samson once found honey in the carcass of a lion, perhaps, in the way I propose, I may find some honey suggested by but not extracted from the "Scientific American."

I suppose no class of people is more aware of the liability and the actuality of deception in the spiritual manifestations than the Spiritualists themselves. No class of people is more grieved when mediums, real or sham, are caught cheating than are the Spiritualists, not because they are caught, but because human nature is so weak and wicked that there are individuals who will trifle with the solemnities and the sensibilities of life for a few dollars. And no class is more rejoiced when a fraud is exposed than the Spiritualists are, or who would expose one quicker.

I know nothing personally about this quiet Portland medium who has lately been exposed, and the details of the exposition have found accented positions in the daily press. I am glad she was caught and exposed, if she is not a materializing medium. It may so be that she is such a

medium—I have heard some experts in the belief say so—and this may have been an attempt to supplant her gifts by fiction; these people will do so, and more is the pity. I never want to see a medium's manifestations who has once added by fraud anything of her own. I have had my suspicions in some cases where it has not been public; I give such an one a wide berth. I have sometimes, on good grounds, altered my mind, and have been really glad that my suspicions were unfounded. A medium is the most sensitive instrument in the world, disturbed both by forces in the form and out of the form. I am sure that at times the fraud is the spirit and not the medium, but I do not believe in frauds, whether spiritual or human; but surely we must be tender and considerate when there is no blame in the medium. These are nice points, and the skeptics, and even the favorably disposed, who have not observed or studied the matter with an eye to these, can hardly be expected to be either considerate or discriminating.

I have no great stock of forbearance; life is hardly long enough, and the duties of life are so exacting that I have no time to spare in following up the honest manifestations and listening to the average communications from other people's aunts, sisters and husbands. "There is too much wading through slaughter to the throne," and certainly the tax is greater when there is the possibility, and even the probability, that the show may be legerdemain instead of spirit action. Yet I can say without a misgiving—my confidence being based on my experience of twenty years as a Spiritualist—that in this unfiltered aggregate of words and deeds, good, bad and indifferent, is to be found all that is worth living for in life, the unmistakable proof that the man survives death, illuminating this life into a transparency and opening up a rational future. I would like to have the manifestations in themselves more useful, consistent, dignified and attractive as a whole; but, as they are, they carry the fact that the world most wants, trusting that one of these days they will be better, and possibly would be now if we were, or rather if we comprehended the whole situation. Some things in my early experience in this subject seemed supremely ridiculous, that have since been made attractive and clearer, and the fault was wholly mine, and not the fault of the manifestations. I live in hopes that a better understanding of myself and the moving forces of the two worlds will show that much of the fraud will be found to be in me or in us; and, crude as the general aspect of the subject may be, all other subjects pale by the side of this. I am sorry, then, for frauds, because they keep off attraction and make the subject unpopular. Oh, how many times I have rejoiced that my initiation light was satisfactory; for if my first experience had been as feeble as some of my subsequent experience has been, I might have stayed out in the cold; and without the knowledge of Modern Spiritualism I would indeed be in the cold.

I have digressed more than I intended when I was speaking of fraud, and will make a connection with that thought again, and say Spiritualists who are not blind to the fact of frauds, also know that, with the liability and the actuality of fraud, there are some genuine, unmistakable facts; that is, there are true manifestations, and from the source claimed for them, in every phase of the phenomena. The positive knowledge of the basic truth of this subject by the Spiritualists may keep them, as we sometimes say, from "spilling over" as quickly as a Gentile to our cause "would, not because of our credulity, but because, in the words of a verse from the New Testament, "Wilt thou then that we go and gather up the tares? But he said, Nay; lest while ye gather up the tares ye root up also the wheat with them."

Notwithstanding the frauds detected and undetected, there are raps made and intelligent communications given through the raps that could not have come from a mundane source. If that is true, what bearing has any or a thousand frauds upon the fact? The same may be said of tipping tables and moving things without mortal agency. More or less doubtful or fraudulent they may be sometimes, but Spiritualists know they are sometimes true; that amid all the clairvoyants, fortune-tellers, test-mediums and seers, who may have some spirit-influences, or none, and draw upon their own or the sitter's imagination for their facts, there are some that are unmistakably from a supermundane source.

I do not know as anybody has been caught making paraffine molds and calling them spiritual; if not, I dare say there will be, if there is money in it, for some Spiritualists are no better than church-members, and there are hypocrites in both classes; but the only one suspected, in the paraffine line (Mrs. Hardy), and without sufficient reason, I know as well as I know that I am now writing, has produced these molds, under such test conditions, in my presence, that I know no living mortal in the form had any hand in or on them, or connected with them.

With regard to the "spook" manifestations which are now so very common and so very suspicious, I believe the most of them are what they claim to be. I may be wrong in using the word "most" in this connection. Perhaps I had better say "some" instead of most. Using the qualified word, I am sure the apparition has been genuine. So of sealed letters and slate-writing, and all the other phases, I know and Spiritualists know, notwithstanding the frauds discovered and undiscovered, that some of all kinds are honest. Why should not then the men, using the Scientific American's language, that are "sound and sensible on all other things," and who know, as I know, that some are actually founded in fact and are what they claim to be, still continue "to believe in these absurd manifestations" after they have been exposed? What bearing has a fraud upon a fact? Of course the editor referred to will doubt our fact, for he has not seen it. I saw a man who doubted that a star was to be seen at high noon a few weeks ago because he could not see it. Men, women and boys could see it, some better than others, some had to be assisted, and then they lost it again, but the many with good eyes saw it, and this man could not. It never occurred to him that his vision was not set for such distant and doubtful objects. The man may have been the editor of the Scientific American. It is suggestive of him anyway.

I am aware that facts, like people, are known by the company they keep, and I wish the company was better; but frauds and error may cclipse the truth, but never can put out its light; and one unmistakable spiritual manifestation will weigh down all the frauds and all the negative evidence that can be offered. The truth will prevail; nobody doubts that; the only question is, is it a truth? If it is not one, then there

is no truth; I know of nothing more certainly true than Modern Spiritualism. Not that its vagaries or its dribblings are all true, or that every trace medium covers an angel, but that more or less of the phenomena of Modern Spiritualism is what it claims to be. Why then should not "sound and sensible" people who have evidence of that fact "stick" after an exposure? The time will come when all will be Spiritualists, just as all are now believers in the Copernican system; once they denied it "until the cock crew." This editor may wake up at last; if he should he would probably say, just as some of the ministers did of abolition, "we always believed it."

We are getting rather lengthy, and so must draw to a close; the world of letters and of science has got to learn one or two things, viz., that "sound and sensible" men are not going to doubt their senses, because assumption says it cannot be true; and it has got to learn, also, that the public exhibitions or imitations of spiritual phenomena are by no manner of means the evidences that have made these "sound and sensible" men in other things Spiritualists; it has got to learn, also, that the exposures of cheats semi-annually for twenty odd years do not affect one single actual fact; that books by learned men explaining the subject as diseases and fraud are as valueless as wind to those who know better, and who know also that the said writers have not grasped nor were competent to teach them on the subject; it has got to learn, also, that it is a matter of experience and not of argument, and is not to be pooh-poohed by "sound and sensible" men in many things, but who know nothing of this; and it has got to know, and is fast finding it out, that all the sense and scholarship of the world is not with it, that some is with the Spiritualists, and to know that this body can say to-day what it could not say twenty years ago, or perhaps ten, that the lights of the world are with it, and Woolsey's words to Cromwell are applicable to the advocates of Spiritualism and to the servants of the opposition, "You shall increase, but the latter shall decrease." Spiritualism is the master of the situation. I should tremble for civilization if I did not believe it. Believing it,

"'Tis like Tam, I'm glorious,  
Or the like of him victorious."

## THE NEW MOVEMENT IN SPIRITUALISM —WHERE ARE WE?

To the Editor of the Banner of Light:

As one who took part in the Philadelphia Conference, allow me a few remarks on the issues that have been raised in relation thereto.

In common with others, I responded to the call, under the impression that the main object of the Conference was to devise ways and means whereby the influence of Spiritualism might be brought more effectually to bear upon the religious life of the community, and also to put forth to the world a manifesto of pure Spiritualism as against the degrading estimate of it too widely formed by public opinion.

Under these impressions, I allowed myself to be nominated as a member of the Branch Committee for New England, although I did not consider myself committed to all the views put forth at the Conference, much less so to the crochets of any one individual. The statements which have recently appeared in your columns appear, to my mind, to land us on the speculations of just such one individual—that one being Dr. Bruce. It is of importance that any advocate of a cause should be a true expression of the principles to be represented, for individuals, as such, too often have "axes to grind." It is to be understood that Dr. Bruce is the duly appointed mouthpiece of the Conference, or is he acting in the matter on his own responsibility? I am not aware of any resolution of the Conference authorizing him to undertake its public advocacy or to take up collections for it. If so be, the public must, in their wisdom, draw the line of distinction between Dr. Bruce as an individual, and Dr. Bruce as a representative man. This is of some moment, for able and zealous as he unquestionably is, the introduction of side issues of a speculative character which tend more or less to damage the cause and to raise needless opposition, will be referred to their proper source.

Among these issues, for example, is the inference put forth by Dr. Bruce, at Shawheene Grove, that one of the ultimate aims of the Conference is the repudiation and extinction of public mediums. Not a whisper of this was heard at the Conference at Philadelphia. Such egotism as any body of men dictating to the spirit-world the choice of their instruments, would have been scouted by the common sense of those present. Other matters of far greater weight have similarly been imported as features of this "New Movement."

But in *Immense*, I would ask the source of the communication in last week's Banner? Ostensibly it emanated from the "New England branch of the Committee," for it refers to a "purpose of delay" of that Committee, and further states "it was agreed" that nothing should be attempted till the season of camp-meeting was past; but that "no one are ready to take the field," and that "a competent staff of lecturers has been secured." All this is news to me as a member of that Committee. I am not aware that a single meeting of the Committee has yet been held. No notice of any such meeting has been sent to me. I therefore enter my protest against that communication being regarded as a production of the Committee; and I do so for the further reason that it reads more like the sanguine ephemeral talk of a school-girl than the product of sober judgment and reason, and many things are hooked on that were not discussed in the Conference; to wit, there was no such big talk as that "the New Movement proposes a comprehensive scheme of education and evolution conducted throughout on scientific principles, and looking directly to the creation of a new and higher style of manhood and womanhood, and the establishment . . . of a new order of society in the earth!" . . . of a "man-making" and "nation-building," under the light of "science and revelation," or that "social science" (?) and "all needed reforms were to be studied in the branch societies which would embrace 'the whole world' as 'a great practical school, constantly in session, teaching the elementary knowledge of all the sciences of man and of society to everybody, old and young, men, women and children.' How? 'By means of primers and elementary textbooks of every branch of knowledge, philosophical, scientific, practical and artistic.' The 'organization of local societies on a religious and financial basis' was thus to resolve itself into a grand world-education establishment, with a publishing house for primers!

The ignorance of the writers of the article referred to as to what is going on in the world is too apparent, and the vastness of the soap-bubble is such that it must soon burst. For one I must confess that in attending the Philadelphia Conference I was perfectly ignorant of being a party to the blowing out such bubbles. And who, according to the aforesaid article, are welcome to a place and to the service as members in full fellowship in these "local societies upon a religious basis"? Who? "Orthodox and Liberals, Spiritualists and Materialists, Theists and Atheists!"! What to do? "Devoutly follow the work of God and humanity!"! Was there ever such a jumble? Materialists and Atheists are to be the co-workers in this Spiritualist scheme "on a religious basis"! It is well that Spiritualists should know who are to be their companions in the projected scheme for the world's elevation. I solemnly protest against this asser-



From Providence, R. I., Sept. 13th, Mrs. Eliza G., widow of Dexter W. Barney, of Rehoboth, Mass., aged 71 years.

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



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

## Volume Forty.

The present issue of the BANNER OF LIGHT opens the Fortieth Volume of this journal. We cannot permit the event, for such it really is, to pass without giving it more than a glancing reference. To Spiritualists, not less than to our selves, it is a milestone inscribed with so large a numerical figure that in passing it we are all alike impressively reminded of what it means. To have gone steadily and resolutely forward for twenty years, and twenty years, crowded with events of such large importance, both local and national, with an enterprise of the character of ours, cannot be esteemed a small thing of itself; to have trustfully followed the guidance of the invisible in such an enterprise for so long a term, and found that up to its present stage they had not forgotten nor deserted us, but exacted as the only condition of success a faithful discharge of duty, is something without a parallel in the history of journalism.

In the face of derision from secular journals, and denunciations from orthodox pulpits, the BANNER has held unwaveringly on its way, bearing up stoutly because of the inspiration of a faith that is equivalent to actual sight. When the great fire came, and seemed to sweep all away, at least one of those pulpits resounded with the echoes of a glee that had its origin in nothing heavenly. Through the long and dark night of the civil war, when believers were to be found alike on this side and that, the BANNER kept on its course as steadily as before, looking always to the stars that now and then shone through the clouds overhead, and being guided by them. The angels above have illuminated our pathway and directed our feet. If we have served humanity in any degree, it is only as they gave us the light and strength to do it on their behalf. They have befriended when friends seemed fewer than in such a cause they should have been.

Whenever mediums have been wrongly assailed, the BANNER has come to their help. It has abstained from defending any faults, while for the shortcomings of other agents in the good work it has striven ever to be charitable and forgiving. It has wasted none of its time or temper in engaging in profitless discussions or senseless wrangles. Whenever it has seen error straight before it, it has not hesitated to assail it for the purpose of overthrowing it. Against the thunders and threats of ecclesiasticalism it has planted itself as a rock, and against their wiles it has striven with the patience which has been given of heaven. It has labored to throw up the windows and open the doors of society, that the sunlight of truth might come in. It has welcomed and worked with help from any and every source, in the churches and out, that the truth might at last cover the earth as the waters cover the sea. The feeble it has supported, and to the strong it has made continual appeal.

A volume would scarcely contain the sketch of its labors, its experience, and its fruits for the twenty years which are drawing to an end. At home it realizes very much of what it has had a hand in bringing about, and abroad it hears many voices testifying to its influence, for good. To its standard it has drawn a galaxy of noble minds such as the ecclesiastical world would have honored with its loudest plaudits had they consented to perform the work of religious partisans. Its circle of co-workers has constantly expanded from the beginning, till now it is bounded only by the limits of the world itself. As to a common centre the rays of light have continually flowed to this, bringing healing on their wings for all nations and peoples. What to merely mortal sight at first appeared to be but a light in the corner, now shines in the furthest borders of civilization. The BANNER is known wherever thought is free and angelic presence is acceptable. It is a welcome visitor for its tidings' sake at unnumbered firesides.

It is with a chastened, far more than an exultant feeling, that we ask all Spiritualists, whatever their earthly and outward condition, to hail the advent of this new birthday of the BANNER. Such a day never could have come without their active sympathy and practical aid. They can, many of them, look back over the full term that expresses the experience and service of this paper. They have been with us in joy and in trial, and always in faith. Can there be any need of tendering assurances to them, therefore, in respect to the future of a journal with which so considerable a part of their own lives and so much of their own affections are identified? It hardly seems possible. For the BANNER, above all sheets that are distributed

among the great reading public, no words of more promise or proclamation are necessary. As it has stood, as it has battled, as it has advocated, defended, persuaded, instructed, and illuminated in the past, so will it continue to do in the future: Yet with the added momentum gathered by the labors and experience of its now long existence.

There is one appeal which it would be wrong in us to omit, because it is as much for those whom the BANNER reaches as for those who are entrusted with the responsibility of its weekly production. That appeal is of the pecuniary kind, but only because it is by earthly agencies that spiritual truth can be spread abroad and made known. Those who would enroll themselves in the army that is in the field for the prosecution of this war with superstition and error, are asked to do so at once by coming up to the support of the BANNER. It can accomplish nothing except by human methods, and they who volunteer their assistance can feel that they are in active alliance with the angels, who have said that this work, thus begun, shall go on until emancipation of the human soul is fully wrought. It is on such that we call for the aid which is to bless others while doubly blessing themselves.

## Spiritualism at Last Gets a Hearing Before the British Scientific Association.

More valiant than their American brethren, the scientists of Great Britain have at last allowed the subject of our phenomena to be brought before their august body, and it has been discussed, with what temper it will be seen from the following report. An entering wedge has at last been applied, and it will probably receive some potent blows yet. Some important facts were brought out in the discussion. Our reports in regard to Dr. Carpenter have been verified. He has really been "astonished," and Maskelyne, the juggler, has admitted that there are some things in Spiritualism which jugglery cannot touch. The usual amount of scientific bigotry seems to have been manifested in the discussion, but the fact that the phenomena were allowed any hearing at all is important, and cannot fail to make an impression upon the Russian scientists, before whom Dr. Slade is soon to appear. What will poor Professor Huxley, now in this country, say when he hears of the unbecoming conduct of his scientific confreres in condescending to notice the "thing" on which he has poured out his scorn so emphatically? But the world moves. Even the President of the Royal Society owns that he has been mistaken, and with becoming meekness proclaims his willingness to investigate further. What will the American assailants now say? "I always thought there was something in it," will be the apology of many.

The Daily Telegraph (London), for Sept. 13th, begins its report as appended:

GLASGOW, Tuesday, Sept. 12th.

In the Anthropological Section, to-day, Prof. Barrett read a paper on some phenomena associated with abnormal conditions of mind. This communication, which dealt with mesmerism and spiritualistic phenomena, attracted a large audience and excited great interest, the proceedings at times becoming quite animated.

The Professor began by urging the claims of the subject to be treated in a scientific way by scientific men. [After devoting considerable space to that part of Prof. Barrett's paper which treated of mesmerism, clairvoyance, etc., the Telegraph continues in the following strain:]

These spiritualistic phenomena were usually seen in a dark room, but what should be said to the second class—the cases which occurred in broad daylight? It was said that they were due to clever conjuring, but he was abundantly satisfied that a dispassionate inquiry would prove that it was not so in all cases. He had asked Mr. Maskelyne, one of the cleverest conjurers of the day, and a gentleman who was engaged in an attempt to disprove the reality of Spiritualism, to see some of these phenomena with him, and he had since received a letter from Mr. Maskelyne's manager, in which he said, "In matters of this kind, your best men of Science are more easily deceived than the men of ordinary talent." [Laughter.] Then he added: "You are quite right in saying there is something in Spiritualism which we have not touched." So that one of the most skillful conjurers of the day admitted that there was something in Spiritualism he could not imitate. [A voice: He does not say that.] Well, something that they had not touched. This, he thought, showed that there was something new and wonderful in Spiritualism which must sooner or later engage the attention of thoughtful men. The Professor went on to refer to the wonderful writing feats performed by Dr. Slade, an American medium, who is now on a visit to London, and appealed to those present not to come to the conclusion that they must be due to imposture merely because they could not understand them. If they admitted the facts, he submitted that the proper plan was to appoint a committee of inquiry, and not to allow thousands of people to be deluded, if a scientific explanation was possible, or themselves to be misled into thinking they were all an hallucination. [Cheers.]

The President (Mr. Wallace) thought every one would agree with him that the subject had been opened in a thoroughly scientific manner; and, as it was likely to give rise to a great deal of discussion, he proposed to allow no one to speak who knew nothing of the facts. [Cheers.] He hoped that gentlemen would not rise to tell them merely whether or not they believed in Spiritualism. [Hear, hear.]

Col. Lane Fox gave an account of some experiments which had been conducted on members of his own family.

Mr. Crookes, speaking as a Spiritualist, contended against the theory that people were deluded into the belief that they saw manifestations which never occurred. He maintained that a trained scientific inquirer was much more than a match for any conjurer, and that if it were a mere matter of hallucination, the trickery would have been found out long ago. [Hear, hear.]

Lord Rayleigh was also of opinion that there was something more than hallucination in the Spiritualistic Phenomena. [Hear, hear.]

The Manchester Examiner of the same date speaks as follows concerning the meeting:

## SPIRITUALISM.

The most remarkable feature, not only of yesterday's proceedings [Sept. 12th], but also of the entire discussion which took place upon the subject of Spiritualism, was the large audience that gathered there, and attracted a large audience to the Anthropological Department, which met in the large examination hall of the university.

Mr. A. Russell Wallace (President of the Biology Department) occupied the chair, and the attendance was so crowded that many of those present had to be content with standing-room.

The discussion was introduced in a paper by Prof. Barrett, which we believe only passed the Selection Committee by a majority of one, and which was the first paper on the subject ever read before the Association. Its title was "On some Phenomena Associated with Abnormal Conditions of Mind." The second portion of the paper dealt with the so-called spiritualistic phenomena. Prof. Barrett recorded a series of careful observations he had made on a little girl, not ten years old, the daughter of parents in good position in society. Whenever the child was in a passive condition knockings were heard on the furniture, or even on an umbrella, or other solid substance. When she was in the open air every possible source of deception was removed; never-

theless the phenomena continued. These knockings occurred in the broad sunlight, in the presence of careful investigators, and were found to display intelligence, inasmuch as a prompt response was given to questions addressed to the unknown agent. So far as the observations went, no information was given by the knockings outside the range of the knowledge possessed by the child. Curiously enough, in the case of this child the phenomena, after rising to a maximum, gradually died away, just as curiosity was aroused, and had it been fraud on the part of the child, this would most likely not have been the case, as some feeling of vanity might have grown. Prof. Barrett also briefly referred to a careful investigation he had made within the last month of an American gentleman named Slade, who also in broad daylight has tried knockings on the furniture, and also writing on a slate held in such a position that deception seemed almost inconceivable. Dr. Carpenter wrote: "Every one who accepts, as facts, merely on the evidence of his own senses or on the testimony of others, what common sense tells him to be much more probably the fiction of his own imagination, even though confirmed by the testimony of hundreds affected by the same epidemic delusion, must be characterized as the subject of insanity." This was assuredly most astounding reasoning. Was common sense to be set up as the tribunal before which all facts must be tried? Was our ignorance and limited experience to be set up as a reason for rejecting everything beyond its range? Let them be careful lest, in too hastily rejecting phenomena that seemed inexplicable, they might be laying themselves open to the same spirit of bigotry that persecuted Galileo.

Lord Rayleigh [continues the Examiner] said he had seen enough to convince him that those people were entirely wrong who wished to prevent investigation by casting ridicule on those who might feel inclined to engage in it. He went on one occasion to one of Dr. Slade's séances with a professional conjurer, who could not form the remotest idea how the effects were produced.

Mr. C. Groom Napier, F. G. S., said he could confirm what had been said as to the power some persons possessed by a mere effort of will of throwing themselves into a state of reverie during which they received impressions from the unseen world, and became acquainted with all that was passing in distant parts. [Laughter.] He had often done that. [Renewed laughter.] He himself had fallen into a reverie in the reception room of the British Association the other day [laughter], and he addressed an individual whom he had never seen, but he knew him and his habits by his own spiritual consciousness. [Laughter.]

Dr. W. B. Carpenter said he quite admitted that there were more things in heaven and earth than were dreamt of in their philosophy. He did not think any one had the right to say that he had never been unwilling to receive new evidence upon any scientific matter. He had always expressed himself with regard to there being a reserve of possibilities. The strong remarks he had felt called upon to make in certain cases had been simply provoked by the credence given to what he considered very inadequate evidence, and of that he had a number of remarkable evidences. He had long held that there was in some a very curious power of what was called thought-reading. How it was exercised he did not profess to understand, but he thought they had a clue to it in the faculty by which some persons were able to judge the mind and character of others. This was largely developed in superior detective police, partly by natural gift and partly by constant exercise. There were certain slight symptoms of facial expression, gesture, or the like, by which one person unconsciously betrayed his thoughts or feelings, and another was able by intuition to interpret them without being able to tell how. In illustration, Dr. Carpenter referred to the murder case in which Constance Kent's subsequent confession confirmed the previous impressions of a skilled detective; also the case of a bank manager in Leeds who lost his keys, and had suspicion of the servants of the bank removed from his mind by the reassurances of a detective who had seen all the clerks, &c. Another singular fact which might afford some clue to the solution of difficulties was that if an object were hid in a room, and some one brought in from outside to look for it, the stranger would very soon find the object if two of the persons who had been in the room and knew where it was simply walked with him round the room, each with a finger on each of his shoulders. This was found to be due to a slight unconscious pressure of the fingers toward the hiding-place of the object. Another consideration which it was worth while to remember, and which medical men were fully acquainted with, was the extraordinary tendency to deception, especially, he was sorry to say, on the part of women, and doctors knew well that there was a tendency on the part of women to deceive often for the mere enjoyment of deceiving, and to feign illness or exaggerate illness for the sake of sympathy and kind attention. Another consideration was the bias of those men and women who were tempted to make a living by a system of imposture, and he had himself refused to form one of a committee to investigate into the séances of the Davenport Brothers, because one of the conditions was that the experiments should be in a dark room, and that the company should join hands. This was excluding the use of the very means which scientific men required. [Applause.] He was informed that Dr. Slade promised that effects should be produced in open daylight. He admitted that he had seen Dr. Slade do things which had very much astonished him, and if he produced similar effects in his (Dr. Carpenter's) own house, and with his furniture, then he would be ready to say that a case was made out justifying scientific investigation. [The Daily Telegraph makes him speak as follows concerning Dr. S.: "As to Dr. Slade, he frankly confessed that that gentleman had done things which had astonished him, and just before leaving London he had challenged him to repeat them in his own house, in the company of his own friends, and with nothing but his own furniture in the room. Dr. Slade had agreed to do so, and therefore he considered him on his trial, and refrained from saying more of him at present."]

Miss Becker expressed herself a disbeliever in the agency of disembodied spirits, but, at the same time, referred to a series of unaccountable knockings in a bedroom occupied before the days of Spiritualism by a young girl when visiting in the house of an eminent Manchester surgeon, and she also described involuntary writing by a pencil with which she had sometimes amused herself; and, on the whole, whilst remarking that the Spiritualist newspapers recorded some remarkable absurdities, she thought their case was one for scientific investigation instead of ridicule.

The Rev. Dr. McIlwain, an Irish clergyman, impeached the credit of Professor Barrett's witnesses. Any man who with regard to Christianity rejected the whole facts of Bible history. The President called the speaker to order, requesting that theology should not be introduced. Professor Barrett said Dr. McIlwain was quite mistaken.

Mr. Walter Weldon, an eminent chemist, described how a small table moved when himself and his wife sat with their hands resting lightly upon it. In order to make the table move, he took a table, weighing three and a half cwt., could be moved by similar influences, he got from the East End of London a powerful physical medium, a shoemaker, who caused the table to move when he put his fingers loosely upon it and began to sing a hymn, but next morning it was found that nearly a dozen holes had been made in the carpet beneath the table, and the floor at these points had also been rather bruised.

Dr. Henton (Leeds) said Dr. Huggins, one of the most eminent men of the day, had told him of a case in which, without any apparent cause, a number of chairs and other pieces of furniture were seen to slide or ramble from one side of a room to another. He felt his own mind in a state of uncertainty on the subject.

Dr. Carpenter said the Spiritualistic Phenomena would secure more attention if they could be produced more invariably and at any time in the hands of any persons.

The President said he had been acquainted

with the whole series of phenomena for about thirty years, and gave numerous strange instances of his experience.

Professor Barrett, in reply, said it was incumbent on every one to assist in the careful and scientific investigation of the facts of the subject. He would venture to bring the following resolution before the committee of recommendations for the approval or otherwise of the Council of the British Association, viz.: "That, in view of the facts recorded in the paper of Professor Barrett and the discussion thereon, it is desirable that a committee of known scientific men should be appointed to inquire into the so-called phenomena of Mesmerism and Spiritualism, so as to remove the present uncertainty of opinion which prevails on the subject." [Cheers.]

Dr. Carpenter explained that he was asked how he accounted for the facts of Spiritualism, but it must first be settled what were the facts of Spiritualism. ("Hear, hear," and applause.) Did they call a jumping chair or a moving table a fact of Spiritualism? He could not so regard it until he examined carefully whether the chair or table had any secret springs or mechanism, and whether the same thing could be done with his own chairs and tables. *Appropos* of the mention of Dr. Gregory's clairvoyance, he might remind them that the late Sir James Simpson, of Edinburgh, who had a large income from his medical practice, placed five hundred pounds in a sealed box in the care of a friend, and said that Dr. Gregory ought to keep the bank note if he could tell its number without opening the box. Dr. Gregory had previously declared that nothing could prevent the exercise of his powers of second sight, but that note lay unclaimed for months, and Dr. Gregory was unable to tell its number.

The President said that any number of such negative cases could never disprove the hundreds of well-attested positive cases. Moreover, what evidence had they of the alleged facts of this alleged failure? Simply hearsay evidence. The other side disbelieved the facts of Spiritualism. Why should students of those phenomena accept mere statements on the other side? How did they know that the so-called bank note for five hundred pounds was not simply a blank piece of paper without any number? [Laughter.]

Dr. Carpenter: This imputation against the late Sir James Simpson is unworthy of our President, and I cannot sit still to hear it. [Applause, and "Hear, hear."] Mr. Wallace was abroad at the time; but the test was one of public notoriety, and if I am not mistaken, Dr. Gregory was afterward shown the note. At any rate, its genuineness was admitted.

The President: I beg to say that I have called no one's character in question. [Cries of "You did," "Yes," "No," hisses and applause.] Remember that we have been called maniacs or something of that kind, and we have, moreover, the admission of even Professor Tyndal that in some experiments he secretly played tricks on the media. After that he did not think they should take the unsupported or hearsay evidence of any person. [Oh.]

Prof. Barrett urged that they should not break up the discussion in an angry mood. Without either believing or disbelieving the particular instances in dispute, there were surely plenty of facts to warrant investigation.

The discussion then closed, and the other business of the section was proceeded with.

## The New Indian Treaty.

Bishop Whipple succeeded at last in getting his new treaty with the Sioux, Arapahoes and Cheyennes signed at Red Cloud Agency, and then started off for Spotted Tail Agency, from which we have fresh intelligence. It appears that, while more than one of the chiefs assembled at Red Cloud Agency protested openly against the arrangement by which they were to give up their reservation of the Black Hills for a place in the Indian Territory, the most of them assented to the terms imposed only conditionally. Their young men, they explained, should go down and view the land, and if it was satisfactory in their eyes they would go. Spotted Tail made a long speech to the Commissioners at the Agency that goes by his name, in the course of which he went over the whole ground, and reviewed the situation.

He entered up a bitter complaint against the scoundrels whom the Great Father had sent out to rob his people. There was a dignity in his words, and a fitness in his sentiments, that made them eloquent as he spoke them. "When a man," said he, "has a possession that he values, and another party comes to buy it, he brings him such good things as he wishes to purchase it with. My friends, your people have both intellect and heart. You use these to consider in what way you can do the best to live. My people, who are here before you, are precisely the same. . . . I think each of you has selected somewhere a good piece of land for himself, with the intention to live on it, that he may there raise his children. My people are not different. They also live upon the earth, and upon things that come to them from above. We have some thoughts and desires in that respect that the white people have. This is the country where they were born, where they have acquired all their property, their children and their horses.

"You have come here to buy this country of us, and it would be well if you would come with the goods you propose to give us, and to put them out of your hand, so we can see the good price you propose to pay for it. Then our hearts would be glad. My people have grown up together with these white men, who have married into our tribe. A great many of us have learned to speak their language, and our children are with them in our school, and we want to be considered all one people. . . . Half our country is at war, and we have come upon very difficult times. This war did not spring up here in our land. It was brought upon us by the children of the Great Father, who came to take our land from us without price, and who do a great many evil things. The Great Father and his children are to blame for this trouble.

"We have a storehouse to hold our provisions, but the Great Father sends us very little provisions to put into our storehouse; and when our people become displeased with our provisions and have gone north to hunt, the children of the Great Father are fighting them. It has been our wish to live peacefully, but the Great Father has filled it [the country] with soldiers, who think only of our death. . . . I lived in the Missouri River country. I know when we were there we had a great deal of trouble. I left hundreds more people buried there. The other country I have never seen, but I agree to go look at it with fifty of my young men." Other chiefs also made speeches, and the treaty was reluctantly signed. The whole trouble is compressed in the above speech in a nutshell. Yet there are white men who cry for an Indian war of extermination. We must deal justly ourselves as the first condition of keeping the peace.

Philosopher Colby, of the Merrimac Valley Visitor, gives many good things to his readers, and here is one of them: "There is nothing better than living in a Christian community, if you are a Christian like them; but if not of the same stamp, you might as well be among the heathen."

Read the advertisement of the "Spiritual Revelator," in another column.

## The New Movement.

Several statements, *pro* and *con*, have of late appeared in these columns concerning the results sought to be attained by the Philadelphia Conference. The card of Drs. Bruce and Dewey in a late issue gives to the public an idea of what these gentlemen feel to be the *animus* of the movement; while on our second page this week will be found a rejoinder from Dr. Charles Main, of Boston, to which the reader's attention is called.

We opine that Dr. Eugene Crowell, of Brooklyn, gave utterance to the true conception of the matter of organization when, in our issue for Sept. 23d, he said:

"Although open to any and all new light which may possibly modify or change these views, yet today I stand convinced that the best course for us to pursue is that which has heretofore been pursued, and for each individual to prosecute the work at hand, leaving the results with God and the spirit-world, in entire confidence that our labors will be crowned with success in the proportion that they are well and earnestly directed; and that the aggregate of our labors will in the future be blessed, even in a greater degree than in the past, we should never for a moment doubt."

## Spiritualism in Springfield, Mass.,

So writes a reliable correspondent, has recently received a marked impetus through the lectures, songs and test-givings of J. Frank Baxter, who has drawn fine audiences at Haynes Opera House in that city during the month of September. A large number of names once borne by former residents of the city who have passed through the change called death were announced at the different meetings by Mr. Baxter from the platform according to his usual wont, and the descriptions which he appended were so clear to the perception that nearly all the messages were recognized as truthful by parties in the various audiences—a profound impression being created in the community in consequence.

## Mr. Curtis's Attacks.

A correspondent writes us from New York: "The Banner's reply to the attack in the October number of Harper's Magazine will, I think, improve Mr. Curtis's habits of logic, if he will venture to read it. He has a good deal of talent in a certain way, but it would seem from these specimens of his work, that controversy is not his forte. The unfairness of reasoning from the failures and humbugs of a system, the pretenders and the charlatans, is obvious. What would Christianity become under the teachings and practices of the forgers, the seducers, the drunkards and the hypocrites who have flourished under the garb of the priesthood?"

A correspondent, writing from New York, gives an encouraging account of the cause there, speaking particularly of the successes achieved by Dr. J. R. Newton, the renowned leader "by laying on of hands," and Mrs. Jennie Lord Webb. This lady—sister to Annie Lord Chamberlain—is at present located at No. 18 West 21st street, New York City, and is doing much good work through her private sittings, whereat phenomena resembling those witnessed through the remarkable development of Dr. Slade—such as writing inside locked slates, the movement of ponderable bodies, etc., take place in broad daylight.

Yellow fever is devastating Savannah, Ga., the interments per day nearly reaching an average of twenty-eight persons. A large portion of the population have fled in panic from the city, and much suffering is experienced by those who remain. Boston has in this case, as in all others that have arisen, maintained, by the contributions of her citizens, her olden generous character. Parties reading this notice who may desire to aid the needy in Savannah, can forward their donations to this office, where their receipt will be acknowledged and the sums forwarded to the proper authorities.

Signor Bertolotto's original exhibition of the educated fleas, whose extraordinary performance has received most distinguished patronage, is now located at No. 503 Washington street, Amory Hall Building, Boston. These surprising little creatures consist of a troupe of one hundred, who, after the most unvaried perseverance, have been taught to go through a variety of feats which are wonderful and worth the seeing.

Elen Millighu, writing from Rochester, denies the statement of the doctors that Mrs. Markee had "savagely bitten" her lips to obtain the blood wherewith her face was so remarkably tinged at the séance in which they distinguished themselves. She examined the lips of the medium next day, and found not the slightest evidence of any wounds upon them.

And now another individual, who has in the past claimed mediumistic power—Charles B. Cutler—is out with a letter dated Salt Lake City, by which it seems he has determined to take upon himself the rôle of "exposer." (?)

We regret to learn that Joseph John is at present prostrated, from severe sickness, and has been obliged to give up his studio in Chestnut street, Philadelphia. His present address is 509 Marshall street, Philadelphia.

We shall print next week No. 1 of the series of poetic contributions on "Joan of Arc," which we have received from the authoress, Fannie Green McDougal.

Prof. M. Milleson lectured on "Spirit Art" at Putnam, Ct., Sunday, Sept. 24th. He remains there another Sabbath, and then goes to Williamantic.

By his card on our fifth page it will be seen that Dr. A. H. Richardson has returned from the summer campaign, and can now be found at his office in Charlestown District.

E. V. Wilson, so states a correspondent, has been giving public tests and many excellent discourses of late in Lincoln Hall, Philadelphia.

Lottie Fowler, now in London, Eng., informs us that she will return to this country about the last of October next.

I have a belief of my own, and it comforts me, that by desiring what is perfectly good, even when we don't quite know what it is and cannot do what we would, we are part of a divine power against evil, widening the skirts of light, and making the struggle with darkness narrower.—George Eliot.

Volume Thirty-Nine of the Banner of Light closes this week. The Banner is like cheese, it grows better with age. Volume Forty should go to not less than one hundred thousand regular subscribers.—Hull's Crucible.







## Message Department.

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

We also publish on this page reports of Spirit Messages given at the Banner of Light Public Free-Circle Meetings, through the mediumship of Mrs. Sarah A. Danskin.

These messages indicate that spirits carry with them the great evils of their earth-life to that beyond—whether to good or evil, according to the state of mind which they bring with them from the earth-life.

We ask the reader to receive no doctrine but forth by spirits in these columns that does not comport with his or her reason. All expressions are given as they perceive to be true.

The Banner of Light Free-Circle Meetings are held at No. 9 Montgomery Place, (second story) entrance by the side of the building, every Tuesday, Thursday and Friday Afternoon. The Hall will be open at 2 o'clock and will be closed at 4 o'clock. The public are cordially invited to attend.

Questions answered at these meetings are often prepared by individuals among the audience. Those read to the controlling agency by the Chairman, are sent to the Editor of the Banner of Light.

Donations of flowers collected: Lewis B. Wilson, Chairman.

### REPORTS OF SPIRIT MESSAGES

GIVEN THROUGH THE MEDIUMSHIP OF

MRS. JENNIE S. BUD.

#### Invocation.

Oh, thou Father and Mother God, wilt thou be with us as we come before thee and bow our heads with reverence to the angel-world and to thy great and mighty power? Wilt thou help us even as the sunlight helps the opening flower to bring forth its petals and send up its perfume unto thee that need it? Baptize each soul from the great fountain of all truth. May each heart feel deeper interest in the great hereafter. Oh, our Father, be with us and watch over us to-day, and guide us as we take by the hand the suffering ones of earth and lead them to the fountain of inspiration. And to thee we will ascribe all praise, now and forever. Amen.

#### Questions and Answers.

CONTROLLING SPIRIT.—If you have any questions, Mr. Chairman, I will consider them.

Ques.—[From the audience.] How do you understand Christ's words concerning the "straight gate?"

Ans.—I do not know as I am capable of demonstrating to the people of Boston my position in regard to that, but I will endeavor to do my part to the best of my ability. "The straight and narrow gate which leadeth unto life eternal." I used to hear a great deal of this when on earth, and now I believe that there is a straight and narrow gate which leadeth unto life eternal. Yes, I believe it, in every sense of the word. I will take it in a spiritual sense. Now if the members of the spiritualistic fraternities in your city of Boston, or in any other city or community in the land, believe that the gate to heaven is a broad path and can be reached by devious ways, they are greatly mistaken. I do not consider for a moment that a belief in spirit-communion constitutes a Spiritualist. By no means. I do not think that believing in Christ constitutes what they call a "Christian"; but if you wish to follow Christ's precepts—to do unto others as you wish them to do unto you—then you might be entitled to the name of Christian. So it is not enough that you receive the truth that the spirit can return and communicate with earth, but you are also taught of the nature of that spirit-life, of the need that you should fit yourself, while wandering here upon earth, for your reception there; of the necessity that you should tread that straight and narrow way which leadeth to life eternal. If you receive Spiritualism thus, then are you a Spiritualist in deed and truth; but simply to believe in spirit-communion does not, in our mind, constitute a Spiritualist. A Spiritualist must be one who understands the spiritual law, who receives it into his heart, and lives out the grandest ideas of his or her being, who lives in harmony with the spiritual world, who dares to look in the mirror of his or her life and does not blush at the sight.

To be a Spiritualist is a grand and noble thing. To be a Spiritualist and to believe that the angels are hovering round us, clasping our hands, leading us through the magnetic path of earth—the spiritual path of life unto the grand hereafter—is a something worthy to build a temple of thought upon. You are building it there.

Yes, it is a straight and narrow way that leadeth unto life eternal—that life where we shall rest, not as in the past it has been told you, but to feel that there is a grand sublimity beyond, and a work still for you to do. You are not to sit down and sing praises to the Great Eternal. You have a work which none other can do, which you yourselves, men and women, are obliged to take hold of and to do for the benefit of yourselves and humanity. This is our only knowledge of "the straight and narrow way which leadeth unto life eternal."

Q.—Why did Jesus curse the fig-tree?

Ans.—I only know that Jesus was a medium, possessed of all the sensitiveness which the angel-world has given to (I might almost say) those unfortunate ones of earth, and that while journeying on he found, in the deplorable condition which he then was in, a fig-tree whereon there were no figs. He was hungry, thirsty and tired, and he cursed it, just as the men to-day, when they meet something which annoys or disappoints them, frequently curse the obstacle, whatever it may be. I know it robs him of that superiority which has ever been attributed to him, and brings him down to the level of common life. I can only look at it in this light: that when he cursed the fig-tree he was enraged, tormented, wearied, and had the same feeling that men have when they want to condemn something, so he cursed the fig-tree because it did not yield him what he needed. He was simply in an uncomfortable, inharmonious, highly nervous condition.

Q.—What became of Christ's physical body after it was deposited in the tomb?

Ans.—I believe that Christ's physical body was taken away by those who knew best what to do with it, while his materialized spiritual body appeared to his disciples, walked with them, talked with them, supped with them—to them all that Christ had been in the past. I do not believe that the material body was reorganized and invested with the spirit of Christ, but I do believe that the spiritual body was raised and did its work there for the time.

[These questions were said to be answered by spirit Dr. William Cooley.]

Rebecca Cook.

Will you say, Mr. Chairman, that Rebecca Cook, of East Lexington, reported at your circle-room? I do not know what to say about this. I

know but little of it. I only know that spirit-return is true, and I want my friends to place themselves in the way of hearing from me. I am an old lady, over eighty years old, but still I believe in God and the redemption of souls. I would that they listen to my words as I come to them.

#### Washington Macomber.

Mr. Chairman, I got out of this life because I was tired of it. I knew something of where I was going. Yes, sir; I knew that I was going where I was not wanted; but I was not wanted here, and I thought I might as well go there. I know there are plenty who will say that I have gone to hell, and that spirit-communion made me go there; but that is one of the biggest lies that ever was told by a crowd of people. I have not gone to hell. I am in spirit-life; I know I'm not wanted here. I know that I should have stayed in earth life and fought it through, but don't you know there are times in one's life when he feels as if he would like to open the door and fly out, and be at rest? But there is no rest for the suicide.

I would that I had stayed on earth, and that I had held on to the very last, and that I had shown the credulists that there is such a thing as spirit-communion. I was not crazy. I did it when my mind was clear. I said, "I will go to spirit-life and get rid of this life. I care not what comes in the hereafter." But I stand to-day before you, sorry, and they tell me if I acknowledge it that will be a stepping-stone to that great hereafter, and I will find a home in my Father's house which I fail to find to-day. My name is Washington Macomber. Yes, I hung myself on a tree.

#### Josiah Coolidge.

Mr. Chairman, ladies and gentlemen, allow me to acknowledge the truth of the spiritual communion, and to say to my friends that I find in the spirit-world a home not made with hands, but with loving deeds and kind actions; that I find a home equal to my aspirations, and that I am only waiting for the loved ones to come. If they ask me what I find in spirit-life, I answer, everything. Do I live there? Yes. Do I eat there? Yes. Do I find fruits there? Oh, yes, and there seem to be never-fading flowers. The banks of the rivers and tops of the mountains are covered, and the valleys are filled with them. Do we have houses? Oh, yes, as we make them. Many are the dark hours that come to me, for mine was a long, long life on earth. But the loved ones, oh, how they brighten them! They send their sweet music thrilling through my very soul. I love music; yes, and I love poetry. I loved all there was on earth that was beautiful, when I was myself; and I find everything here in most sublime order. I would give thanks to the great God for all things, and for giving me so many blessings. Say that Josiah Coolidge, of Watertown, Mass., (the corner Auburn and Irving streets,) called on you to-day. I am an old man, but am growing young.

#### Fannie Burbank Felton.

Many of my friends have been watching, watching, watching, asking why I did not report through the Banner of Light? I have been here once or twice, and am surely ready to come again. I am happy in my spirit-home, notwithstanding the cares which mediumship brought me in the past; for you well know that I was one of the old pioneers. I never withheld my hand, for whatever might come I was always there; and in your city of Boston I held many séances for the good and pure and true spirits to come, and I also held many a circle for those whom you call "devils." I know that I am not going to make myself fully understood through the lady that I am now controlling, yet I will endeavor to do the best I can.

I was a medium—one of those unfortunates who could be controlled by the spirit-world to give tests to their friends, and I might say I traveled from Maine to Texas—not quite that, but pretty near—and I met some of the noblest men and women, according to the general acceptance of the term, in the country. I was enabled through my mediumship to bring the spirit-world close to them. I well remember when I was controlled to speak to one in office, and as she (the old mother) wheeled my chair up to him with her feeble hands, and said to him, "How glad he was to receive it! I look back upon my days of mediumship, not with sorrow, but with joy, for I know that I brought many a sorrowing one to a knowledge of the truth, and that many souls, many sin-sick men and women, were brought through my mediumship into that pathway that led them unto life eternal. The angels held my hand, and I felt their presence, and knew that they communed with me.

In my last days that fearful disease, cancer, came upon me, from which I passed to spirit-life. It snatched the very vital forces of my being—the miserable cancerous thing—and seemed to take hold of me with a force like lightning. When I entered spirit-life I was met by loved ones—not by my friends first, but by those who had, through my mediumship, been enabled to reach their friends in earth-life. It was a glowing journey to my spirit-home. What cared I for the casket lying there! What cared I for the gibes thrown at me! What cared I for the name of being obsessed! What cared I for aught of earth, for the angels had opened the door and taken me in! I knew I was redeemed! I knew I should live on to all eternity! I knew, too, that the desire of my soul for children would be gratified, though denied me in my married life; that I should take those little ones sent forth by unfeeling parents, and clasp them in my arms, and bring them up as my children, and teach them the ways of truth and righteousness.

The old casket, oh, how I despised it! Al- though I stayed in it as long as I could, oh how I hated it! When released I said, Now I am free! free and untrammelled! I will love and live and be myself in that land where it is all bright—if you only arrange to have it so—where there are beautiful flowers, but where there is also work, real, living, earnest work to do. My friends, I tell you there are no lazy drones in the hive up here.

As I entered that garden where the little ones were gathered, and was told my great desire to become a teacher might be fulfilled, it was joy unspeakable to me; and when I entered the school-room of those little ones, it did my very soul good, and I am now working in this glorious cause of Spiritualism. My name is well known to you—Fannie Burbank Felton.

Charles Stanley.

You will pardon me, Mr. Chairman, for mak-

ing my appearance. I do not know that I am used to speaking in public; in fact, I do not believe I ever would have made a good preacher, not but what I was brought up in "the way I should go," not but what my parents took me to Sunday school, and taught me all that "a boy ought to know." My nose was held up to the theological grindstone, and I suppose my father and mother, my brothers and sisters, would expect me to come back making acknowledgment of my sins, and saying that I was the most unworthy son they had. In fact, I would hardly have dared to make my appearance, had not I met here in spirit-life one with whom I had some slight acquaintance in earth-life, and found presiding in this circle a gentleman whom I was slightly acquainted with.

I do not want my friends to think I have been to some far-off place—though they have the satisfaction of knowing I died full soon enough to get out of the way. I have tried to do better since I came to spirit-life. I know I was what the world calls a "hard boy," if you know what that is, Mr. Chairman, but nevertheless I think I was my own worst enemy. I wish to say to my friends, that in spite of their feeling that I cannot be afraid, I will come when I please. I never was afraid of anybody yet. I never was afraid of getting licked. If a man didn't behave himself I was not afraid to attack him, and if the theologians don't behave themselves I ain't afraid to attack them.

I have got a soft place in my heart for my mother. I love her very much, and I wish she would feel that I can come back. I wish she would realize that I ain't dead, and haven't "gone to some far-off place." True, I was up in Canada, but that ain't so far; it might have been further; it wasn't a great ways to run down from there.

I was alone, almost alone. I went out with a loathsome disease, for which they shun people who have it, to keep 'em away from everybody else—small-pox—but I do want my mother to feel that I can come back. I'd like all my friends to feel that I can come back. I don't suppose they'll believe it. When they read this they'll say it's a myth, it's a humbug—or something else. I want them to understand that I am here, and that I've made up my mind that if I can I mean to wipe out the old boy, and be a good, true and honest one, such as my mother would be ashamed of; and I'll do it here in spirit-life. I don't want her to look away off in heaven or hell, but to look close beside her, when the evening lamps are lighted, for there will her boy be. Well, they called me "Jack," sometimes. Charlie Stanley.

#### John J. Glover.

Good afternoon, Mr. Chairman, ladies and gentlemen. I am happy to meet you. I have appeared on this platform before you. I know where I am walking. I always said when I was here, that after I had reached the other side of life I would report something about it when I came back, because so few spirits ever did tell anything very definite. I have felt, ever since I've been in spirit-life, that my life was a strange one. I can only look at it in this way: it was fate. I could no more help walking in the channel in which I walked, than I could help breathing. I could no more help doing as I did, than I could help being born into the world. I had no power to stay my hand. I know most of my friends reject the path I took. They think it was very strange, but yet what little real life I had on earth came to me through that strange transaction which people think was such a queer thing for me to do. Money doesn't bring power always; it does not bring love or happiness. Now, if there was one thing implanted by my mother and father in my nature more than another it was this: I wanted to be loved and cared for.

My experience in earth-life was such that I felt, whenever a person came near me, that he had an axe to grind. I lost my faith in mankind and womankind. Many people think I was duped. Perhaps I was; but I will say this, that what little joys I knew in life came to me in my latter days.

Now I'll answer the question, "What am I doing in spirit-life?" I am working there for my own salvation, and for the salvation of others.

Yes, I've got a home, a bright home. It is situated on the hill-side, and called "Clear View." There is a grove of oaks very near, and I enjoy that too. A fountain sends up its spray in front of my residence; the birds come and drink therefrom. My mother is there in beauty, for she has grown young again; my father is there; the hand of the spirit has touched him, and he has grown youthful once more. Dear ones are there that I never expected to meet. The lake that lies at the foot of the lawn where my home is, is clear and bright. A boat is there, in which I journey, sometimes leaving in the morning and returning at night. The fishes are bright and beautiful, but I catch them not with hooks, for I had rather watch them as they run to their little nooks. Oh! there is sunshine all about me! The flowers are bright and fair, and I catch their perfume often as it comes on the scented air.

They need not worry about me, for my heart is free—not wild—and the spirits are all kind and good to me. Oh, yes! beloved friends whom I left behind, I watch you at morning light. I clasp the dear good doctor as night comes on; I shall never forget his kindness; and I know it is friendship's clasp. Yes, I've met his loved companion, and taken her by the hand, and she has told me many times of that dear magic band that came to my home so often they made it their home as well; and I've wondered many times why it was they came to me. It was for a spiritual use, I know.

Yes, I've got a home in heaven—call it what you please—but I know there is an independence, a pleasure there, which nothing would cause me to leave. You may think it strange I come as I do. I wanted to come, because I could show some a better way of coming, and so I came. My name is John J. Glover, of Quincy.

#### Controlling Spirit.

May the good angels bless and guide you, and may the seed which we have endeavored to sow this afternoon bring forth good fruit. Think not it is simply pastime your coming here, but rather that you have come into communion with the angel-world.

Sir William Jones, in his voyage to India, found, in the island of Johanna, a secluded speck in the Atlantic off the coast of Africa, an inscription (in Arabic), above the door of a mosque; for the purpose of raising sumptuous buildings, LIFE for the sake of doing moral and religious duties; not for pleasure and indulgence. WEALTH, to be liberally bestowed; not avariciously hoarded. AND LEARNING, to produce good actions; not empty disputes.

### 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 Thirty-Nine.)

BY WASH. A. DANSKIN.

That spirits preserve their individuality and identity in the new sphere of existence to which they pass, was amusingly but strikingly demonstrated on one occasion.

A horse that we had been driving daily for some months that became seriously affected, and I determined to dispose of him and get another; but while driving one pleasant afternoon I found that our spirit guides were watchful over us even in this matter.

While I had enjoyed the drive Mrs. Danskin knew but little of it, for, as usual, she had been entranced almost from the moment the carriage wheels left the stone pavements of the city.

Spirits came, one after another, controlling her organs of speech—some speaking in general terms, others giving special messages for their friends on earth; some prosaic in style, others bringing into play all their powers of imagery and illustration.

After a few moments' quiet, while I was enjoying the beauties of the landscape, I was startled by a coarse, loud laugh. It seemed as if some one had joined us in the carriage whose manner and condition were totally different from our own.

The laugh was repeated, and I asked, "What does this mean? who are you?" The reply came, "Is n't it funny! is n't it funny!" Here this little woman has been a mouthpiece for the angels for more than an hour, and now we are going to make a horse-doctor of her." The spirit then, I presume to give me confidence in his ability, gave a brief analysis of the horse, showing where and by what means he was affected, and also gave directions for his cure.

Mrs. Danskin's brother had in his employment, years before, a hostler whose name was John Fitzpatrick. John, who was a favorite with the family, and was very much attached to his employer, had passed from earth-life a short time before. It struck me that this must be he; so I asked, "Is it you, John?" and he replied, "Be easy now; what do you think they would say if they knew I was curing a horse for a heretic? Don't spake so loud!" I said, "John, did Mr. Ridgway send you?" "Sure now I was there one else, do you think, I'd do this for?" The amusing sequel we will give in our next.

#### Fannie Ramsay.

Suddenly I died. Fannie was my name. Wife of Morgan Ramsay. In the forty-fourth year of my age. My residence was North Fifth street, Philadelphia. I heard it often said that absence, quieted love, but in my case it has become more intensified with the desire to upheave the thought to all I have left behind, that it is not the body that is resurrected, but the spirit with all its aptitudes for cultivation. The young and the old, the cultured and the ignorant, the large and the small, all have passage in this grand schoolroom, where the spirits are taught their inheritance. We do not forever sleep, and then at the judgment day hear the trump calling the "quick and the dead" into life! One life begins where the other leaves off. One beautiful advantage we have—there are no petty jealousies; each one stands on his or her own personal advancement. In this way we are made to work out our own salvation; and it brings us literally to the point where we are compelled to understand ourselves.

#### John Stephen Grubb.

Wilmington, Delaware. John Stephen Grubb. I was the son of James and Ellen Grubb. I was in my thirty-fourth year. My father's residence, from whence I was buried, was on East Fourth street, Wilmington, Delaware.

If your minds are not sufficiently unfolded to receive this universal truth that is spreading far and wide, the difficulty is not with me, for I am performing a work which the invisibles direct; not only to enhance the purity of my own character, but to give light and wisdom to those who are dwellers in the mundane sphere. How vital is the importance of this voice now sounding over the world! Instead of fearing and dreading death, men are now being taught by the immortals that there is no death. Thus grows the widening knowledge that I have caught; I have made me light, buoyant and happy; for I know my dear friends can never enter total darkness. They, like me, must work for happiness; and then, oh mother, oh father and friends, how beautiful are the two worlds—the seen and the unseen, as they are termed!

#### Harriet Sheldon.

Harriet Sheldon is my name; of Brooklyn. It was on a Wednesday, in beautiful May, that the widow of the late James Sheldon took her flight for realms unknown but not unseen. I was in my fifty-fifth year. My late residence was in Congress street, Brooklyn, N. Y. They took my body to Westfield, Mass., for interment.

A thought steals gently over my mind—that some one who loves me and some one whom I love will see these brief lines and read them with interest, for they know I was a true, honest, upright woman; not a deceiver, either to myself or to others.

This interior world into which my spirit has entered has all its beauties and all its adornments for the bride; and when she enters, the bridegroom of days gone by comes forward, throws open the pearls gates and bids her enter. He and she become as one again. What a grand consolation, that I knew him and he knew me! Memory was not effaced; hearts that were separated now beat in the union of eternity, forever and forever. What more can I say? The quickening ecstasy steals o'er my senses and makes me almost silent in the presence of the magnificence of my Creator's wisdom! Happy, too happy for expression! Now I go, for I am lost in wonderment.

#### James Kidmore Baldwin.

At Raysville, Bradford County, Pennsylvania. James Kidmore Baldwin. I was in my sixty-fifth year. It was on a Friday, in an evening of March, that I took my exit for a climate partially unknown. Still the dreadful punishment of the hereafter, for disobedience, did not follow in my trail. Existence beyond the grave is perpetual. We having neither commencement nor end, must eventually look forward to eternal life, with all the possibilities and advancement.

ment which circumstances in the lower life overrule. I am nothing more, friends, than what I was, except in that knowledge which I have gathered from the spirit-realm. It gives me unbounded pleasure to find the privilege is mine, in the spirit, to manifest and make known my relationship to God and the angels. This, from my standpoint, brings no wonderment now, for I have learned that it is by one's own works that he gains knowledge and position in that life which men call "death." I am not as vigorous nor grown in knowledge as I will be. It takes time to perfect that grand achievement.

#### Nancy Meech.

My name is Nancy—Nancy Meech, and I do not want it spelled any other way either. And I am happy to say that the widow of the late Horace Meech, formerly of Albany, N. Y. [Addressing another spirit, she said, "I've got my own business to attend to now, and have no time to carry messages for you."]\*

I was residing with my son-in-law, and his name is Edward Wood, and he resided on Freedom Hill, in New York. It's natural enough for every one to be interested about their friends; to try and find out whether they have gone; whether the little imps or the good ones tell the story. They are all Mother Eve's children, and each and every one of them are seekers after curiosities or mysteries; and this mystery is easily solved if the mind is capable of understanding.

As far as my own individual experience went in searching after the mysteries of God and the angels, I have not been disappointed in one of its letters, or one of its ties. I knew by instinct that the master who created had power to save; and in this belief the spirit of Nancy Meech went forward on her travels, feeling unbounded confidence in the wisdom of her spirit-friends to direct her aright, not into that narrow passage that leads to darkness, but into that broad, wide avenue that leads to light and to life-everlasting.

You may uproot this, and blot it out in memory and in heart; nevertheless facts are stubborn things; you nor I can't move them one jot or tittle.

It is to seek and you shall find, to knock and the door shall be opened, is the old adage truthfully spoken, and manifested through the organs of speech of a strange woman, who knows me not and with whom I have no acquaintance.

The world unseen, my beloved readers, is too beautiful for description by me, but you that read know that I am happy beyond the grave.

Meet me, all those in kindred, as I know you will, meet me where the flowers bloom and never have a fading. Yours, NANCY MEECH.

#### Catherine Conover.

Catherine was my name. I was the daughter of the late George Conover. In the twenty-eighth year of my age I died. I was buried from the residence of my uncle, and his name was Hunter. He lived on East Sixty-ninth street, New York.

Which is the best and safest way to make an impression on those who are still living, I scarce know. However, I have given my name, my age, from whence I was buried, and the name of my uncle; and this to any reasonable mind would, I think, be sufficient. It is all that I can do.

Whatever religion may have been ours while the spirit was encased in flesh, is now of very little importance. Uncle, I would not come back and desecrate one thought or feeling of yours; I only come to manifest good, and enhance my own condition in glory. Seeing and feeling are truths which no one can set aside; therefore, as I have both seen and felt the beauty of the interior life, I return to pay back the debt of gratitude which I owe to yourself for manifold kindnesses that cannot be numbered or told.

And now with this assurance that Catherine lives beyond the grave, with power for a higher life, and a stronger hold on those things which make us angels of the Eternal God, I go.

#### Sarah Shelley.

Deep lies the grief of one who passed out from her household and left the hearth lonely and sad. At Pikesville, Baltimore County, I, the wife, bearing the name of Sarah Shelley, leaving a husband and four children to mourn my departure. You are stricken and left alone with heavy burdens to battle in this world for the welfare of our offspring. Do it manfully and cheerfully, and that which seems so dark will, in time, grow brighter. He that feedeth the little sparrow will never allow our little ones to go hungry or naked. For God's eye never sleepeth; his heart is never hard; he always, in whispers, heareth the orphan's cry.

I am still a watcher and a care-taker; for God, in his infinite mercy, hath provided a law by which a mother never can lose sight of her little ones. This is new to me, but beautiful, and those who have taught me are wiser than myself, and I thank them.

### MESSAGES TO BE PUBLISHED:

GIVEN THROUGH THE MEDIUMSHIP OF MRS.

JENNIE S. BUD.

Helen Alton; Simon S. Chaffee; Barnabas Otis; Dr. James M. Underwood; Izelle Isaacs; John O. Calhoun; Robert Tallmidge; Amston Yale; Daniel Charles Griffin; Nancy Anna, to Mr. and Mrs. Rufus Olcott; Dr. Kendall; Harry Stevens; Frank—Daniel Pluney; Elias F. Williams; James Fisk; William Fitzpatrick; Lizzie L. Lizzie P., to George Perry. Edward Haynes; Mr. Morley, an Englishman; Stephen Gizard; Mr. A. L. Rogers; Hayles Sanford; Maurice Leigh Duncan; Thomas Palmer; James Green; John May; Julius Henry; Josephine Thompson; Harriet A. Ellis; Violet; to William F. Foster; Victoria G. Faulkner; Alfred Clapp; Mary, to Edwin and Julia Wentworth; Anonymous, to Rev. Charles White.

GIVEN THROUGH THE MEDIUMSHIP OF MRS.

SARAH A. DANSKIN.

Sarah Shelley; Bernard Milne; Jane Hull; Myra; Eliza Campbell; Josephine Conover; Nettie Ritter; Josephine; Mary Burdick; Nettie Spencer; Eliza Taylor; Stephen; Daniel Pluney; Elias F. Williams; James Fisk; William Fitzpatrick; Lizzie L. Lizzie P., to George Perry. Edward Haynes; Mr. Morley, an Englishman; Stephen Gizard; Mr. A. L. Rogers; Hayles Sanford; Maurice Leigh Duncan; Thomas Palmer; James Green; John May; Julius Henry; Josephine Thompson; Harriet A. Ellis; Violet; to William F. Foster; Victoria G. Faulkner; Alfred Clapp; Mary, to Edwin and Julia Wentworth; Anonymous, to Rev. Charles White.

\* After giving her own communication she said that the spirit who preceded her—James Kidmore Baldwin—wished her to tell the reporter that he had forgotten to mention that he was an Englishman.

### The Book of Life;

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BY ARTHUR MERTON, M. D.

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# Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 30, 1876.

REVIEW OF THE FOREIGN SPIRITUALISTIC EXCHANGES OF THE BANNER OF LIGHT.

BY G. L. DITSON, M. D.

To the Editor of the Banner of Light:

I turn from the old familiar of the household to welcome the prodigal of Montevideo, that has been so long absent from my table. The *Revista Espiritista*, devoted to psychological studies, now in its fifth year, with its bright cover and no less bright interior, is again before me; but its limited amount of matter does not show that it is in as flourishing a condition as could be desired. Its first article, "That conscience is eternally progressive is sustained by Revelation," is a well-digested consideration of the subject, and while it shows that conscience is a faculty of the spirit, capable of being developed by study and experience, and as it is thus developed, virtue is more loved and vice more detested, it demonstrates that mere "civilization," as it is called, does not bring about this very desirable end; this being sufficiently evident in the numerous wars that have desolated the lands of yelped civilized nations; kings and rulers being instigators of these fratricidal contests, conscience having seemingly no voice in the matter: for conscience, says the writer, quoting from his *Dictionary de la lengua Castellana*, is a virtue by which man regulates his thoughts and actions, supported by what sound reason and healthful morality dictate.

Several communications from media, a very interesting article—Victor Hugo's views on the immortality of the soul—written by that master of the pen, Arsene Houssaye, and an announcement of a new book from the press of Chail—"Harmony between Science, Reason, and Revelation"—are the other more prominent features of the present July number of the *S. A. Revista*.

From Madrid I have the July number, also, of *El Critico Espiritista*. "Truth will triumph," opens its acceptable pages. The writer refers to the official declaration, solemnly made, not a century since, that "magnetism was simply, in its efficient cause, imagination; while to-day experiments superabundantly prove that there is a magnetic fluid, a real agent, though as yet not studied in all its applications. To-day Spiritualism, to official science, is what magnetism was at no remote period; and Spiritualism will soon be accredited (with its proper functions) like those other agents on which physical science experiments.

After some further elaboration of this subject six pages are given to Mr. A. K. Skolof's report relative to the investigation of the celebrated St. Petersburg committee, and nearly all the rest of the magazine to an obituary notice of the learned humanitarian, one especially gifted as a teacher—Carlos Nobrega.

Judging from the contents, as given in the *Critic*, of a work having the following title, "El Catolicismo Antes Del Cristo," I should think it to be eminently worthy of translation. It seems to embrace in its twenty-seven chapters all that one seeks to know of ancient India, its religions, its philosophy, its customs, ceremonies, literary productions, etc., more especially in all that goes to show how the Catholicism of to-day was prototyped in the Orient.

The *Critic* announces also its reception from Leipzig of Mrs. Davis's *Notte Signale*; that the spiritual journal of Lieja had published an interesting correspondence from Montevideo, which states that the French "circle" of that city had done some very important work; and that, according to a paper from Gand, among the "circles" of Argelia many media had been developed—a proof of the universal extension of our irresistible cause.

The *Journal Spirite*, Paris, (August number) has much substantial, impressive matter, but not that which can be condensed into a few paragraphs. Its first article, "Fluids," is principally devoted to animal magnetism; its *power* in the hands of man willing with unlimited faith with the aid of the spirits—holding thus the key to all the phenomena produced by this material; for the spirits here promise their assistance—the article being given through a medium: "When you shall be completely strong and believing," said "the control," "you can of yourselves, by imporing divine grace, call to your aid all the fluids of which you have need in doing good. . . . And if you do not yet know all that the good Father would bestow upon you, it is because your eyes and your thoughts have been for too long a time concentrated upon the mud of your earth. . . . And it is said that the time of miracles is past; no, it is said that has become enfeebled; it is ignorance, it is the bad will that has invaded the world."

The next article is from a workman to a young physician, and treats, though more elaborately, upon the same subject—making it "the force unique, which under the name of gravitation for the globe, attraction for the vegetable, cohesion for bodies, directs the universality of the phenomena, the natural (or material) phenomena, and the phenomena *psychologiques*. Astonishing support! correlation frappante (striking)! the antagonism of the spirit and of matter then being more apparent than real!"

The theory of re-incarnation is again taken up in the *Revista*, but this time in a translation (by Miss Henebery) of Baron Holfeld's article, "Refutation of Attacks directed against Allan Kardec," which appeared in the London *Spiritualist*. But that which is most interesting of all in the present number, is the report by a Mr. J. H. Gledstanes of a conversation held with the spirit of Mr. Guppy. It seems that the latter had written while in the flesh a book called "Mary Jane," in which he pretended to explain by chemistry all the spiritual phenomena taking place about him; but having married the distinguished medium now bearing his name, he modified his ideas respecting the origin of said phenomena, and became less of a materialist before his departure hence. His sad experiences in the spirit-world—losing that conceit which had bolstered him up here, finding that his learning and acknowledged genius were of no account in psychic mathematics—he acknowledges with painful humility, his present view of his unworthy self. Such confessions from the "shadowy land" (and they are thoroughly in harmony with the declarations that many worldlings have made from the same region), and from one so well known, cannot fail of having a widespread and salutary influence. Man molds his mystic self.

Following the above is a letter from a Spiritualist in America, in which, after some sound remarks on the progress of our cause here, he says: "But the *philosophic ground*, that is to say the capital, the foundation itself of Spiritualism, is less seized upon, less explored, and consequently less known. Besides, the works of the master (Kardec) have hardly as yet made their appearance in the United States. Colonel Olcott, an honorable Spiritualistic writer, confiding in his own forces, essays with a benevolent spirit to re-arrange from its foundation the spiritual doctrine. He pretends that all can be reduced to a kind of play of elementary forces, utilizable but untrustworthy (or non-consentaneous) and little endowed with individuality; and which he calls *Oculum*. This is, he considers, demonstrable everywhere, in this age as in times past. Behold the authorities: Des Mousseaux (several works in French); Travels in Thibet of Pere Hue and of Schlegelweitz; Memoirs of Simon the Magician (mentioned by St. Luke); Apollonius, etc.—(many other authors are named). . . . But adds the Colonel, 'This philosophy is not in contradiction to the discoveries of modern science; it rather completes the demonstration of the law of evolution.' . . . The Colonel's own explanation,

however, which he has from time to time given to the public, are much more graphic, and far better illustrate his tenable position than anything I may render in a translation. The writer, however, above quoted from, seems to think as regards the existence, the sensations, dynamic elements, &c., of the "elementaries," it is yet a field for study which may some day be crowned with precise results.

A new work on animal magnetism, by M. de Fleuryville, has just appeared in Paris, and is highly spoken of by the *Revista*. Though of only one hundred and seventy pages, it is important, is full of gathered "interesting facts, useful, and very instructive."

The little *Ley de Amor*, of Merida, Yucatan (Aug. 1st), very appropriately opens its fair pages with "Spiritualism." "Languidly runs our life through the course of time," says the writer, "when engulfed in the ocean of material affairs, and it has no other view, no other thoughts or actions than those which contribute to the formation of a capital for our future of rest and felicity. Sad and heartless, pass our hours, because the potencies of the spirit as well as of the body are absorbed in the idea of making a fortune." Sad indeed is the picture, but no less valuable, which is sketched of the course of life the mass of the people lead; struggling with perilsous energy to obtain that which escapes our grasp (by age or death) at the very time when the goal of our earthly ambition has been really attained, leaving us with an undying spirit that has been secured, furnished, made a commodity, of which, and which, it passes into the spirit-world, like the unbidden guest at a feast.

The article on "Apparitions," by the Cuban poet, Don J. M. Heredia, reminds one very much of what Washington Irving wrote upon the naturalness of the spirit's return to the homes, the haunts and the hearts it had once loved. Two articles on "The New Messiah," the "Importance of Education," and a notice of Mr. Crooke's discovery of light as a dynamic, are the remaining attractions of our *Luz de Lora*.

Three numbers of *Le Messager* (July 15th, and Aug. 1—15th) of Liege are at hand. The first and second give particular notice of the *Federative Spirite Helge*, of the general assembly that is to take place on the 17th of this month; and from the programme printed in the *Messenger* the Conference will evidently be one of much moment. Considerable attention is given to several séances held at Dr. Dupuis's, in Ostend, where the subject of magnetism in connection with Spiritualism was especially considered. Dr. D. affirms that it is impossible to separate the two; that one produces the other; and asks: "Without Spiritualism, how are we to explain these marvelous phenomena?" He also says: "One should be moral above all things, and have recourse to the intervention of good spirits, to obtain from God the desired efficacy."

"There are some men," he continues, "who think that morality comes not but after (*qu'après*) or in the train of Science; but according to my views, they profess a dangerous doctrine."

He also "affirms that it is vanity alone which makes one deny divinity. Without doubt, says M. Dupuis, it is more easy to be or to become a *surant* than to be moral."

The "Divinatory Rod" is the subject of a couple of very interesting communications, touching first upon its ancient usage, then as it was employed in the Middle Ages, and finally, in more recent times. The Jesuit father Menestrier, who lived in the seventeenth century, expresses in his *Philosophie des images enigmatique*, a religious horror of the feelings which the divining rod imparted to him—feelings which arose from the conviction that Satan was in it. It was used many times for the same purpose as our tables are now. I will quote one passage: "I asked if the rod was a natural gift. It turned. If the devil (*demon* or spirit) had no part in it. It turned not. If this talent is given at birth. It turned. If by the rod one could do bad things. It turned. If one could make a compact with the demons. It turned. If it could be used to make clear some doubtful matters in the school of theology. It turned. . . . It is, in fact, infallible concerning things past and present, but as regards the future, more of lies than of the truth."

In the time of Louis XIV. it was used with great effect by one Jacques Aymar. When goods had been stolen it followed the thief from place to place, and pointed him out in the midst of others. When a murder had been committed it found the body, if concealed, and the murderer, if among the living.

Concerning the above subject, a valuable work was published at Chambers in 1849 under the title of *Histoire de l'Hydrosophie*. The author is a scientific gentleman by the name of M. Gabriel Mortillet.

A singular conference *anti-spirite* has been held at Brussels, the subject discussed being: "The Phenomena and the Philosophy of Spiritualism Considered in its Relation to Christianity." The principal feature of the gathering, so far as announced, was the confession of a young gentleman by the name of Czernicheff. He stated that he had witnessed many of the spiritual phenomena, and knew them to be genuine—that he had obtained at Buguet's the photograph of the spirit of a person whom he had known in Finland, and that it was recognized by all the family—that he had seen also at Buguet's a Polish countess who was equally successful.

The portrait of a child which she had lost in her native country appeared on the plate at her side. Why, then, should he renounce Spiritualism? It will be asked. "Because," he says, "the propagators of Spiritualism are the children of darkness, the envoys of Satan," and "The Spiritualists deny the dogma of the Holy Trinity taught by Christ and established also by the authority of the church." Who have become the children of darkness? we may well ask.

The imposing quarto, *La Illustracion Espiritista* (of Mexico), August number, comes again with its full complement of good things. Its leading articles are, "The Spiritual Creed, God and the Modern Philosophy," "Introduction to the Study of the History of Dogmas," "The Fakirs of India," "Studies on Sir W. Scott," "On Orientalisms," "On India," on "Brahmanism," on the "Protection of Animals," and "Spiritualism in Russia judged by its Scientific Commission."

"A little science alienates one from God, much science approximates to him," is the saying of a celebrated philosopher. Thus the learned Don Santiago Sierra opens the first of the communications above referred to; and with an examination of nearly all the leading philosophers of modern times, from Hobbes, Diderot, Voltaire, Hume; Fichte, Hegel, etc., in Germany; Colard, Cousin, Rénouart, etc., in France—comparing them with the teachings of Aristotle, Plato, etc.—he enters upon an examination of his subject with wide-spread philosophic wings, destined, in subsequent articles, to embrace a world of learning with acute scientific deductions that will inevitably bear masterly fruitage.

"The Fakirs of India" is from the pen of M. Jacollot himself, and is, of course, graphic and interesting, as it is doubtless truthful and accurate. In the fourth section of his article he states that these able jugglers (or Spiritualists, as you please), use no mysterious utensils, no enchanted sacks, no cabinets with double bottoms, no prepared chambers, nor any one of the thousand and one objects required by our European *ecce-mateadores*. What they accomplish has already been given in the *Banner*.

Under the head of "Oriental Studies" the distinguished writer, Sr. Don Viscount Solano, enriches the pages of the *Illustracion*—beginning with India. "India! There is in this word," he says, "something grand and venerable, vague and mysterious, ay, even for many ages! India! the most ancient civilized portion of the ancient world, cradle of religious faith, which, in its unity, its simplicity and primitive grandeur, seems to have embraced, as in one vast formula, all those *cultos* which the world has since professed."

Thus he enters on the fabrication of the chain by which he hangs the pearls of his erudition, as step by step he unfolds the philosophic, the religious, and the psychologic or mythologic systems embraced in India's teachings and literature. "Brahmanism and the Castes of India" is a portion of the same study for which the Viscount has nibbled his pen. The Vedas, the sacred books" (of the people he is considering),

"are regarded as a divine revelation, creating an epoch of ardent faith, marvellously preparing the way for the Brahmanic domination, or its priesthood; a dominance established since the time of the 'redemption' of Krishna (or Christna), who came to fulfill the word of God and rescue humanity from the errors committed by its ancestors." But the grand sentences of our author, relative to the philosophic wisdom and the literary eminence of the Brahmins, shining lustreously in their elegant language, I have no further space to comment upon.

Two numbers of the *Psychische Studien* (July and Aug.), of Leipzig and New York, are also at hand. Two of its articles are from the pen of Dr. Bloede, a hasty synopsis of which has been given by a friend. A noble tribute is paid to A. J. Davis; but this, occupying considerable space, is taken from "Art Magic," where several pages are given by its author to expressions of profound admiration of the Poughkeepsie seer and his wonderful productions. Of "Art Magic" itself, however, and all connected with it, Dr. Bloede seems to have no very high opinion.

But of much greater interest to Spiritualists are the articles in the *Psychische Studien* by Profs. Perty and Wittig, A. G. Poniuski, C. Reimers, Dr. Hoffman; also the lengthy notice of Hudson Tattle's able philosophical writings, which will doubtless be read at some future day, like these of A. J. Davis, with a zest that would vanish one at the present period of time. Of minor items there are many, including accounts of Dr. Slade in England, and Lovelock; of O. Flügel ("Problems"), M. G. de Bozzi ("Pneumatology"), Dr. Fr. Zarneck ("Dutch Literature"), and of Dr. L. Weiss.

Another neat brochure of thirty-two pages in the German language has been received—the *Geistige Wanderungen* of the American seer, A. J. Davis.

Several numbers—up to Sept. 7th—of the *Arbeiter*, published at Chicago for the small sum of \$1.50 per year, are also at hand. It is principally devoted to the "labor question" and "socialism."

The Chicago *Dagbladet*, No. 8, leads off with "Grantism," then follow articles on "Catholicism," "Moody and Sankey," and extracts from the *Social Democrat*, *Tribune*, etc.

## Mrs. Hull and Portland Reporters.

To the Editor of the Banner of Light:

In your issue of Sept. 2d, under the heading "Matters in Portland," you say that allegation has been made "by various members of the secular press" that Mrs. Robert I. Hull, of Portland, "has been detected in deceptive practices at one of her materialization circles," and that "words put into her mouth by the reporters . . . would seem to indicate that she may have yielded, . . . through the avenue of pecuniary need, . . . but we have had the strongest reasons for believing in her genuineness in the past."

Now what is the proper position for *Spiritualists* to take and maintain, for viewing and judging a case in which any one known to possess high mediumistic susceptibilities is charged with and seems to be confessor of fraudulent performances?

Spiritualists generally maintain that the physical systems of many mediums, while being used by spirits, are not at all under control of the mind and will of the person to whom the system belongs; and they also maintain that in very many cases none of the doings come into the consciousness of the legitimate owners of the organs used. Therefore, some mediums, while their forms are in use by an outside intelligence, may be no more responsible for nor conscious of what their forms are made to say or to do, than they would be for and of what flexible statue-likeliness of themselves, stuffed with straw and moved by machinery, should be made to manifest.

The above convictions—well founded upon extensive observation and experiences—seem to be lost sight of by Spiritualists almost as extensively as by others, whenever a seeming fraud is observed by themselves or their neighbors. This oversight lets them become too extensively unjust suspects and accusers of many an innocent medium.

In your columns, July 1st, we said, "The use of a medium's physical organs in the performance of what is claimed to be a *spirit* manifestation, though it may engender suspicion of fraud, does not, of itself, prove the medium fraudulent, nor does it exclude admission that some spirit produces the witnessed result. . . . The only conclusive proof that a medium has perpetrated fraud is proof that the physical organs of the medium acted in obedience to his or her own will and purposes at the time when the seemingly fraudulent acts were performed." We hold the same opinion now, and maintain, now as then, that when a medium's form is controllingly possessed by a spirit, the medium is no more author of, or responsible for, what is being either said or done through that form, it being then another's instrument, than is any looker-on at the performances. That position is scientifically sound; and if it were practically taken and adhered to, as their faith logically requires it to be by Spiritualists, they would at once and everywhere demand substantiation of a charge of fraud against any medium in good repute, and that the substantiation be made by proving that the medium's own mind and will actuated the physical limbs and organs which manifested the things, whether actions or words, that indicated fraud. A difficult task, you say. So it is; but, in many cases, it is the only thing that can save the charge from acting a cruel injustice—from being an unrefuted accusation of the innocent. Proof of such a fact can be furnished only by those possessing the gift of *spiritual discernment*, and who, in any specified case, actually discern whose spirit-form, the medium's or that of some other intelligence, actuates the physical form which is seen to act or heard to speak. Mr. Alexander S. Davis, whose able address in New York you published Sept. 2d, says in it, that "you can measure" (and, we will add, assign to their actual authors)—"you can measure spiritual phenomena only by use of *spiritual discernment*." In genuinely spiritual matters, "reason and science" can be only auxiliaries to *spiritual perception*, in obtaining facts on which to base relevant and competent testimony.

Now if in the case of Mrs. Hull there came explicit confession of fraud from her mouth, and if she be a genuine medium, the confession may not have been *here*, and cannot prove her fraudulent till proof is furnished that she, to the exclusion of all others, prompted what then came forth from those frequently loaned lips. If my loaned pistol were the instrument with which its borrower committed murder, proof that the pistol was mine would not prove that I was the murderer. The case is plain.

Our standpoint—which is the only proper and just one for any person to occupy who believes that either an embodied or a disembodied mesmerist can govern the organs of a physical body not his own—lets us see how Mrs. Stewart, Mrs. Hardy, Mrs. Seaver, the Eddys, and many others, may have had their limbs and their tongues used without their intention, will, or knowledge, for performance or utterance of

things which on common sensuous grounds of inference would prove them impostors or fraudulent actors, while yet they personally may have had no mental or emotional connection with them, and are innocent of what they have been charged with, even though proved guilty in a court lacking competency to administer justice in cases requiring use of spiritual evidence for their just elucidation.

Grades of character among spirits are as many and diverse as among mortals; and disposition and abilities of some grades to thwart the purposes of their betters, are as common with them as with us. Spiritualists have opponents in spirit-land, active and powerful, too. When benevolent grades get such control as to hold a medium in all ordinary circumstances, to service of their class who design to gratify both themselves and surviving friends, while at the same time proving a future life and spirits' power to return for the benefit of dwellers in mortal forms, they must do this in the midst of other spirits, earth-bound by their inherent grossness, who delight in thwarting any and all philanthropic works when they can, and whose best opportunities for intrusion and mischief occur when a medium is surrounded by mortals who would be glad to do the like. We know nothing of the general character of Portland reporters, nor of the special purposes which took them to Mrs. Hull, but if they went *desiring to find her fraudulent*, the spirits attracted to themselves by such mental moods would be strengthened by emanations from them, and would be able, and pleased, to break the hold of their betters upon the medium—control her themselves, as they could while sustained by helpful forces from such visitors, and act and speak through her as pleased them—they putting through her lips seeming *confessions*, which were so injuriously fabricated by themselves, either for injuring her or humbugging reporters into belief that they obtained confession from her when she in fact made none—said nothing at all.

426 Dudley street, Boston.

## A Non-Spiritualist vs. the "B.s."

To the Editor of the Banner of Light:

Having witnessed the various manifestations occurring in the presence of the Eddys at Chittenden, Vt., as well as in the presence of many others elsewhere, and having been unable to detect any trickery or fraud, or to account for such manifestations by any known physical law, I have availed myself of every opportunity that has offered to ferret out the cause, and learn how the thing was done.

To this end I have witnessed the so-called exposures by Baldwin and Bishop, and feel in duty bound to declare that the mystery remains as great as ever.

Some time ago Baldwin gave two performances in this city, and advertised to duplicate any of the manifestations occurring in the presence of the Eddys, Foster, and in fact any of the so-called mediums. At the first performance I was chosen as one of the committee, thus affording me a good opportunity of observing all that occurred. The performance commenced by Baldwin's announcing in his usual bombastic style his ability to duplicate any of the so-called spiritual manifestations, and that he would demonstrate to the audience how the tricks were performed.

He produced several short, hard ropes, well soaked, with which he requested to be tied in the cabinet. Having seen the trick of tying and untying performed with facility by amateurs, I proposed to tie Mr. Baldwin with common cotton thread, which I knew he could not untie or release himself from without breaking the thread. This proposition was at once indignantly rejected by Baldwin, who nevertheless declared that it made no difference with what material or in what manner he was tied, but that for the first night he should insist upon his own conditions; that he would give a duplicate of a genuine séance, and the following evening he would consent to be tied with thread, waxed ends or anything else, and then he would explain to the audience how each feat was performed. Of course I was compelled to submit. Some of his tricks were very cleverly performed, while others were the merest sham. His attempt at materialization through his wife was the most bungling both I ever saw. She was tied in the cabinet in such a way as to easily free herself, and when a face was shown at the aperture in the cabinet, Mr. Baldwin was plainly recognized, with a red wig on her head. I have seen boys succeed much better, with rag babies, in playing the "Babes in the Wood" in a country barn. Her clairvoyant trick was equally absurd, and although the professor pretended to, he failed to give a truthful explanation about it. I plainly saw the book which he handed about upon which various parties were requested to write questions, and saw him turn down the leaves after receiving the impression of the questions that had been written, and saw him pass the same to his wife to read, and heard him prompt his wife in making her replies while he was pretending to magnetize her.

At the second night's performance I was not permitted to go upon the platform, and Baldwin positively refused to allow himself to be tied with thread or in any other manner than he dictated, and he also refused to submit to any practical test whatever.

On the 13th and 14th of this month, W. Irving Bishop gave two entertainments at Martin Hall, in this city, to small audiences, including, however, some of the most prominent clergymen in the city. His coming was heralded by circulars, distributed broadcast about the city, containing extravagant newspaper notices of his wonderful performances and the endorsement of the leading doctors and divines in New York and Brooklyn. At the first performance the committee consisted of Rev. Dr. Clark, Rev. J. Livingston Reese, Rev. Samuel E. Smith and the writer.

Before beginning the experiments Mr. B. disclaimed all pretensions to being a medium, and declared that all the feats he should accomplish would be the result of entirely mundane influences, as, in fact, were all tricks of the kind by whomsoever performed. He said that the *Banner of Light* claimed that he was a medium, and tried to make him out one without regard to his assertion to the contrary; but he would show the audience, before the evening was over, just how much and just how little spirits had to do with the matter.

He then requested that a strip of cotton cloth be tied around each of his wrists, and the ends tied into a ring secured to a post behind his back, in the cabinet. At this point I stated that in his advertisements he proposed to prove that all the so-called spiritual manifestations were mere tricks, and that as I had witnessed many manifestations that were claimed to be genuine, and had been permitted to apply such tests as I thought would detect trickery or fraud, it would be much more satisfactory to myself, and no doubt to the majority of the audience, if he would submit to the same tests that so-called mediums had submitted to, and if he produced the same results and would then show the audience it was a trick, he would merit and receive the thanks of all those who had been deluded by so-called mediums. And for the purpose of testing the matter satisfactorily, I proposed to tie him with thread.

Mr. B. promptly refused to submit to this test, but like Baldwin, stated that if a medium was produced upon the platform, he would duplicate any of his former manifestations. To my suggestion that a person who had never seen a genuine dollar was incompetent to prove one counterfeit, and that unless he would submit to the same tests that I had applied to so-called genuine mediums his performance would be entirely unsatisfactory, he replied that he would not take the word of any persons as to what they had witnessed. By the aid of two assistants Mr. B. went through with half a dozen common tricks, which, assuming that he was securely tied, so that he could not use his hands, would naturally excite astonishment. During the evening Mr. B. requested one of the committee to enter the cabinet with

him and be blindfolded, for the purpose of seeing what took place.

I proposed to go in if he would allow me to sit on his lap and hold his hands. He refused to allow this, and I yielded to one of the committee more submissive than myself.

At the close of the performance, I offered to give Mr. B. five hundred dollars if he would perform one of his tricks after being tied by me with thread. This offer he refused. I then asked him to have the manliness to admit that if he was thus tied he could accomplish nothing. He refused to admit that. Being satisfied that the pretended exposure was a sham, and that Bishop was on a par with Baldwin, I did not attend the next evening.

Only those who have never witnessed the manifestations of the so-called mediums, can be deceived by these pretended exposures of Baldwin or of Bishop. If the distinguished gentlemen whose names appear on Mr. Bishop's circular endorsing his performances, had had the courage and manliness to test the so-called genuine manifestations, I am confident they never would have suffered their names to be appended to an endorsement of such an arrant simulator as Bishop. While I am not prepared to say that the manifestations that I have witnessed and tested in the presence of so-called mediums are produced by departed spirits, I do most unequivocally assert that I have the evidence of all my senses that they have not been the result of trickery, delusion or fraud.

A. B. PRATT.

Albany, N. Y., Sept. 18th, 1876.

## More "Truth Spoken in Love."

To the Editor of the Banner of Light:

An article in last week's *Banner* from Prof. S. B. Brittan, deprecating the alleged indisposition among Spiritualists to second the efforts made by himself and others in the laudable undertaking of supporting and endowing Liberal Institutions of learning; alluding more particularly to the Belvidere Seminary, and the feeble response to a call for aid at the late gathering in "Massachusetts," seems well calculated to mislead the public with reference to the mission and character of the Lake Pleasant Camp-Meeting Association.

The article in question—if it does not manifest contempt for the meagre sum contributed—shows a lack of the usual comprehensive and just perception of the whole truth of that worthy and eloquent teacher of practical and pure Spiritualism.

The allusion to the recent meeting in Western Massachusetts as an illustration of the meanness of Spiritualists, is not only unfortunate for his case, but an unjust criticism of the ability and willingness of that meeting to aid in every good work.

While I have always been able to substantially agree with whatever Prof. Brittan has given to the world, through his able pen and eloquent tongue, whether it be in the exposition of our beautiful philosophy, or criticism and rebuke of its believers, and while I can heartily endorse the spirit of these last "words of truth spoken in love," I cannot help thinking that in this case our friend has failed to grasp the *whole truth* with reference to the "serious work" required to draw this large concourse of people together. He also appears to greatly misapprehend the character—as well as the ability to aid financially needy institutions—of these popular gatherings of the people.

He should understand that the wealthy Spiritualists, the millionaires, neither labor to give support, or contribute either their means or presence in this direction, any more than they do in the direction so often pointed out by our friend, namely, found and endow liberal institutions of learning, etc., consequently they (the rich) were not present at the late camp-meeting; if they had been the result might have been different, and our friend might have lost this occasion to castigate them at our expense.

Our friend should remember that, of the several thousand people who attend these popular gatherings, a very large proportion are there for the express purpose of enjoying something like a holiday entertainment, and have no special interest in the institutions or truths that lie near the heart of every earnest Spiritualist. They are, at the best, only casual investigators of the spiritual phenomena, or perhaps mere seekers of pleasure, recreation, amusement; while the burden of labor and expense necessary to make the meetings successful falls upon a few faithful workers, who, like Prof. Brittan, toll early and late in that unprofitable (peculiarly) calling of serving an unpopular truth—rather than themselves—consequently have not been able to lay up "treasures on earth" with which to endow institutions of learning, but like him have, perhaps, laid up "treasures in heaven."

This same faithful few, the world over, have many calls of charity for their small savings, and their very inability to "close the palm" and turn a deaf ear to the many demands upon them makes it necessary that their subscriptions should resemble the "widow's mite," and will ever prevent the raising of large sums in their gatherings, no matter how great their desire or how worthy the object.

Of the thousands at Lake Pleasant very few probably ever heard of Belvidere Seminary previous to the able presentation of the subject by Prof. Denton, and but a small portion of those who heard his eloquent appeal had any interest in the matter, or the cause perhaps, beyond a mere idle curiosity to see the wonderful phenomena, or to hear something of this glorious gospel of glad tidings to all men; hence the small amount raised when viewed from another point of view may not sink into utter insignificance.

In view of the facts and all the circumstances, I see no reason for the New England Spiritualist Camp-Meeting Association to be ashamed of their contribution to the Belvidere Seminary, nor can I believe that the recipients of the amount will despise the day of small things.

If our friend—who thinks that the "figures," which have a reputation for veracity, express unpleasant truths—would, in the light of all the facts, cast the accounts *correctly*, the truth might not appear quite so unpleasant.

In conclusion, permit me to respectfully suggest to the solicitous agents of the Belvidere Seminary, that if they have met with such unsatisfactory results among the poor Spiritualists, who live in camp, perhaps they had better knock at the massive doors of the brown stone fronts where the occupants revel in luxury, and are clothed in purple and fine linen, and perhaps (?) the results will be more satisfactory.

Boston, Sept. 25th, 1876. H. S. WILLIAMS.

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